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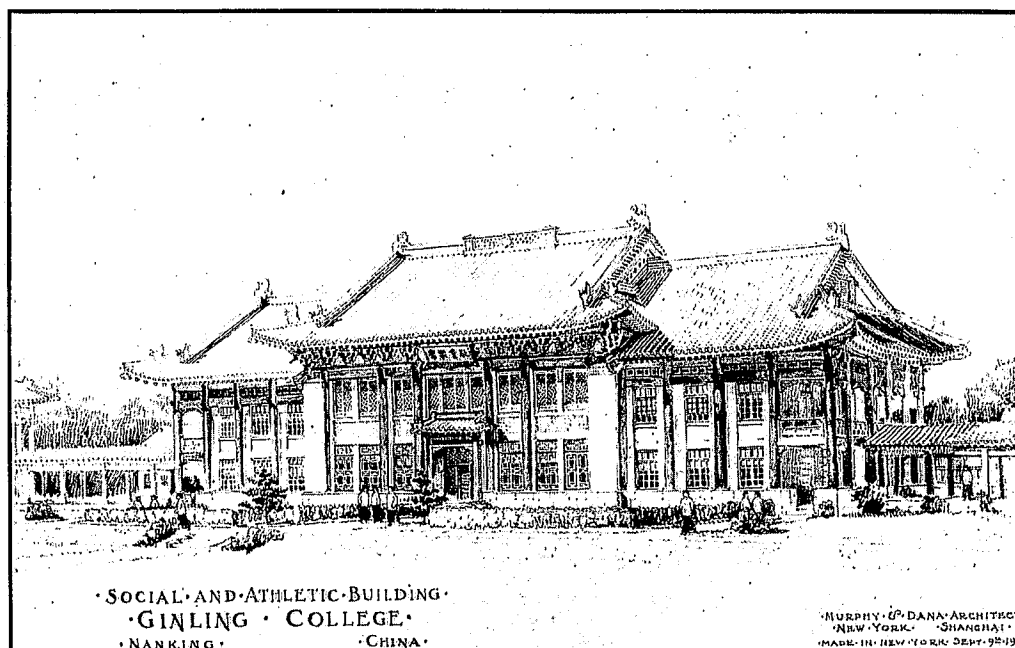
UBCHEA ARCHIVES  
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Gintling  
Publicity / reports  
Brochures 1922-1926

# GINLING COLLEGE

## CALENDAR

### 1921

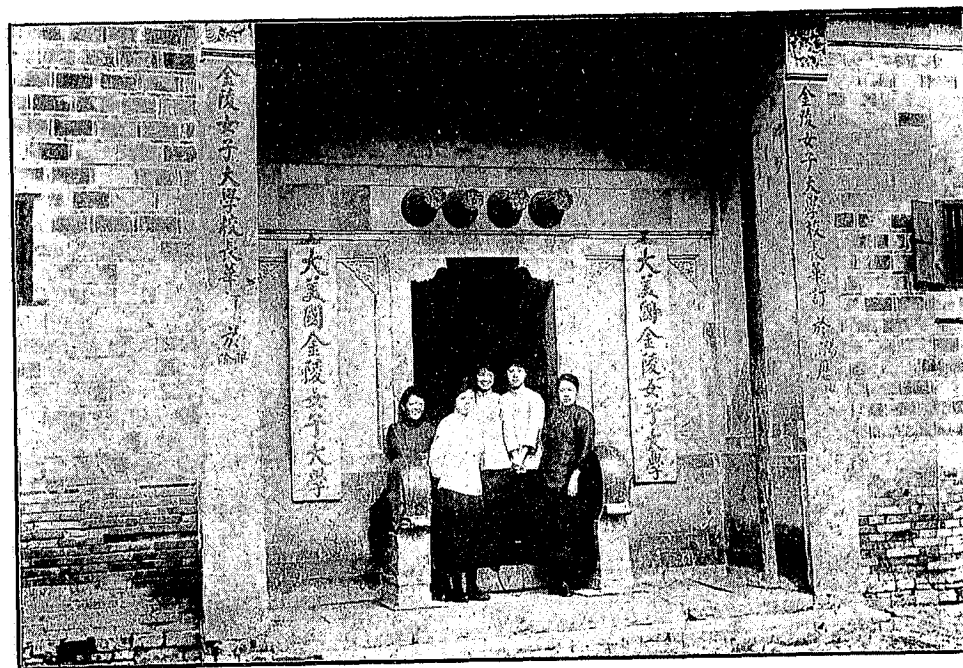


PROPOSED STUDENT CENTER.

Rem  
 G430

Nanking, China

# GINLING COLLEGE



THE DOOR OF OPPORTUNITY!—THE ENTRANCE TO OUR PRESENT RENTED COLLEGE HOME.

| JANUARY   |           |       |      |       |      |      |
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| 23<br>/30 | 24<br>/31 | 25    | 26   | 27    | 28   | 29   |

| FEBRUARY |      |       |      |       |      |      |
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# GINLING COLLEGE

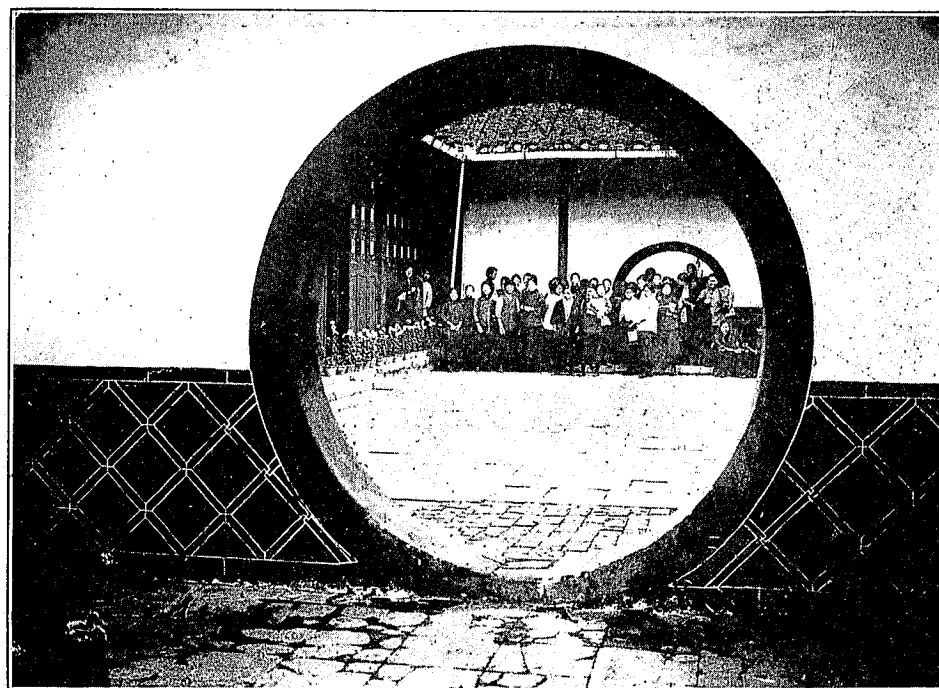


QUESTION: WHERE IS THE BALL?

| MARCH |      |      |      |       |      |      |
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| APRIL |      |       |      |       |      |      |
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# GINLING COLLEGE

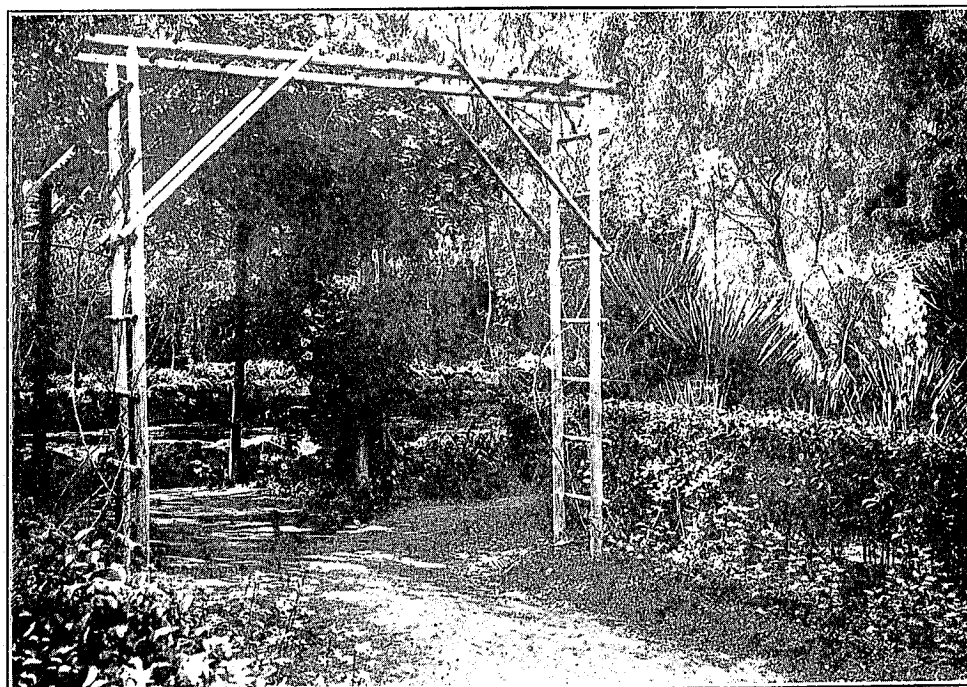


THROUGH THE MOON DOOR—THE CHAPEL COURT.

| MAY  |      |       |      |       |      |      |
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| JUNE |      |       |      |       |      |      |
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# GINLING COLLEGE



A GLIMPSE OF THE GARDEN AND POOL,—THE SOURCE OF MANY CHOICE BIOLOGICAL SPECIMENS.

| JULY      |      |       |      |       |      |      |
|-----------|------|-------|------|-------|------|------|
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| 24/<br>31 | 25   | 26    | 27   | 28    | 29   | 30   |

| AUGUST |      |       |      |       |      |      |
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| 21     | 22   | 23    | 24   | 25    | 26   | 27   |
| 28     | 29   | 30    | 31   |       |      |      |

# GINLING COLLEGE



STUDENT GROUP.

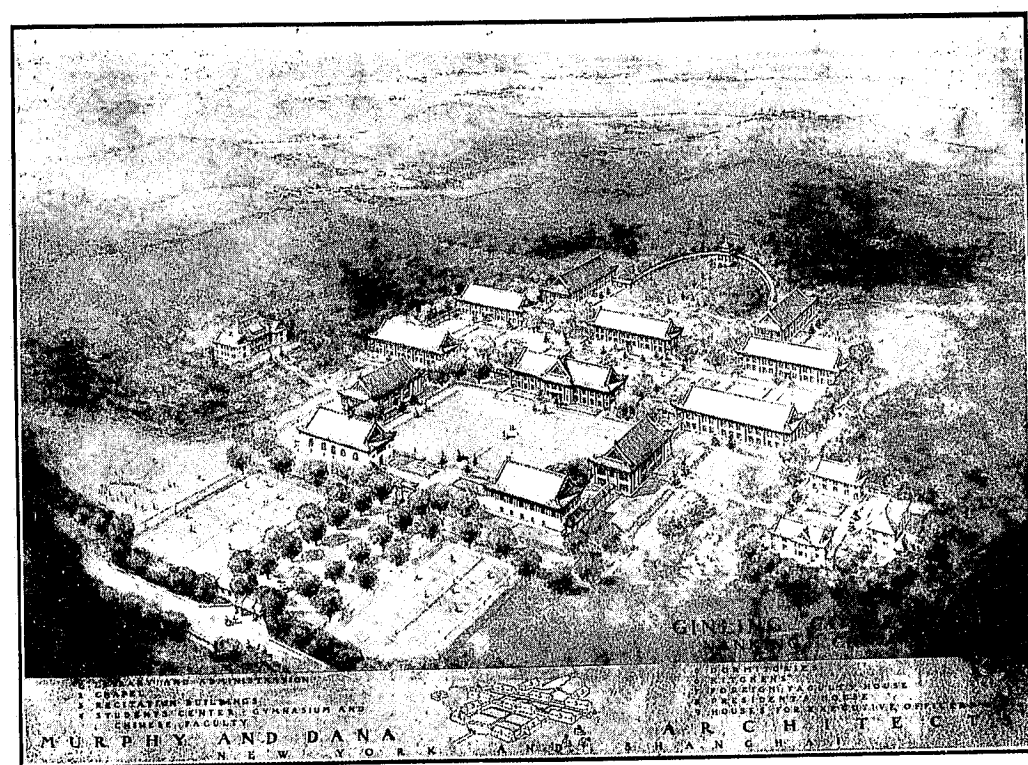
1920-1921 STATISTICS.

55 students. Average age on entering—21 years. 90% members of a Christian Church.  
Representing 31 cities and 11 provinces in China and coming from 28 preparatory schools.

| SEPTEMBER |      |       |      |       |      |      |
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| OCTOBER |       |       |      |       |      |      |
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| 16      | 17    | 18    | 19   | 20    | 21   | 22   |
| 23/30   | 24/31 | 25    | 26   | 27    | 28   | 29   |

# GINLING COLLEGE



A site of 30 acres near the University of Nanking has been secured and plans have been made for the erection of the first group of buildings. The completed plant will provide for 400 students.

| NOVEMBER |      |       |      |       |      |      |
|----------|------|-------|------|-------|------|------|
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| DECEMBER |      |       |      |       |      |      |
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1922

## A GINLING COLLEGE ESSAY

*The Kingdom of God in China*

Introduction by Professor H. H. Wilder

This essay answers the question: "Are the Colleges for the Women of the Orient, Christian?"



ONE day in June of this year I was sitting upon the edge of the little pond at the bottom of the garden in Ginling College, within the enclosure of the old Li mansion in Nanking. Surrounded on all sides by high walls, and guarded at the only outlet by the gatekeeper, the spot is as remote and as protected from the world as a monastery. Here the branches of the many willows droop down to the surface of the water; curious spotted magpies and brilliantly tinted orioles flash dreamily through the warm air; while groups of students pass and repass through bowers covered with roses. I had beside me a set of essays written by the students upon a theme given them in the class room, "A dream of the Kingdom of God in China," and among the surroundings, in the languor of a warm June day, separated from the Western world by the widest of the oceans, several hundred li of Chinese territory, and the massive city wall of Nanking, with its countless turrets, I found the following essay. It has blemishes, of course, in language, and even in spelling; many parts might have been polished and made less crude by a little more study, but the whole, in spite of its defects, pictures so vividly the thoughts and desires of a young Chinese girl who has never left her native country, that I have thought it best to give it absolutely verbatim without changing so much as a comma.

**O**NE day I dreamed that I was led by an Angel to see the Kingdom of God in China, and I am going to describe it as much as I can remember of. First the Angel brought me to Peking, the headquarter. There I saw the President and the cabinet busy themselves in working to meet their people's needs. They planned for provisions of water, food, health, and places for right amusements and education. I do not want to take time to repeat their long discussions, but the spirit that was shown through their plannings should not be left untold. The spirit was that of a true democratic one. Both freedom and discipline were present. No forced discipline was needed, because they had the positive freedom. No party strife nor secrecy underneath could be found. All worked for the same end, all for the benefit of their people. Moreover, there was no squeezing. All accounts, no matter how little money was used, were reported exactly. Every member of the Cabinet knew how to control and to obey. Even the one who ruled and commanded could obey just as well. The President didn't act as if he was the exceptional honorable one, but worked as if he was a servant. He knew that he was highest of all, therefore he should serve all people.

By and by the President and the Cabinet went away to have a short rest. I was surprised to see that the President went home without body-guard. I asked my guard, the Angel, about it. He said, "Kingdom of God in China is a perfectly peaceful Kingdom. Why does she need any militarism? Nobody needs any body-guard. None is going to do any harm to others but to help one another as much as possible." I asked, "It is peaceful inside of China now, but isn't she afraid of other countries? What is she going to do she has no military man? Isn't she afraid of Japan?" The Angel said, "Oh, you foolish one; does the Kingdom of God afraid of any worldly powers? She has no outward forces, but her invisible powers will conquer all. Moreover, do you think that the Kingdom of God come to China and does not go to other countries just as well? If she hasn't arrived there yet won't China help her fellow countries to get there soon?"

When I heard these I felt ashamed therefore quickly ran away. But the Angel grasped me and carried me to Nan-king. We arrived at the railway station where I saw many people coming and going. There were people of

many different kinds of business, but everybody treated each other as if they were brothers. There was no class distinction. Everyone treated others well as they wished others to treat him well. They were really good social beings with sincerity, sympathy, mutual love, help, spirit of little children and all characteristics of a real democratic government. Ricksha men didn't rush into the train to force passengers to let them carry their baggages. I saw a ricksha man come to a gentleman and asked gently, "May I help you to carry your heavy baggage?" "Yes, thank you," was the answer. No bargain was needed. I was sure the gentleman would give him a fair wage and the ricksha man certainly would not plead for any more. Before they started they had eaten together in a tea house right near the station. They talked as they were eating as if they were friends. After eating they went on their journey.

The people that I saw here in the station were almost all grown up people but they had the desirable characteristics of children. I couldn't see any craft in their hearts. They were simple, humble, teachable, trustful and receptive. There was no self-importance but sweet co-ordination with powers above and adaptations to humble work. I could see that their minds were wide enough to receive all. They did not know how to angry at each other.

I saw a man carry a big iron bed unconsciously hurt another man's leg. The one who was hurt didn't even stop to make the other man know that he had done him wrong. His leg was so painful that he had to call for a ricksha to go home. But he didn't grumble a word. I was so surprised to see him act like that, that I approached him and asked him why he was so kind to the other man. He said, "My little friend, don't you know that the citizens of the Kingdom of God are willing to forgive all the time? If we don't forgive others how can we expect our Heavenly Father to forgive us? Our attitude to each other is that of a brotherly helpfulness. The other man injured me unconsciously, therefore, I didn't stop him. If he did that deliberately, I would give him helpful constructive instruction, so that next time he will not do the same thing to his fellow men. We are trying our best to be perfect as our Heavenly Father is."

I was quite interested in this man, therefore went on asking him some more questions. In his answers there

was a sentence very worth while to be remembered. He said, "Man is not one of selfish individualism, neither is he an impersonal unit, but each one is a Son of God, and to look upon every man as his brother."

It was quite amazing to see that the people here were so co-operative with their leaders in the headquarters. As I had said that the government of the Kingdom was that of a truly democratic one, so were the citizens. Everybody held his own responsibility and controlled himself. Nobody was given equal abilities, but they made themselves equal by contributing every one his best. As it was a democratic government everybody had a chance to develop all abilities that he had, and had an opportunity to use them to the full. There was no distinction between different businesses. It was just as honorable to be a carpenter as it was to be an officer. But the way they went at work was graded. They would rather be a first rate cloth weaver than a poor teacher. Everybody did what he could do best.

There was another admirable character in them, that is, everyone knew how to control himself. They became masters instead of servants of their habit. Even little children knew what self control was. There was a woman in the railway station with two children; one was six years old, and the other was three. I heard that little elder brother teach his little brother how to control himself, saying, "Dear brother, don't cry; that sugar cane is not good for you. You have to control yourself or else you cannot be a good citizen and mamma will be ashamed of you."

I was so absorbed in the people in the railway station that I forgot that my guide the Angel was waiting for me to go into the city. Presently he came up to me and brought me into the city. I expected to see the high heavy city wall, but I didn't see any. There was no need of city wall. People's didn't live in walled houses, either. They wanted to see and help each other. I looked here and there to find those thatched cells, but I found none. I suppose that the rich had help the poor to get better things.

By and by we got into the centre of the city. The scene there was very comfortable. Ethical and religious order prevailed everywhere. Everything was kept in order by many able social workers. There was no oppression, no injustice, and no discontent. Everybody lived happily in his family. Both housewives and husbands did their

own duties and lived harmoniously and happily with each other. There was no concubinage or divorce, and children were well educated at home. At that time we felt rather hungry therefore we went into a house. The hostess of the house was very hospitable to us. Soon a table was fully covered with delicious food. We ate with the family. There were four children in the family. They were not shy but very polite and obedient. Parents did not rule over their children harshly, but co-operated with them as if they were friends and at the same time they kept respecting each other. The home was so restful that I didn't want to leave. But we had to leave to see other places.

As soon as I stepped out of the door I noticed the street. Oh! it was very wide and straight, even, and clean. No dirt of any sort was to be seen anywhere. It was very convenient for transportation, therefore sanitary food and water were sent to every family. All need of the people were provided. All that were discussed in Peking parliament were put into action. Public gardens, swimming pool, and playground were scattered here and there, and the public places were kept very clean and sanitary. People were absolutely free from smoking and drinking. They had no bad places to go. I think they never wanted to go any places like that, for their homes were comfortable and had these public to enjoy. I saw older people with their little children go to the public gardens where they enjoyed the beauty of nature and gave practical instructions to their children, while the youth went to the playgrounds and had their athletics there.

We went further in and saw educational institutions and churches established here and there. Every boy and girl go to school without compulsion for teachers gave their instruction so effectively that every child just loved to go to school. All sorts of knowledge were taught in such a way that children saw how to put them into use. Every course was closely related to life. I attended a Bible class in one of the primary classes. Teacher sat in the midst of her pupils and acted as guide. Students themselves discussed the text about how the Samaritans helped the Jew who had been beaten by robbers; while they got very interested in the topic, a voice was heard downstairs. John had stumbled over a rock and his head was bleeding. All the students of the Bible class went out and put their lessons into practice. Some went for boiled water, while

others for iodine, some for bandages, while others for doctor. In one moment John's head was carefully washed and the wound was covered with disinfectant and bandage. Every one of them could use what they'd learned and was efficient, physically, intellectually and morally. Education that was given made children grow from within, made them reconstruct their lives continually so that they could keep up the high ideals of the Kingdom.

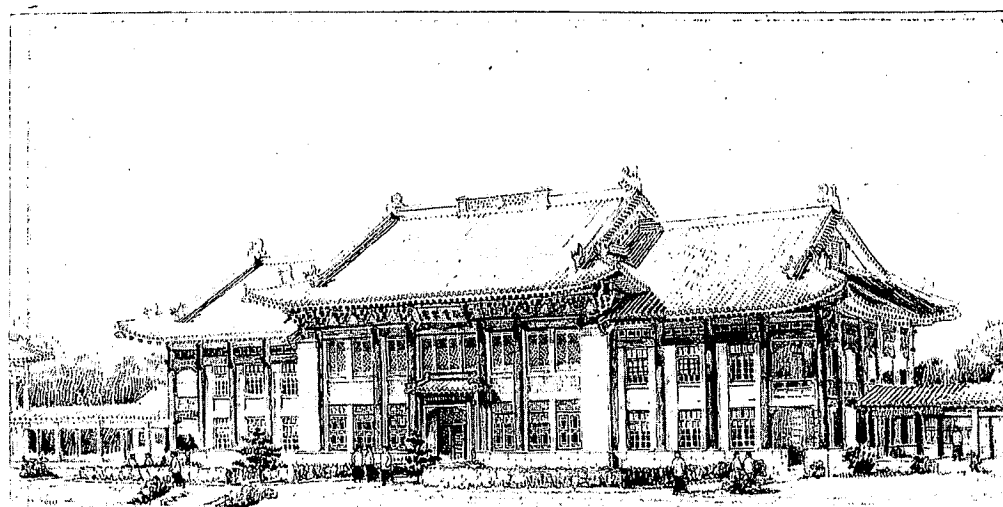
Finally the Angel showed me the industrial quarter. There was no child labor. Children went to school and came to industries when they were well grown up. All workers were educated therefore they did their work efficiently. I asked one of the industrial leaders about how much money he could get in one day. He said, "we do not care for the material money. We co-workers open this institution to help people and do our social responsibility. Others contribute their best in educating and serving; we do our best in supplying people's daily needs. We never let money obscure sense of value, nor dwarf our personality, nor dim our sense of brotherhood. In short, we never let money come ahead of the aims, the ideals of Kingdom of God in China.

The industrial leader was still talking to me, but I couldn't hear him. I was awakened by the rising bell and was disappointed to find that all was but a dream. After a few minutes thinking I was comforted by the parable of the Kingdom of God given in the Bible. Those parables show that Kingdom of God comes by slow growth as mustard seeds do. It does not come by revolution but by evolution. Even though this dream of the Kingdom of God in China seems as if it is our remote unattainable aim, the beginning and the approaching of the aim is not far away, but here and now in China.

\* \* \* \* \*

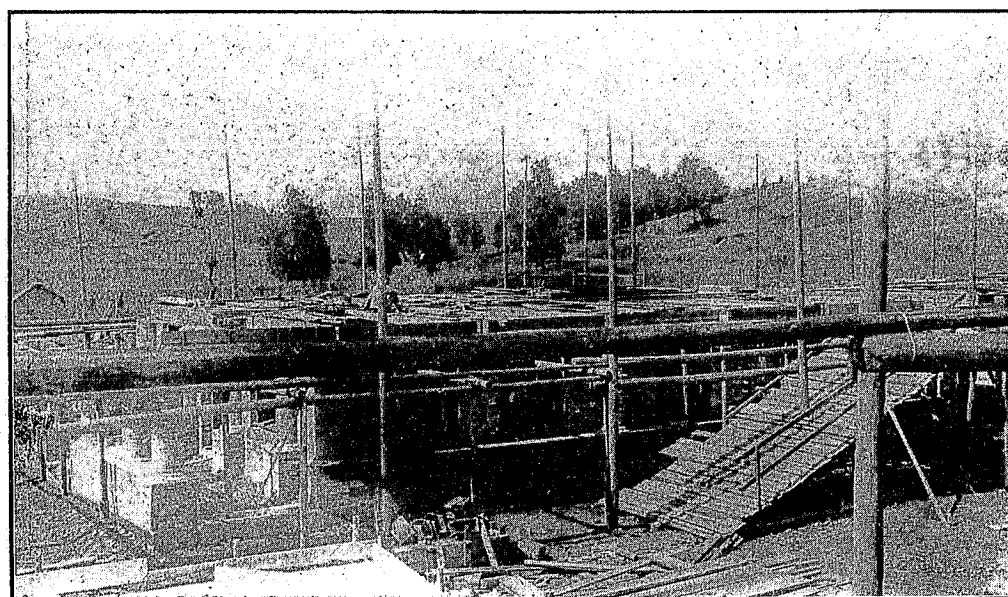
Here the essay ends. I look up from my reading and see the girls of Ginling in silks of every imaginable hue passing and repassing beneath the roses. Oh! it is not a dream, thank God, not all of it. Thousands of young people, thoroughly awake to the situation are ready, not merely to dream but to act and the oldest empire of the world is awakening from its long sleep, not as a menace, but as the newest and perhaps the greatest auxiliary. "The beginning and the approaching of the aim is not far away, but here and now in China."

—Smith College Monthly.



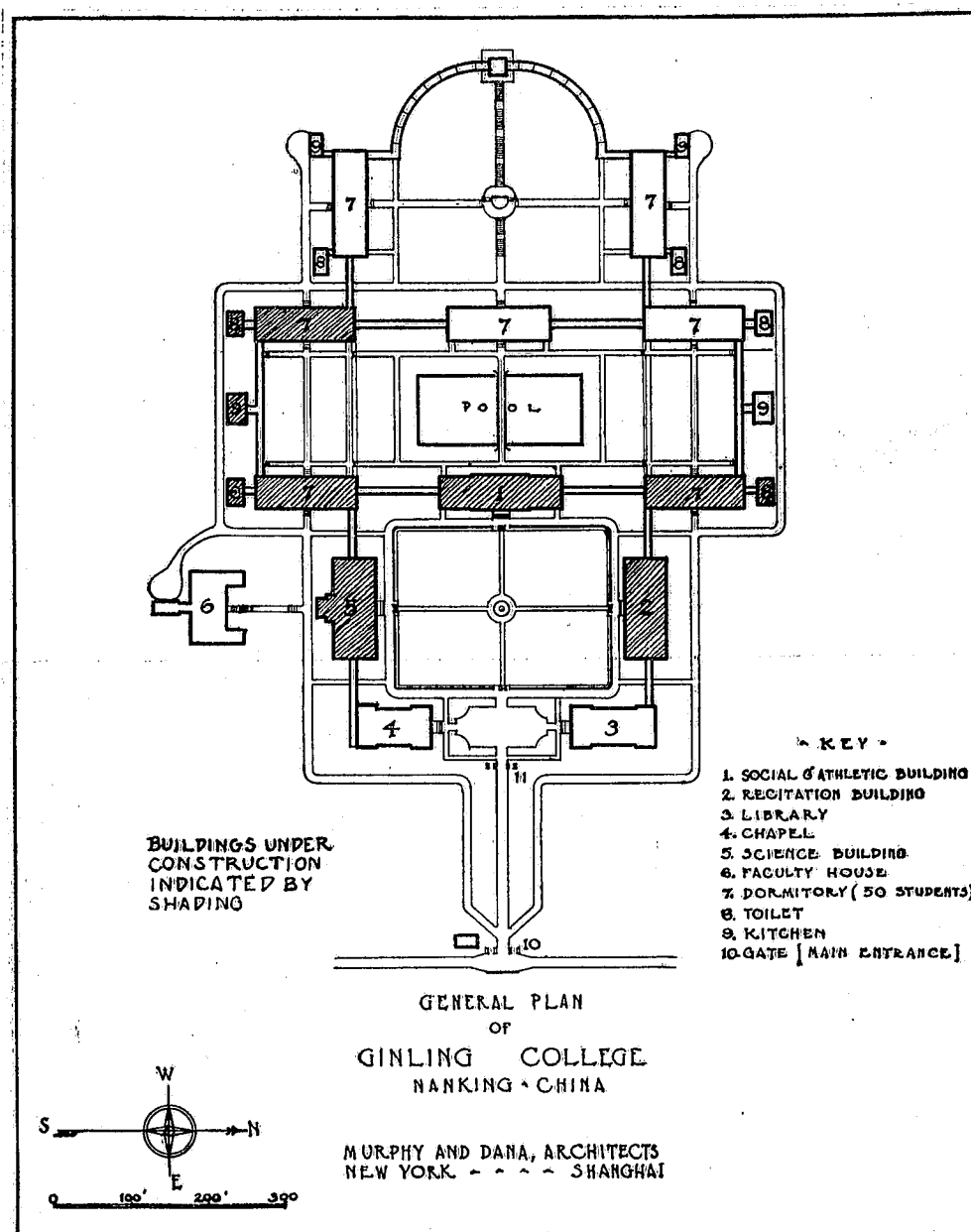
• SOCIAL AND ATHLETIC BUILDING •  
• GINLING COLLEGE •  
• NANKING • ..... • CHINA •

MURPHY & DANA ARCHITECTS  
NEW YORK CHANGHAI  
MADE IN NEW YORK DEPT. 9-1911



DORMITORY A

March 1922.



1922

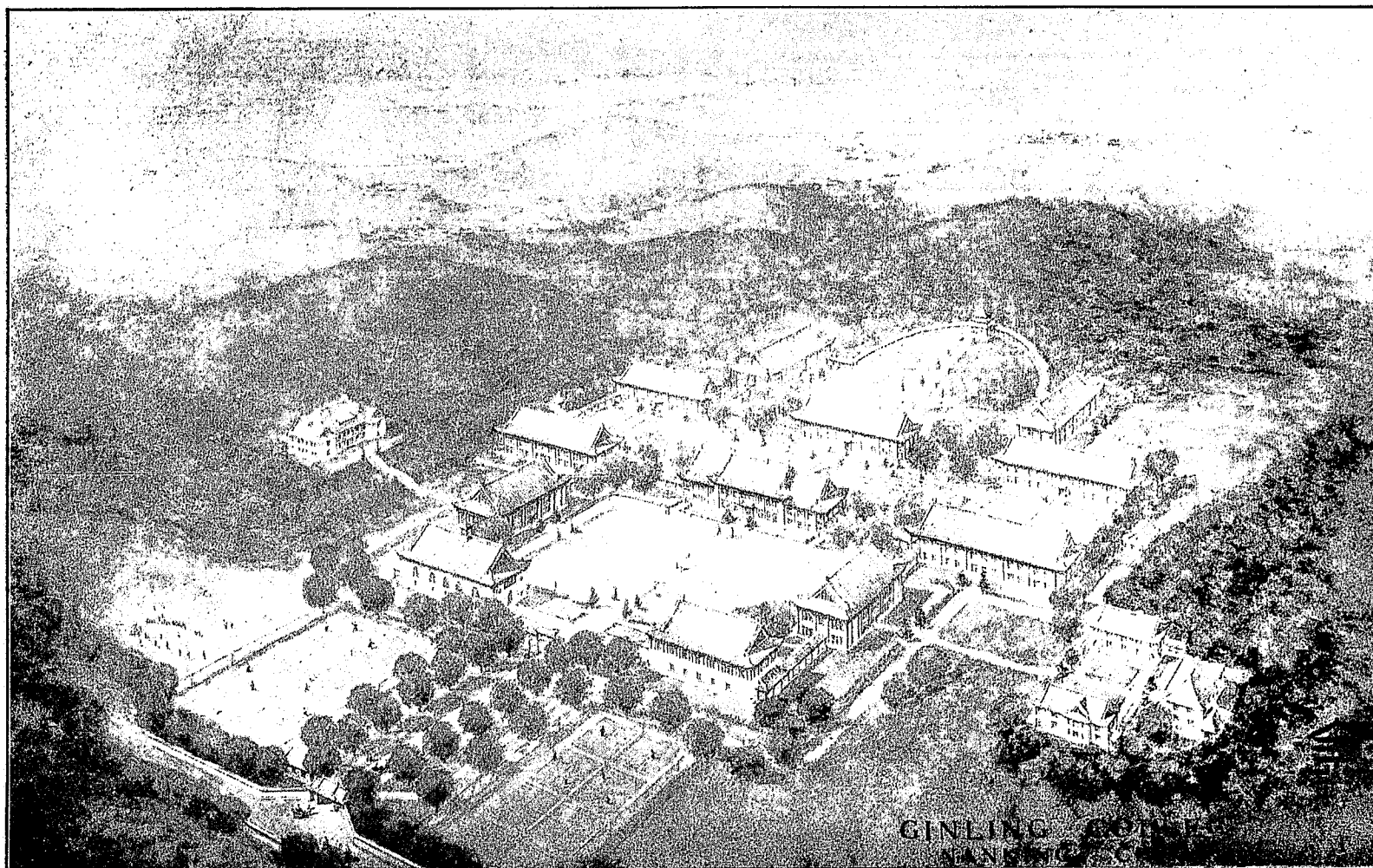
The New Buildings...  
of  
Ginling College



Facing Purple Mountain

Nanking, China

1922

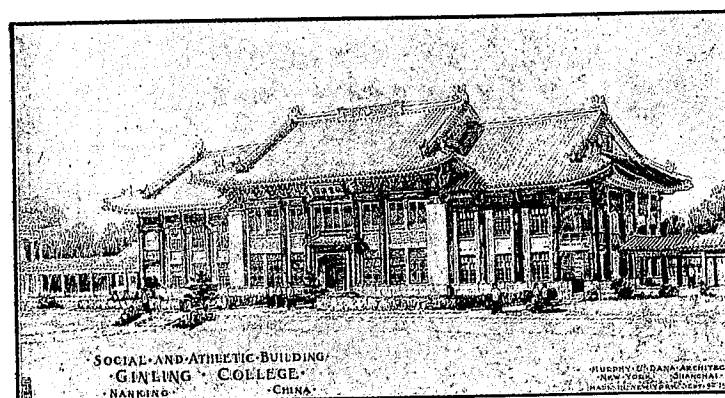


The central building, two recitation buildings (one for science), and three dormitories, providing for 150 students, will be ready in 1923. Other buildings will be added as required by the growth of the college. The whole group is planned for 400 students.

多學工舍倘增來舍營尙即年九明五可係餘實學堂舍育社六建現  
 名生則一一多學則造有行工百秋十容寄三驗講一一室交所築已  
 四可律切而生俟之所遷竣廿一人一宿座室堂爲爲係及一校着  
 百容完校定之將屋欲入後三千俟百舍均其及科課中體爲舍手

# 金 陵 女 子 大 學

## 新 校 舍



中 堂

Mrs. Thurston returned to America on furlough in August, 1919. While here, she was engaged in raising funds and arousing interest in Ginling. She did not sail again for China until February 8, 1921.

March, 1922: "A year has passed since my return to China. What is its record of progress toward the goal of the new buildings—the goal which becomes more and more desirable as the walls bulge and the floors rot and the roofs leak in our present home? The summer of 1921 was a flood season, and I am sure a visitor then would have realized that college life in this tumbling house had difficulties not fully compensated by moon doorways and picturesque vistas. The contract was signed on July 4 for six buildings, three in the academic group and three dormitories. In the summer of 1923 we hope to open college with a Science Building, a Recitation Building, a Social and Athletic Building, and three dormitories—one of the latter to be used temporarily as a faculty residence. We expect to begin life on the new campus with one hundred students.

"Today if you could visit the new campus you would see the six buildings rising and it would be easy to let your imagination picture the finished group and people the campus with eager students. These 'more stately mansions' will make possible a larger life in the college. Here we are cramped and confined, shut in by high walls. There we shall be able to lift up our eyes to the hills. There has been a friendly intimacy here between faculty and students but we are sure it will not be lost in the new college home.

"A strong tide in favor of higher education for women is moving here in China. Our preparatory schools have doubled their enrollment since 1916. Government schools are opening to women and mission colleges for men are responding to a popular demand in favor of co-education. More young women will be wanting a college education—and one-fourth of all the possible college women of the world are here in China. We know that we can give them some things here in Ginling which the Government universities cannot give; and things better suited to the special needs of women students. We know also that we can give them a better training for service in China than the best colleges abroad; the record of our twenty-two alumnae will prove this. Our chief embarrassment is that, at the end of each school year, we have graduates to fill only about one-fifth of the positions for which college-trained women are wanted."

1922-1923

Matilda S. Calder, born Hartford, Conn., May 16, 1875. United with the First Congregational Church, Hartford, 1888. Graduated from Hartford High School. A.B., Mt. Holyoke, 1896. Taught in Private School, Hartford, 1896-97; Middletown, Conn., High School, 1897-1900; Marash College, Turkey, 1900-02. Married J. Lawrence Thurston, September, 1902. Yale Mission, China, 1902-3. Husband died spring of 1904. Secretary for Student Volunteer Movement, 1904-6. Yale Mission, Changsha, China, 1906-11. Appointed by the Presbyterian Board to China, 1913; sailed August, 1913. Teacher in Ming Deh School, Nanking, 1913-15. President of Ginling College, 1915—Ginling College opened on September 17, 1915. Returned on furlough August, 1919. Sailed again for China, February 8, 1921. Adopted for support by Westminster Guild, September, 1913. Entire Presbyterian share in the maintenance of Ginling College assumed by Westminster Guild, 1918.

1922-23



MRS. J.  
LAWRENCE  
THURSTON

President, Ginling College, China

The Woman's Board of Foreign Missions of the  
Presbyterian Church in the U. S. A.  
156 Fifth Avenue, New York City

# MRS. J. LAWRENCE THURSTON

President, Ginling College, China

“TWENTY-SEVEN years ago I started to keep a diary but I get very little help from it in the matter of my life history. I found only one entry when I stumbled on it as I was packing for China. Up to that time I had been a very commonplace American girl, born to Scotch-Irish parents.

“When I was in college I had no intention of being a missionary, though I learned a lot about them and heard them tell of their work. Senior year we had our first mission study classes and I entered the one on India. One Sunday afternoon the idea flashed into my mind that this great need was a call to me. I volunteered a few months later, but that Sunday saw the real question settled.

“There were four years of waiting before I could fulfill my purpose and go. Kind friends said I was throwing myself away. But there was no difficulty in filling my position at Middletown, Conn., High School, and a teacher in the Marash College for Girls in Turkey had been needed for some years. Before sailing, I went camping with some friends, one of whom decided he wanted me to go to China with him, and I found I was likeminded. I hated to leave that college in Turkey in the lurch, and we would not go to China for two years; so we told the Board they could have me for two years if they wanted me. They said they did, so I went, just as if nothing had happened.

“I was married at home in September, 1902, and went to Peking with my husband as pioneers in the Yale Mission. During the year we were able to see the mission located in Changsha, Hunan. Before the summer was over my husband became ill, and after some months it was decided that he had tuberculosis and that we must leave China. It was the hardest thing we had to do. Our hearts heavy with disappointment, we went to California in search of health, and had a happy winter there. When the spring came, I had to take up life alone, and find out again what God would have me do. At such times work is what we most need, and the opportunity came for me to travel in the colleges for the Student Volunteer Movement.

“After two years, I returned to the Yale Mission and helped in the various emergencies in the work. When I came home, five years later, I had decided not to go back, because the work for women was not being developed there. So I went to Nanking to have a share in establishing a Union College for Chinese Women.

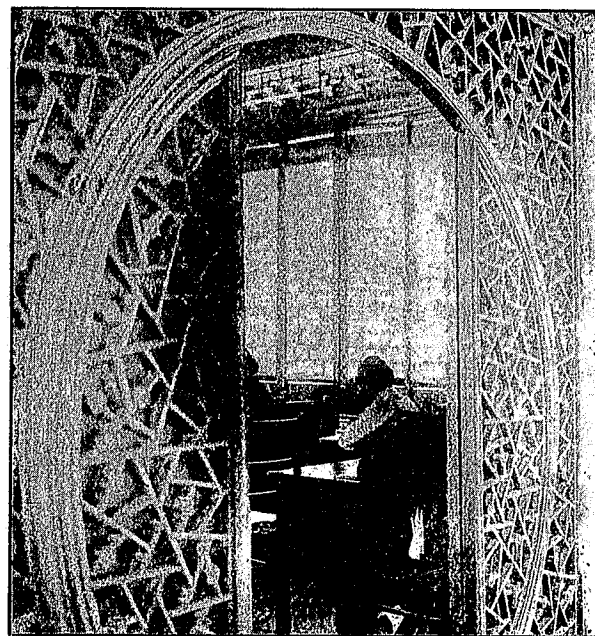
“Ginling College opened on September 17, 1915. The official name of the college in Chinese is *Gin Ling Nu Dz Da Hsioh*. Ginling is an old classical name for Nanking, meaning ‘Golden Mound.’ This is the only college for Chinese women in a district as large as that east of the Rockies in America, and aims to give to the high school graduates of the Yangtze Valley the training which will enable them to lead in the work of the Christian church.”

1916: “Ginling College is no more a mere vision awaiting realization, to be spoken of in the future tense. We were thankful to find, when we took possession of our rented building on September 1, 1915, the dirty dingy places transformed into clean, pleasant rooms. Our class work started with eleven students. Smallness as well as bigness creates problems. The girls had come from schools much larger than this college class, and they were homesick for school as well as home. We planned informal good times for them; and for the rest we waited, knowing that they were not the first freshmen who had been homesick. We had no seniors or sympathetic sister class to help out. It is discouraging to be the whole thing at once—college class, Y. W. C. A., Current Events Club, Athletic Association, Glee Club, all equal to the same thing and equal to each other. Even sophomores would have relieved the situation.”

1918: “The college has grown. We doubled the second and third years. Our present number is thirty-six, representing ten denominations. The spirit among the girls is one of happy fellowship in work and play. They asked for, and were granted, student government. We felt they ought to develop self-control and train themselves as citizens of a great republic. They are a constant delight in class and chapel, for they are so responsive to friendly criticism and suggestion.”

1919: “This year for the first time we have carried the work of four classes. The students have smaller margins of time to devote to outside activities than the students in an American college, and there seems to be no indication of their assuming the attitude that ‘study interferes with their regular college work.’ Our first commencement comes on June 25. There are five girls in the senior class, and we are proud of them. In nothing has the college been more fortunate than in having girls like these for the vanguard of graduates. If you know anything about the difficulties of finding places which seniors in American colleges often have, you will be impressed when I tell you that all five of these girls had positions for next year before March first, and several extra places are already on my list where they were wanted. There is a far larger demand for such girls as these than we shall be able to meet for several years.”

學大子女陵金  
GINLING COLLEGE  
Nanking, China



OUR LAST YEAR OF STUDY WITHIN MOON DOORWAYS AND BY THE  
LIGHT OF PAPER WINDOWS.

1923

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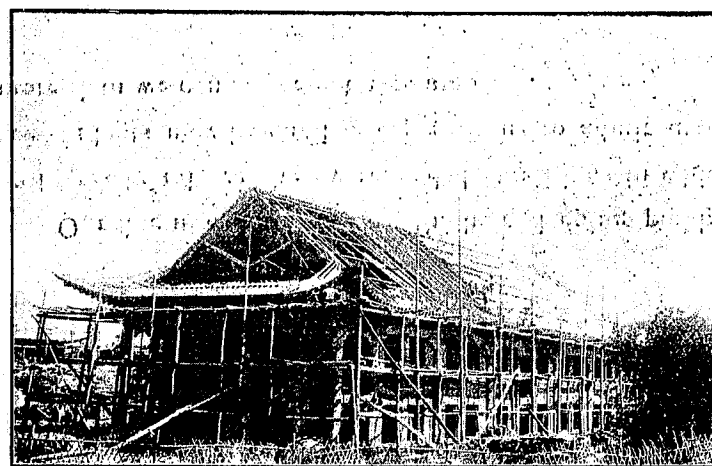
THE CHINESE UNIVERSITY  
OF THE EAST

This present year of 1922-23 we have an enrollment of eighty-one girls, which is an increase of ten over that of last year. The students come from Kwantung, Fukien, Chekiang, Kiangsu, Kiangsi, Hupeh, Hunan, Szechwan, Anhwei, Shantung and Chihli, and it takes some of them four weeks of travel to reach here.

CHINESE UNIVERSITY  
OF THE EAST

# GINLING COLLEGE

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



▲ DORMITORY—ONE OF THE GROUP OF SIX BUILDINGS  
NOW UNDER CONSTRUCTION.

| FEBRUARY |      |       |      |       |      |      |
|----------|------|-------|------|-------|------|------|
| SUN.     | MON. | TUES. | WED. | THUR. | FRI. | SAT. |
|          |      |       |      | 1     | 2    | 3    |
| 4        | 5    | 6     | 7    | 8     | 9    | 10   |
| 11       | 12   | 13    | 14   | 15    | 16   | 17   |
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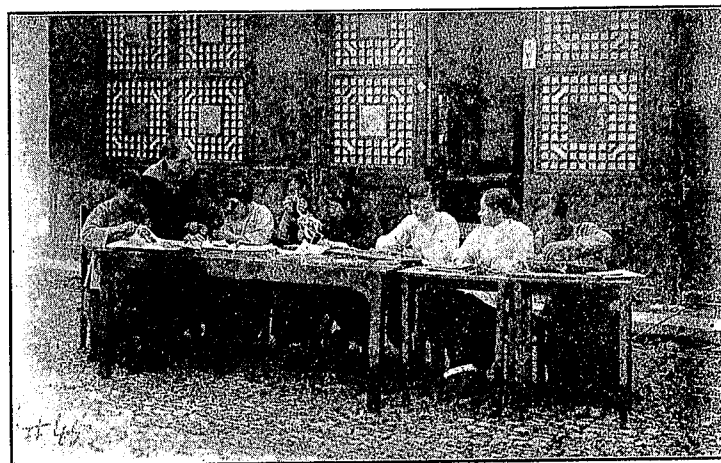
## **JANUARY—FEBRUARY**

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Our fine new dormitories with their sleeping porches will greatly relieve the overcrowded conditions in which the students now live and will permit us to admit many more than we can at present accommodate.

# GINLING COLLEGE

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



A CLASS IN COMPARATIVE ANATOMY OUTSIDE THE BIOLOGY LABORATORY.

| APRIL |      |       |      |       |      |      |
|-------|------|-------|------|-------|------|------|
| SUN.  | MON. | TUES. | WED. | THUR. | FRI. | SAT. |
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| 15    | 16   | 17    | 18   | 19    | 20   | 21   |
| 22    | 23   | 24    | 25   | 26    | 27   | 28   |
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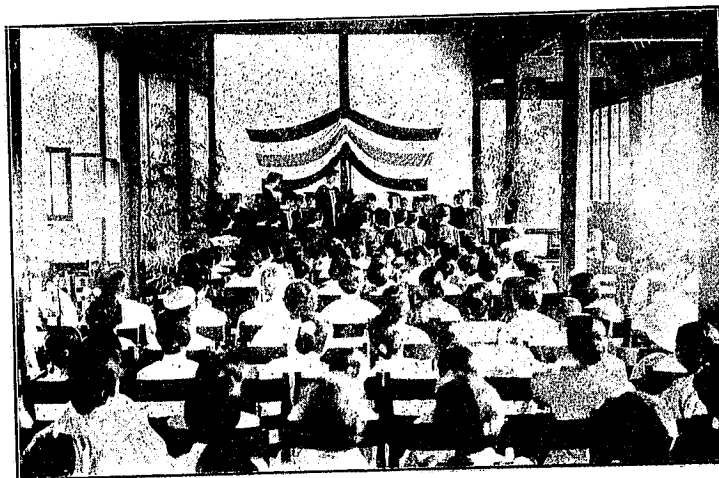
#### **MARCH—APRIL**

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Ten per cent of our students are doing pre-medical work in preparation for medical courses in Peking, Shanghai, or America. This year our first graduate to enter Peking Union Medical College has started on the course leading to the degree of Doctor of Medicine.

# GINLING COLLEGE

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



COMMENCEMENT—JUNE 1922.

| JUNE |      |       |      |       |      |      |
|------|------|-------|------|-------|------|------|
| SUN. | MON. | TUES. | WED. | THUR. | FRI. | SAT. |
|      |      |       |      |       | 1    | 2    |
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| 10   | 11   | 12    | 13   | 14    | 15   | 16   |
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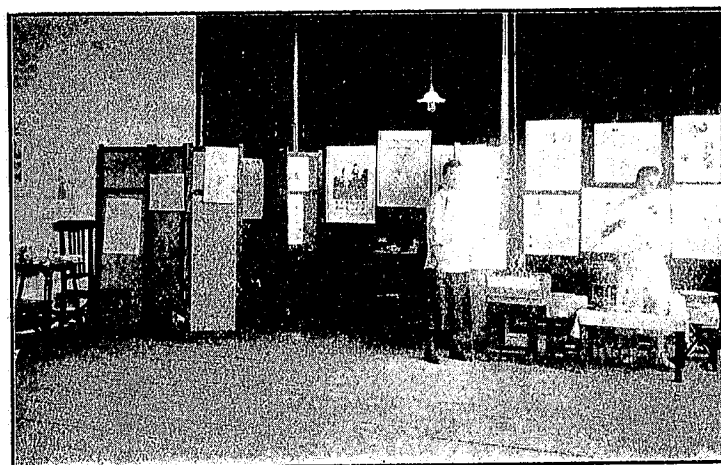
#### MAY—JUNE

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Under charter of the University of New York, Ginling College has granted the degree of Bachelor of Arts to thirty-one students who have successfully completed the college course. There is a great demand for college-trained women to fill positions, and Ginling graduates are eagerly welcomed.

# GINLING COLLEGE

| JULY |      |       |      |       |      |      |
|------|------|-------|------|-------|------|------|
| SUN. | MON. | TUES. | WED. | THUR. | FRI. | SAT. |
| 1    | 2    | 3     | 4    | 5     | 6    | 7    |
| 8    | 9    | 10    | 11   | 12    | 13   | 14   |
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| 22   | 23   | 24    | 25   | 26    | 27   | 28   |
| 29   | 30   | 31    |      |       |      |      |



PART OF THE GINLING COLLEGE EXHIBIT DURING NANKING  
HEALTH WEEK.

| AUGUST |      |       |      |       |      |      |
|--------|------|-------|------|-------|------|------|
| SUN.   | MON. | TUES. | WED. | THUR. | FRI. | SAT. |
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| 12     | 13   | 14    | 15   | 16    | 17   | 18   |
| 19     | 20   | 21    | 22   | 23    | 24   | 25   |
| 26     | 27   | 28    | 29   | 30    | 31   |      |

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### JULY—AUGUST

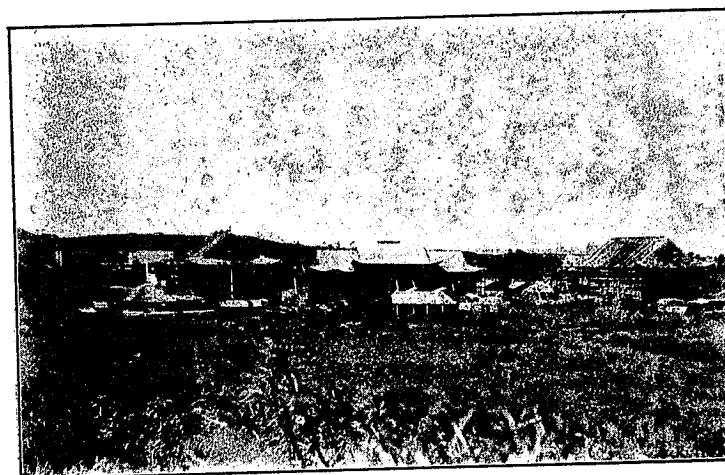
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In May 1922 a Health Week campaign was organized in Nanking by the Y. M. C. A. and Ginling College. Three rooms were given over to Ginling College. In one room was an Infant Welfare Exhibit which had been planned by the seniors with the assistance of Dr. Merrow; in another was a Food Exhibit worked out by the Juniors, and the largest room was given over to a series of booths which demonstrated the hygiene of the eye, and trachoma prevention, care of nose and throat, care of teeth, proper shoes, and First Aid, and was in charge of the Sophomores and Freshmen.

The picture shows one of the seniors demonstrating the simplicity of making up a solution of boracic acid. Dozens of eye cups were sold for a copper apiece, and during every demonstration there were throngs of people around the booth. On one day the attendance at "Health Week" ran as high as three thousand people.

# GINLING COLLEGE

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



OUR NEW CAMPUS.

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

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### SEPTEMBER—OCTOBER

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Six buildings, a Social and Athletic Building, the Science Building, the Recitation Building, two student dormitories and a faculty residence are nearing completion. In September 1923 we are opening the school year within our new college halls.

# GINLING COLLEGE

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



THE CLASS OF 1922,—THE LAST CLASS TO PASS THROUGH THE MOON DOORWAY IN COMMENCEMENT PROCESSION.

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

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#### **NOVEMBER—DECEMBER**

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Of the members of this class, one is married, one is taking additional work at Ginling College, one is studying medicine, one is doing social work, one is soon to be married and five are teaching.

1923



# ON THE NEW CAMPUS

July 4, 1923

## GREETINGS FROM GINLING!

In a college, June is always a time both of endings and of beginnings, but of the last days of June 1923 this has been especially true at Ginling. They have seen the ending of the pioneer stage of the college life in the beautiful but tumble-down old mansion in which eight years ago it began its career, and from which it has now graduated five classes with a total of forty members; and the beginning of a more mature period in the new buildings for which so many people, both in China and in America, have been planning these last years.

Commencement opened with the Baccalaureate service on the evening of the 24th in the college garden, as has been the custom. As the procession of more than seventy students wound down the long flower-bordered path at sunset time, singing "Rejoice, ye pure in heart," it seemed a fitting symbol of the purpose of the College, unchanging, though the setting of it would never again be the same. Only those who have watched the growth of that spirit during pioneer years could fully realize how much it meant; a spirit, we hope, worthy of the new home to which the college is so soon to go.

The speaker was Dr. Henry T. Hodgkin, Secretary of the National Christian Council, especially welcome because of his previous visits at the college. He chose as his subject "Fullness of Life," and his text, the words from Colossians 2:10, "It is in Christ that you reach your full life," by coincidence carried out the thought of the college motto, "Abundant Life." For music there were songs by the college Glee Club, as well as by the whole audience, an oriole in a nearby tree adding his sweet song to the occasion. As sunset tints stole across the sky, and the words of "Day is dying in the west" floated softly out, it seemed indeed as if Heaven and Earth were praising the Lord Most High.

Tuesday was Class Day. The program had been a source of much anxious thought on the part of the seniors, for they wanted to make the best contribution they could to Commencement week. Last year's class gave Antigone. The Class of 1923 chose a dramatic presentation of scenes from the past of the historic old city of Nanking. They met with many difficulties, for there were but ten of them, and they had, naturally, not a great deal either of time or of money to spend upon it; and yet it was a subject they were unwilling to do only half way. With the help of faculty members and some of the other students they worked out the scenes with the greatest care, and presented them in gorgeous old-time costumes rented for a small sum from a kindly manager of a Nanking theatre. The weather did its worst. All day the rain poured down in torrents; the big court in which the play was to be given, which had been shielded from the sun by loose mats thrown over a framework, ran sheets of water. But willing hands brought quantities of matting, and by a long day's work the place was made water-tight and the program was carried through that night undisturbed. The class gift to the College was a large resonant temple bell, which, standing in its frame in the new quadrangle, will be useful for marking class-hours, and which, just now, as the President said in accepting it, fittingly "Rings out the old, rings in the new."

Wednesday, the twenty-seventh, was Commencement day, and of course the centre of the week in interest. This time the academic procession, singing "Lead on, O King Eternal," enters in two lines through opposite moon doors, meeting in the centre of the Chapel court, where the exercises were to be held. There were two speakers for this program: Dr. Tao Wen Tsing, Dean of Southeastern University, a government school in Nanking, gave an address in Chinese on "Eliminating Illiteracy—a new challenge to Chinese women leaders"; and Reverend C. G. Sparham, Executive Secretary in China for the London Mission, spoke on "The Students' Heritage and Responsibility." The giving of college diplomas to ten young women such as those in the graduating class seemed a glad climax, not only to the week, but to the years of work that had preceded it. All ten are to become teachers, many of them in the schools from which they came, in widely different parts of China. Two of the graduates living in the distant west and south had stayed the whole four years without going home. Another, called home the previous week by the sudden death of her father, had passed through very difficult experiences, including a twenty-four hours' boat and chair trip from Shanghai, through bandit-infested country, for the burial; and yet she managed to come back the night before her graduation, and to go through it.

After the alumnae dinner and many "good-byes," the students left as promptly as possible, because the removal to the new buildings was to begin within a day or two.

Who can describe moving day in China! It may lack the despatch with which such things are put through in the West, but it certainly excels in picturesqueness. In America one cannot unhinge the whole side of a room when the furniture is too big to go easily through the door, or take a section of railing off a balcony to let a wardrobe down from the upper floor. In China that is easy. By eight o'clock in the morning of our first moving day seven carts were at the gate, with a seemingly countless number of men to load and rope them, and draw them three miles to the new buildings. Amidst a babel of tongues, and a good deal of confusion in spite of well-laid plans, the seven carts started off, each one to return and make the journey once more that day. An advance guard of the faculty, including the President, started over by carriage to receive them, the servants honoring their departure, and their arrival at the new buildings, by a fusillade of fire-crackers. The little horse that drew them, not understanding the honor of the occasion, was for turning round and going back; but the danger of tipping over was averted, and the arrival safely made.

How you who have been working for the new buildings would like to see them as they are today! The plan outlined in the President's letter of March 1922 is nearing completion. The work is not all done; the building supervisor is needed for some months more. One dormitory belonging to the first group is just begun. The water system is incomplete. The lighting plant has yet to be built and installed. The final grading and beautifying of the grounds must wait till the workmen have removed their straw shacks. The campus still has some fifty corners, instead of a proper four or six, for grave-moving and land-buying are slow, and must go on for a good while to come. But six beautiful buildings are practically completed, their softly-colored columns and eaves and curved tile roofs paying tribute to the best in Chinese architecture, and their well-planned interiors making them models in many ways for other school buildings in China.

There are two dormitories holding fifty students each, besides the one being temporarily used for a faculty residence and the one now being started. The other buildings, which occupy three sides of a central quadrangle facing east, are a recitation building, a social and athletic building, and a science building, respectively. In the first named are recitation rooms and offices, a model school for the Department of Education, and temporary quarters for the library. In the second, downstairs are a large guest-hall (to be used temporarily in part as the Chapel), smaller rooms for student organizations, and temporary quarters for the music studio. Upstairs is the fine big gymnasium, with dressing rooms, showers and the physical director's office. The first floor in the science building is devoted largely to biology and has in it a good science lecture hall; the second houses the Chemistry and Physics departments.

Next fall there will be just one hundred students. Of the sixty odd candidates who took the freshman tests this spring, only forty will be admitted, because we cannot afford a class so large that it will over-balance the rest of the College, even if there were room now for a greater number. This makes very careful selection necessary, and places heavy responsibility on the committee which has worked for many days, trying to take all necessary points into consideration and to make the list include the forty girls whom it is best to receive. There is however a steadily increasing demand for higher education for women in China, and the yearly twenty-five per cent. increase it seems wise to allow will never, probably, include all those who would like to come. The present group of buildings is planned for 200 students; before the eventual 400 mark is approached, the buildings of the second group will have to be completed.

There is much work to be done in the way of getting settled this summer, and after the moving is finished some of the faculty will stay through July, and the rest will be here during August, to get everything possible in readiness for the new college year. Already we are making plans for the formal opening of the buildings, which probably will take place on October 31st.

ADA A. GRABILL.



### LEAVES FROM A GINLING DIARY, 1923.

#### SEPTEMBER DAYS

Early in September the new campus was to be in order and buildings ready. At that, there would have been enough to keep all busy until the opening day. Alas, contractors in China are no more prompt than in America, and recitation rooms lacked varnish and blackboards; laboratories wanted desks, shelves and cupboards; dormitories needed furniture and hooks; water was not flowing in pipes already set, for the power-house was still a building-to-be; the engine in that power-house would some time supply light as well. As to the campus,—torn and scarred by digging and building, that looked like a last fall's potato patch; none too level, and netted over with hard, narrow paths trodden down by workmen and the donkey-trains. A few level spots had been turfed; but turfing in China means setting tiny tufts of grass at eight-inch intervals, making a polka-dot pattern in lawn grass.

With September 20th so near, the case seemed hopeless. Though, exhorted to diligence, the workmen plodded on. Could we care for one hundred girls, when food must be cooked out of doors, when candles must be stuck to saucers, and water must be dipped out of the pond?

As the opening day drew near, so many new difficulties arose, the girls had to be asked to postpone their coming. The authorities who had been pushing the work breathed a sigh of relief, but dared not relax any effort. Day by day some task was completed, the strip of road from the main gate was finished, the walls of the power-house rose foot by foot, loads of furniture came and were set in place, the stoves, with their big rice-kettles, were built into the kitchen, the little donkeys that carried bricks and turf, cracked stone or tile in their long basket-panniers trotted up and down in strings of fifteen, and gangs of twenty men pulled the great stone



### LEAVES FROM A GINLING DIARY, 1923.

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roller to pack the road, while the out-of-door carpenter shop was a busy hive of labor.

### MOON FESTIVAL

Meanwhile the girls were coming. Their start had been made before the message intended to delay them had arrived. Travel is hard and slow in China. New York to Nanking is no greater journey, in point of time, than one student takes from her home in Szechuan. About twenty were in the city, well cared for, but eager to be at their journey's end within college walls. Our Harvest Moon was rounding its circle. In China it is Moon Festival, a time of happiness and rejoicing, for family gatherings and feasting; a time, too, for prophecy, after the fashion of our Hallow-e'en. We thought of our girls, and asked them to assist at the "Moon raising," and to play games and share our moon-cakes. As bed-time drew near, all went to the center of the campus, to the green circle which, by joining hands and stretching arms, we could almost enclose. In the clear moonlight we sang songs, old, and then the newer ones of Ginling. When the good-night song came unbidden to our lips, the girls slipped away, happy in this, the first student gathering at the New Ginling.

### A BUSY NIGHT

The students' coming seems to inspire in the yard contractor the ambition to complete a few real walks between buildings. The "covered ways" are still a dream, but our feet needed paths other than those of clay and turf, sticky or ground to powder. One day the work reaches a climax. All the gangs available are on the job,—donkey-teams, stone-carriers, seventeen on the tump, singing as they pack the aisle to the recitation building, seventeen more on the aisle to the central building. These last are working like mad, filling in cracked stone. A man with a water-pot douses on water which the one with a bucket-yoke draws from the pond. Here come men with basket-loads of cracked stone, needing still more water. The level reached, the last raking is done, the steady rhythm of the song on the other aisle flows on, punctuated by the drop, drop of the tump.

The work goes on, the din as well, until night falls. The men disappear, when a great lamp is swung from a tripod, and makes a pool of light for a new gang; another cheers the shift singing the tamping song with fresh vigor and untired lungs. The carpenter shop has two lamps

under its thatched roof, which silhouette the heavy beams and fringes of straw against the blackness without. The carpenters are fitting to a nicety the Chemistry troughs, which must be in place by Tuesday. Faster and faster drives the work, louder and louder is the din. A great platform is brought up for use in cement mixing. Four baskets of stones is the rule, with two of cement, well watered and furiously hoed back and forth until the mixers drop to the ground, worn out. Their places are taken by shovellers, who take no time to "look see" but hit or miss, throw out the mixture to set. That batch disposed of, the great floor is lifted and moved for a repetition of the process. Confusion grows, as into the outer circle of light comes a cart pulled by six men, who unload barrels of cement, and go, to return with a load again and again. The small boy with his water jug serves drinks all round, and once more the *tum tum* of the chant, and drop, drop of the weight, break into our consciousness. The promise is that the walks will be done by midnight, and by eleven the house is still, but early dawn finds concrete being smoothed and lined into squares and slicked into comeliness by bare feet, and only broad day produces the lull for which we had hoped and planned.

### A QUIET DAY

The puzzles and problems of the new year, complicated by new location, increased numbers needing new plans, new rules, new traditions, had proved perplexing. No power on earth could straighten out all that tangle. The faculty were weary in mind and body. A day of quiet in which we could stop and take counsel together and consider quietly and prayerfully the real problems, and cut away some of the disturbing, complicating elements, was planned. Sunday, September the thirtieth, before the girls came, before the last plans were completed, before the last moves were made, was the day set. The program made began at eight, with breakfast all together, and ended with evening song at eight at night. A day of refreshment and inspiration it proved to be. The silent gathering in the upper room, the heartfelt prayer, the humble spirit evident, and the clear desire for guidance, made the service one of real value.

The Bible leader gave assurance of strength and power to be had for the taking, and of her firm conviction that we are to find soon new ways of using that God-given power. The practical discussions were fresh and helpful. Evensong, with its plea for a joyous Christian service, was a happy ending to a full day.

## COLLEGE OPENING

The girls had waited so long and anxiously for the first day, that fifty of them came two days ahead of time. A ricksha would swing into the gate, piled high with baggage, a trunk in its neat rack, a suit-case or two, and always a few sundries. Our Nanking skeleton Victorias ran into the campus with hood full of bed-rolls, the body of trunks and boxes and baskets of more shapes than one ever dreamed of. Somewhere from the pile emerges a girl,—perhaps two. One whole day to wait before first chapel, by twos they wander over the campus, in their hands long strips of knitting, gay of color, but not of American color. The old students meet their friends and feel at home; the new ones are the only leisure class.

Frantic efforts at order in the girls' dormitories. "Can't that screen man hurry a few more bamboo curtains?" "Boiled water for the girls!" "Tea-kettles," "Mops," "Candles," "Chop-sticks," "Stools!" Why all this confusion? Always before, the girls had brought their own dishes and furnishings; now the College provides.

Night falls, the baggage is housed, the girls are sheltered, and the watchman makes his round.

## THURSDAY, OCTOBER 4TH, 8:30 A.M. FIRST CHAPEL

The room stands silent, the whiteness of wall and ceiling softened by the shadows of deep panel and cornice. The screened spaces at each side are measured by the strong, dark pillars. Glimpses of moving cloud and tree-branch through the traceries of the windows make a mosaic in color not unlike the opalescent shell filling the screens. The quiet tone within is unbroken, even by the gleaming silvery fountain of grasses which overflow the urn upon the platform. The chairs at the right are already filled while the girls gather in the green circle outside the door, called there by the bell once used for temple worship. As the organ softly sounds the strain, "Send out Thy light and Thy truth," the lines file in, row by row, until the chairs are full, and the space vibrates with color and life.

The President and the Dean step into place as "Praise God" rises.

"Rejoice! Rejoice!

Rejoice, give thanks and sing!"

The hymn seems to flow out unconfined by wall or roof.

"Rejoice, ye pure in heart."

"Bright youth and snow-crowned age,

Strong men and maidens meek,

Raise high your free, exulting song;

God's wondrous praises speak."

"Let the wise man not boast of his wisdom;

Let the strong man not boast of his strength;

Let the rich man not boast of his riches;

But in this be the boasters' boast—

In insight and knowledge of Me

As Jehovah, who over the earth

Doeth kindness and justice and right;

For these are the things that I love."

(Jer. 9: 23-24.)

*Jeremiah in Modern Speech. McFadyen, trans.*

Then, "For God so loved the world"—

The reading ends with the motto chosen for Ginling: "I am come that ye might have life, and that ye might have it more abundantly."

The petitions of the prayer run on into the hymn, "Lead on, O King Eternal,"

"Through days of preparation

Thy grace has made us strong,

Lead on, O God of Might."

A few sentences more, and with silent prayer the service is done. Student and teacher have worshiped together; are introduced to each other and to the new day at Ginling.

## OCTOBER 10TH, THE DAY OF THE REPUBLIC

Although the girls have just come, the holiday is not denied them, and early prayer together starts the day.

The chapel was hung with strings of small flags, and over the door were hung together the emblems of China and America. The prayers were in Chinese, but the notes of the old German folk-song sang in our hearts, "God save the King" and "My Country, 'tis of thee," while the Chinese girls gave voice to their patriotism in their own tongue. Out by the big

bell in the grass circle the firecrackers popped, and cannon crackers were sent up to explode in the air. It was our one reminder that this is the Chinese Fourth of July,—although the students may have understood the oration to be one of patriotic utterances. We were invited to a "mein" dinner with the girls, and with fear and trembling we crossed the campus. Chop-sticks and "mein"!

Our hostesses served instead of rice the bowl of slippery flat strings like spaghetti, but less manageable. After the experience you feel convinced that mein, the birthday dish, will never grace your birthday feast.

The clear air of the October day called many out for an afternoon excursion. Carriages, to the last one, wheels and feet, all were put to use. Purple Mountain called, and we went. Through the gates of the old official city, on through the gates of Nanking, to the open country, we passed out by the stone guardians of the Ming tomb, their feet now in the ripening corn. As we drank tea heated by temple fires, we looked out over the city within its walls, we counted its gates and towers and noted its many temples.

The sun was setting in a glory of gold and amethyst as we turned back. In darkness soon the warm bits of color made by supper fires lighted many tired faces at tables set close to our road. The University was illuminated and the students were marching as we neared our end of the city; and at Ginling the girls were gathering, each with her red globe, for the lantern parade. The old Ginling, with its enclosed courts and long passages, had been a wonderful place for a lantern parade, but the winding lines of singing girls in the new surroundings had charms unknown there. The grass circle by the Central Building made the fitting place for the final song and the goodnights.

#### DEDICATION WEEK

The classes are running on schedule time, that schedule the fruit of labor early and late. Routine is established to some extent, and one takes breath and wanders to the garden, where Lao Shao is pottering over his loved chrysanthemums, a thousand pots of them just coming on. The cosmos too is shaking its blooms high over our heads in a wealth of blossom undreamed at home.

The week of the dedication is coming now; the invitations are sent and accepted, and still unfinished bits fret us: the girls' living rooms need color, the covered ways are incomplete, pictures are unhung, a thousand things need attention before many guests can be housed and fed, and ceremonies move

smoothly. Guests come for the week end, and give place to later guests, who come on every train. By Tuesday the rush is on, and Wednesday at nine we are ready to do honor to the dignitaries of the city. The campus is lively with auto and carriage, and rickshas galore; the walks are edged with pots of glowing chrysanthemums, and the girls are assigned their duties as guides. The Civil Governor comes, bringing a strong staff to surround him with all dignity, and after their tea they sit solemnly in state.

The academic procession with its gay bits of color in hood and band scarcely competes in elegance with our Chinese friends in brocade and stiff silk. Out of the Recitation Hall, across the yard, and up the rows of waving blooms to the gymnasium proceeds the line, the platform was spacious enough for the dignitaries of the Board of Control and of the city also; and the hall comfortably seated the students and friends of the College. The addresses were in Chinese and in English. Greetings were read from America and from China, and all joined in the words of dedication ending, "O Spirit Divine, Inspirer of all holy thoughts and purposes, to Thee we dedicate all that we have built, and ask Thee to use and bless it richly for the education of the women in China."

The afternoon was given over to the deliberations of the Board, and evening brought the family and invited guests together for the banquet, cooked upon a tiny stove, but serving eighty well.

Thursday was observed as Founders' Day by the students and alumnae, and Dr. Hodgkin addressed them at the chapel service, upon the beauty of the lavish gift. The day ended with a Chinese feast, served to one hundred and seventy. The students largely planned this, and decorated the gymnasium with the old red marriage and feast-day lanterns, hung from the ceiling, and with class banners from the walls. The girls, with happy faces and in pretty colors, made the feast attractive even to the foreigner who had his troubles in managing the food. Bowls of chicken or crab, with sauces tasty and fragrant, are tantalizing when one must get them with two small sticks held in one hand. The feast lasts long, and the bowls, served four at a time, come again and again. When "Eight Precious Pudding" appears, we think the feast is over . . . . The pudding last? Indeed, no! The rice is yet to come, with sauce and the fruit we have held over from the first spreading of the table. Now classes and groups, both of students and guests, share in turn the entertainment. The song of Ginling is our goodnight.

Friday the invitation has gone forth for inspection by merchants and Christians,—a classification not intended to be mutually exclusive. They

come early and bring their families, and take our tea and gaze at our buildings. In the first hour three hundred are served, and still we see them in the distance, coming down the hill. Open house? Yes, five open houses. There is a sixth, where live the girls who have "feelings of envy" and "eat bitterness" because their living-room has not yet its curtains and pictures and cushions of color.

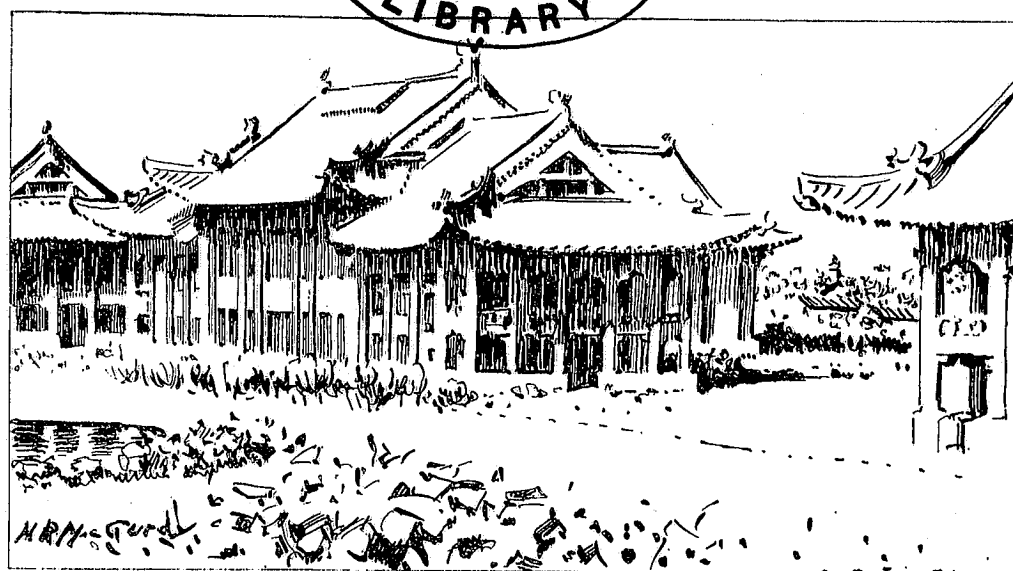
#### STUDENT INSPECTION.

Saturday is the day the students of the city come, and for the first time the tea ceremony is omitted. The student population of Nanking is great, and four thousand may accept the broad invitation to schools. Two to five is the period named, but 1:30 finds one hundred waiting at the doors, with lines of long-gowned men from the universities, and girls from Government schools and Middle Schools ready to replace them. The broad campus is none too broad, and rooms none too spacious to accommodate them all. What the guest book may reveal as to numbers, none has as yet had time nor courage to count. The weeks since College opened have been full of beginnings,—beginnings of work with new teachers, in new buildings, and with a goodly number of new students.

With all this, settling will take long, and adjustment may prove hard, but we work with faith in the great purpose of this College, and a knowledge of the need for it. The interest of many shows faith in Ginling and in its expressed ideal,—Life, and Life more abundant.

MARY V. THAYER.

YALE UNIVERSITY  
DAY MISSIONS  
LIBRARY



學大子女陵金

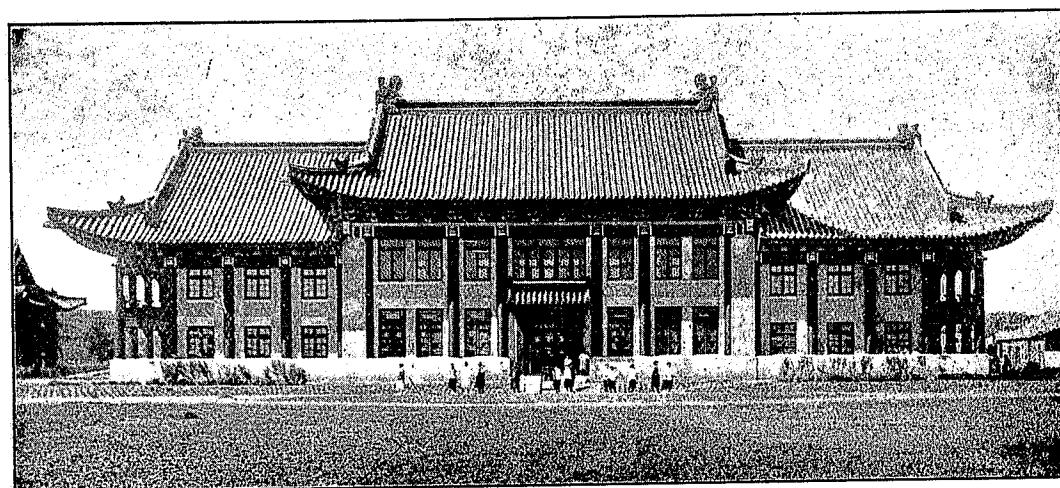
GINLING COLLEGE

NANKING, CHINA

1924

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The new Ginling is built on rolling land, the low green hills all about being dotted with many trees. Here and there are pretty ponds. The view best loved is that to the east, where Purple Mountain, five miles away, appears in ever-changing beauty of color and shadow.

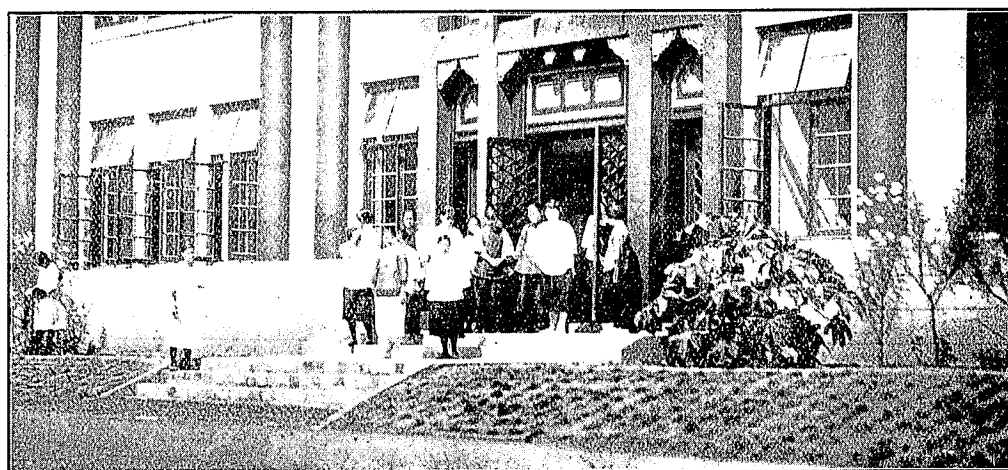


| 1924 JANUARY 1924 |     |     |     |     |     |     |
|-------------------|-----|-----|-----|-----|-----|-----|
| SUN               | MON | TUE | WED | THU | FRI | SAT |
|                   |     | 1   | 2   | 3   | 4   | 5   |
| 6                 | 7   | 8   | 9   | 10  | 11  | 12  |
| 13                | 14  | 15  | 16  | 17  | 18  | 19  |
| 20                | 21  | 22  | 23  | 24  | 25  | 26  |
| 27                | 28  | 29  | 30  | 31  |     |     |

| 1924 FEBRUARY 1924 |     |     |     |     |     |     |
|--------------------|-----|-----|-----|-----|-----|-----|
| SUN                | MON | TUE | WED | THU | FRI | SAT |
|                    |     |     |     |     | 1   | 2   |
| 3                  | 4   | 5   | 6   | 7   | 8   | 9   |
| 10                 | 11  | 12  | 13  | 14  | 15  | 16  |
| 17                 | 18  | 19  | 20  | 21  | 22  | 23  |
| 24                 | 25  | 26  | 27  | 28  | 29  |     |



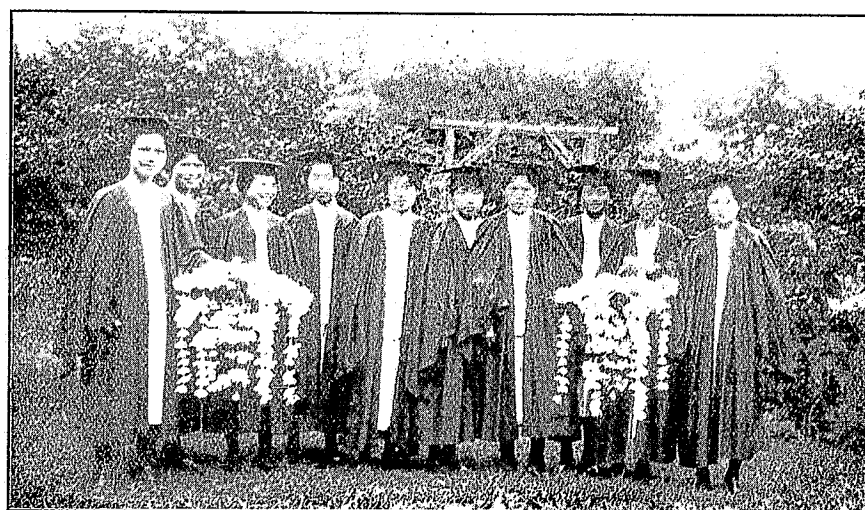
This building occupies the centre of the quadrangle, facing east. It is in part devoted to uses that will eventually have buildings of their own. Downstairs, the large central hall is divided by shell screens into two rooms: a formal guest hall, and the temporary chapel. On the left is a music studio; on the right are rooms for use by student organizations. Upstairs is the permanent gymnasium, with its accompanying offices and dressing-rooms.



| 1924 MARCH 1924 |          |     |     |     |     |     |
|-----------------|----------|-----|-----|-----|-----|-----|
| SUN             | MON      | TUE | WED | THU | FRI | SAT |
|                 |          |     |     |     |     | 1   |
| 2               | 3        | 4   | 5   | 6   | 7   | 8   |
| 9               | 10       | 11  | 12  | 13  | 14  | 15  |
| 16              | 17       | 18  | 19  | 20  | 21  | 22  |
| 23<br>30        | 24<br>31 | 25  | 26  | 27  | 28  | 29  |

| 1924 APRIL 1924 |     |     |     |     |     |     |
|-----------------|-----|-----|-----|-----|-----|-----|
| SUN             | MON | TUE | WED | THU | FRI | SAT |
|                 |     | 1   | 2   | 3   | 4   | 5   |
| 6               | 7   | 8   | 9   | 10  | 11  | 12  |
| 13              | 14  | 15  | 16  | 17  | 18  | 19  |
| 20              | 21  | 22  | 23  | 24  | 25  | 26  |
| 27              | 28  | 29  | 30  |     |     |     |

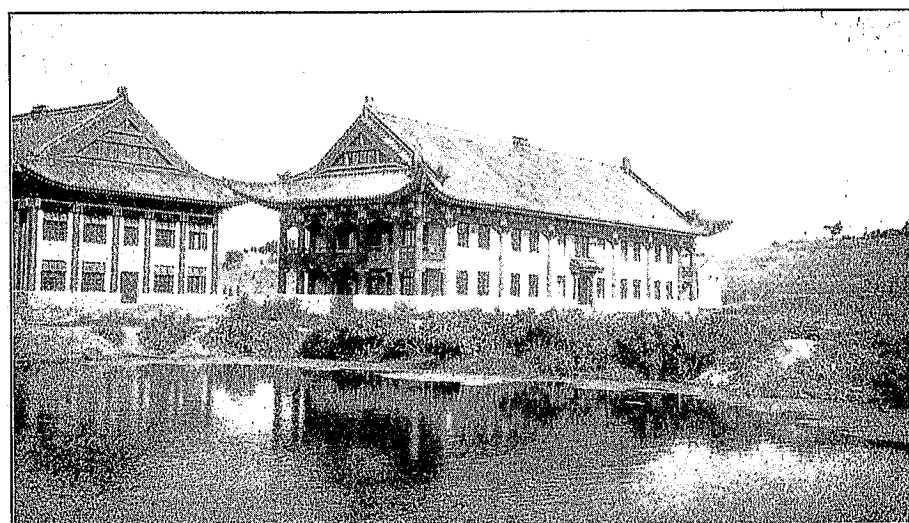
The recitation building, at the right of the quadrangle has in it recitation rooms, offices, and temporary quarters for the library. At the left of the quadrangle, just opposite, and balancing it in appearance, stands the science hall.



| 1924 | MAY |     |     |     |     |     | 1924 |
|------|-----|-----|-----|-----|-----|-----|------|
| SUN  | MON | TUE | WED | THU | FRI | SAT |      |
|      |     |     |     | 1   | 2   | 3   |      |
| 4    | 5   | 6   | 7   | 8   | 9   | 10  |      |
| 11   | 12  | 13  | 14  | 15  | 16  | 17  |      |
| 18   | 19  | 20  | 21  | 22  | 23  | 24  |      |
| 25   | 26  | 27  | 28  | 29  | 30  | 31  |      |

| 1924 | JUNE |     |     |     |     |     | 1924 |
|------|------|-----|-----|-----|-----|-----|------|
| SUN  | MON  | TUE | WED | THU | FRI | SAT |      |
| 1    | 2    | 3   | 4   | 5   | 6   | 7   |      |
| 8    | 9    | 10  | 11  | 12  | 13  | 14  |      |
| 15   | 16   | 17  | 18  | 19  | 20  | 21  |      |
| 22   | 23   | 24  | 25  | 26  | 27  | 28  |      |
| 29   | 30   |     |     |     |     |     |      |

The ten members of the class of 1923 come from seven provinces. All have gone out as teachers, most of them to the schools from which they came.



| 1924 |     | JULY |     |     |     |     |  | 1924 |  |
|------|-----|------|-----|-----|-----|-----|--|------|--|
| SUN  | MON | TUE  | WED | THU | FRI | SAT |  |      |  |
|      |     | 1    | 2   | 3   | 4   | 5   |  |      |  |
| 6    | 7   | 8    | 9   | 10  | 11  | 12  |  |      |  |
| 13   | 14  | 15   | 16  | 17  | 18  | 19  |  |      |  |
| 20   | 21  | 22   | 23  | 24  | 25  | 26  |  |      |  |
| 27   | 28  | 29   | 30  | 31  |     |     |  |      |  |

| 1924 |     | AUGUST |     |     |     |     |  | 1924 |  |
|------|-----|--------|-----|-----|-----|-----|--|------|--|
| SUN  | MON | TUE    | WED | THU | FRI | SAT |  |      |  |
|      |     |        |     |     | 1   | 2   |  |      |  |
| 3    | 4   | 5      | 6   | 7   | 8   | 9   |  |      |  |
| 10   | 11  | 12     | 13  | 14  | 15  | 16  |  |      |  |
| 17   | 18  | 19     | 20  | 21  | 22  | 23  |  |      |  |
| 24   | 25  | 26     | 27  | 28  | 29  | 30  |  |      |  |

There are two student residences now in use, each holding fifty girls. A third one will be completed this year, and a fourth, temporarily used as a faculty residence and foreign guest house, will be needed for student use by the time the faculty residence is built.



| 1924 SEPTEMBER 1924 |     |     |     |     |     |     |
|---------------------|-----|-----|-----|-----|-----|-----|
| SUN                 | MON | TUE | WED | THU | FRI | SAT |
|                     | 1   | 2   | 3   | 4   | 5   | 6   |
| 7                   | 8   | 9   | 10  | 11  | 12  | 13  |
| 14                  | 15  | 16  | 17  | 18  | 19  | 20  |
| 21                  | 22  | 23  | 24  | 25  | 26  | 27  |
| 28                  | 29  | 30  |     |     |     |     |

| 1924 OCTOBER 1924 |     |     |     |     |     |     |
|-------------------|-----|-----|-----|-----|-----|-----|
| SUN               | MON | TUE | WED | THU | FRI | SAT |
|                   |     |     | 1   | 2   | 3   | 4   |
| 5                 | 6   | 7   | 8   | 9   | 10  | 11  |
| 12                | 13  | 14  | 15  | 16  | 17  | 18  |
| 19                | 20  | 21  | 22  | 23  | 24  | 25  |
| 26                | 27  | 28  | 29  | 30  | 31  |     |

First place in field day sports, 1923, was won by the class of 1925,  
which kept the cup won the previous year.



| 1924 NOVEMBER 1924 |     |     |     |     |     |     |
|--------------------|-----|-----|-----|-----|-----|-----|
| SUN                | MON | TUE | WED | THU | FRI | SAT |
|                    |     |     |     |     |     | 1   |
| 2                  | 3   | 4   | 5   | 6   | 7   | 8   |
| 9                  | 10  | 11  | 12  | 13  | 14  | 15  |
| 16                 | 17  | 18  | 19  | 20  | 21  | 22  |
| 23<br>30           | 24  | 25  | 26  | 27  | 28  | 29  |

| 1924 DECEMBER 1924 |     |     |     |     |     |     |
|--------------------|-----|-----|-----|-----|-----|-----|
| SUN                | MON | TUE | WED | THU | FRI | SAT |
|                    | 1   | 2   | 3   | 4   | 5   | 6   |
| 7                  | 8   | 9   | 10  | 11  | 12  | 13  |
| 14                 | 15  | 16  | 17  | 18  | 19  | 20  |
| 21                 | 22  | 23  | 24  | 25  | 26  | 27  |
| 28                 | 29  | 30  | 31  |     |     |     |

At their Class Day entertainment, the graduates of 1923 gave a series of original "Sketches of Old Nanking." Nine incidents were presented, the first going back to the third century A. D., the last showing the establishment of the Republic and the days following the election of the first President of China. The costumes shown in the picture were made available by the kindness of the manager of a Nanking theatre.



NANKING, CHINA

January, 1924

HAPPY NEW YEAR!

After the excitement of the formal opening was over, and when the long stream of sight-seers and visitors that came in its train had ceased, the college resumed a more normal aspect, and settled down in earnest to the work of the term. But life in new buildings demands that many re-adjustments should be made, and buildings and plant are not necessarily complete because they are opened. For a while the electric light was a somewhat uncertain quantity, apt at moments to leave the college in darkness; and for a time the water was rather insufficient, until our president discovered the leak that others had failed to identify. But the time of insufficiency was long enough for us to have learned to be careful in our use of water, no bad thing perhaps, especially in an unusually dry season. That all is not yet finished, we are reminded daily by the sight of the fourth dormitory in its outer dress of scaffolding; and the presence of workmen with us was forcibly brought to our notice one midnight, when, having completed a certain job, they thoughtfully let off some fire-crackers to scare away the evil spirits. Another event, which reminded us that things in China happen gradually, was a very delightful concert given by Miss Paul, Dr. Hamilton and Mr. Hancock to celebrate the arrival of the new piano for the chapel.

Nor do visitors cease when opening ceremonies are over; invited and uninvited guests continue to come, till those in authority must wonder whether there is not sufficient work for an official guide to do. Among those who have stayed in college have been Dr. Pratt of Williams College, Dr. and Mrs. MacGillivray of the Christian Literature Society, and Miss Lumsden of the International Federation of University Women, while one memorable day we were greatly honoured by several distinguished Chinese visitors. Unfortunately absent from the scene of action most of the day myself, I have made bold to borrow, with permission and many thanks, the following extract from Miss Thayer's diary.

"Friday we are at home, guests are welcome and we are ready for them. Often we enjoy our leisure hour and our company cake by ourselves,

and guests take pot luck with their welcome when they do come. So it was on Monday, that an early message informed us of coming callers,—Chinese these, who permit us time to slacken work and smooth the brow. A young man of presence was the first; he brought Cambridge English on his Chinese tongue, to enquire about Ginling prospects for a young sister. He honors us. At chapel time there was another stir when, drawn up by the executive building, we saw the big limousine done in flaming red and finished like a lacquer bowl. This we know speeds people of distinction about our city. Our guest had arrived. Rice and curry had been served when the dean came to ask place at the table. Hasty moves made room for His Excellency, the ex-premier of China, Hsiung Hsi-ling, who accepted the invitation to our luncheon ordinary, and met our rising greeting with Chinese calm. His niece, a junior, was with him. His coming had caused a ripple, but after his departure, was no obstacle to business as usual. In the laboratory classes went on, the rotifers reeled, the clams kept composure and the girls their eyes glued to microscopes, when to the door came the Ginling president and the dean, with them a young girl in turquoise blue brocade down to shoe soles; her face quiet, even wooden compared to the lively faces bent over bone section and panamecia; her brother, these two the children of the Civil Governor, a nephew of his and three young women of poise and dignity, students in the Government Normal School. An interpreter attended, and also servants in livery, one of whom, with six feet of "bearing" and a magenta choker added to his blue and gold uniform, held my lady's mantle of silk and white fur. There they are, seeing Mr. Wood's birds; even going to the cellar to inspect the crocodile and the furnace, and amazed perhaps most of all at the *girls* who are of all this a part, and the end. When after hours, two weary biologists came for tea cheer, there it was, a bit more elaborate than usual, in deference to Chinese custom, with two plates added to our usual peanuts and cookies. The girl in her king-fisher blue had spent an hour, and now had flown in her limousine of ivory white, and we ate the cakes. A day it is to remember, when an ex-premier and the family of the governor of the province so honored us. What comes of it all? Who knows that!"

But while we have had the joy of welcoming so many friends, the college had the sorrow of saying "au revoir" for a time to Dr. Reeves, who had to leave somewhat hurriedly for America. On Wednesday, November 28, the students gave for her a farewell party of an impromptu nature, but none the less pleasant; there were music and games, but the central feature was the presentation to Dr. Reeves, when both the givers and the recipient had an opportunity to express how much they meant, the one to the other. And then on the next night after the Thanksgiving

dinner, Dr. Reeves, accompanied by quite a procession of little carriages, which looked very gay with their lamps as they bowled round the drive, left for America, bearing with her our very best wishes, which we endeavoured to express in song.

Dr. Reeves' departure left a big gap in work, as in other things, and though she had made all possible arrangements before she left, the arrangements could not have gone so smoothly had not Miss Thayer been able to help in the science department, work which she combined with the teaching of drawing and the concoction of wonderful dishes. If a faculty for doing everything and anything, and doing it well, are the qualifications for a missionary, then Miss Thayer has undoubtedly found her vocation at last.

Comings and goings form some part of the life here, especially of Miss Butler's, but that is by no means the chief part. November 12-18 there was observed at Ginling, as in colleges throughout the world, the universal week of prayer, culminating in a joint service at the University of Nanking. This term we have started a weekly college prayer meeting, led alternately by students and faculty, which affords an opportunity for more informal and intimate spiritual fellowship than is perhaps possible in chapel.

I am only a newcomer to Ginling, but one thing that has struck me is that there always seems something imminent, for which preparations are necessary. Hardly had the opening ceremonies been left behind, and Thanksgiving dinner eaten, when Christmas was upon us, with all the manifold preparations it involves. The faculty were not as busy as some years, it being the students' turn to give the play. Despite all the buying of presents, the arranging of times and seasons for feasts and parties, and the decoration of rooms, the inner meaning of Christmas was not forgotten, and a special series of chapel talks was arranged to bring out something of the richness of the Christmas message.

Christmas celebrations proper began on Sunday evening. At a musical service arranged by the Y. W. C. A. and the glee club, we listened to some of the most beautiful Christmas music. This was followed by a service for the servants, arranged by the freshmen, which consisted of a dramatic representation of some of the Birth stories, given with a straightforward simplicity reminiscent of the Middle Ages in Europe.

On the previous Saturday night the faculty had been busy preparing themselves for Christmas by a party to celebrate the birthdays that fell in December; we let down our hair, and put tucks in our frocks, and regained for a time "the years that the locusts have eaten," and entertained ourselves with suitable and seasonable occupation, by making scrap-books.

At lunch time on the day before Christmas we began our Christmas feasts by attending a Chinese one in our own dining-room, to which we had been bidden by the Chinese members of our faculty, but at which our male hosts were not present. A Chinese feast is one of the seven wonders of the world, both because of the variety of the food, and the lavishness of the labour that is spent in preparing it. This was no exception, and we were more than grateful to our hosts, both present and absent.

On that evening students, faculty, and servants gathered together in the gymnasium, festive, with bamboos, garlands of evergreen, and a small Christmas tree. The play performed was "Babushka," a story of an old Russian peasant woman, who having refused to accompany the Wise Men on their search for the Christ Child, had been wandering about ever since looking for Him; though she did not succeed in finding Him, she brought joy and blessing to the children whom she did find. It was full of the Christmas spirit, and was acted sympathetically, the singing being especially effective. After the play the servants received their presents, and students and faculty drew from a lucky dip some useful or grotesque present worth the vast sum of ten cents. As the students gave the play, the faculty gave the refreshments, and had great pleasure in waiting on their guests, though our service was perhaps willing rather than expeditious. We went to our beds feeling that Christmas was indeed with us; and at midnight we were further reminded of this by the carols that aroused the slumbers of some. Everybody seemed to agree that the singers had never sung better, nor given more pleasure to their audience. Unfortunately I am unable to give a personal opinion.

In the night it was the students who sang; in the morning the faculty sang their Christmas greetings to the students before entering the dormitories to eat the breakfast of "mien," by which the celebration of the King's Birthday is fittingly opened in this ancient land of China. After breakfast we gathered for a service of song in the chapel; not for the most part prepared music, but just the songs and hymns of Christmas, that express almost better than anything else what we are feeling.

Then students and faculty separated, each group to gather round a Christmas tree, and open presents from far and near, from America, from England, and from China. The day once begun, events moved swiftly; hardly had all the presents been opened before it was time for dinner, and before we had finished our Christmas fare, nay before we had begun, the guests for the women's and children's party that the students were giving had begun to arrive. The women and children of the neighborhood had been invited by written invitations, delivered the previous Sunday. The time mentioned was 2:30, but many of the guests had no clocks or watches, and when they

had eaten their midday meal, then they came. And they came in their numbers; presents and candy had been prepared for about 200, but over 400 came, and drawers had to be ransacked to find little knick-knacks that would prevent people going away disappointed. The gym was a great sight, filled with all sorts and conditions of women and children, but all interested in the Christmas program that the freshmen had prepared. They listened to the Christmas story, they saw the angels who sang of Christ's coming, and the Wise Men and Shepherds who gathered round His cradle, and they heard Christmas songs. They also made the acquaintance of Santa Claus, who distributed packets of candy, towels, small toys, and picture post cards, which were by no means the least popular of the gifts. Some of our guests were poorly clad, some were dressed in highly respectable clothes, but almost all the children were like little round balls in their padded cotton coats, and when, much to their surprise, they fell down on the slippery floor of the gym, had some difficulty in picking themselves up.

After the guests of the afternoon had come and gone,—and some were still coming when others had begun to go,—there was a brief pause; but it was not long before the gym was again thronged, this time with the servants and their families. They had already eaten their Christmas feast, and came to continue their party, while students and faculty alike fended for themselves. The party was largely in the hands of the girls, who entertained their guests with music, with the story of "The Other Wise Man," and with games; most of the guests were grown men and women, some of them very staid looking, but they entered with zest into such games as "Drop the Handkerchief." When the end of the day came many must have gone to bed weary with well doing, but feeling that it was something like what a Christmas should be.

The results of Christmas Day were seen next Sunday, when many women and children came, as they had been bidden, for a meeting in the afternoon; the numbers were perhaps greater than they will usually be, as there was still an expectation abroad that presents might again be given.

The day after Christmas was devoted to walks and sight-seeing, a visit being paid to the Model Prison. On the next day work was resumed; but before settling down to the last month of work and exams, there was one last little fling on New Year's Day, when the college had a holiday. Many walking parties set out, the weather being absolutely ideal, though for some it was a little warm; all were bound for the wall, though for different sections, and the various parties between them all but "put a girdle round about the wall," though it took them rather more than "forty

minutes." Tired but happy, the walkers returned home to attend a New Year's party that had been planned by the freshmen for the whole college, and a very delightful party it was. Each guest was welcomed on arrival by the gift of a fragrant twig of yellow winter plum blossom or "lah mei," which the girls and such of the faculty as are dark wore with great effect in their hair. Proceedings opened with a little address of welcome, very charmingly given, and then the play began. It was a dramatic representation of an old Chinese story, "Shui Ren Kwei's Victory over the Eastern Barbarians,"—though the action of the play was more concerned with the hero's private fortunes than his public victories. The play was Chinese in every sense of the word, but such of us as cannot understand the Chinese language were able to follow intelligently, as we had thoughtfully been provided with an outline of the story. It was very effectively staged, some of the costumes were beautiful and elaborate, and the acting was spirited, all the more so because though the plot was fixed, the words were not, and each made her part up as she went along. But I suppose that any Westerner not as yet used to Chinese custom, has slightly strangled feelings when watching a scene in which husband and wife meet after a separation of 13 years, but in which no embrace of any kind takes place. In between the acts there were songs and recitations. One item on the program was "Fire Wands," when the lights were turned out, and two girls whirled flaming torches round their heads. Nobody could deny its effectiveness, but whether or no it was dangerous would be another matter. At the end of the play all the freshmen gathered together, each bearing a candle, on a darkened stage, and sang their wishes to us for a happy New Year. After refreshments the party closed, and all who were there felt that not only had the freshmen given us a very enjoyable party, but had begun the New Year well by proving to the college what possibilities and talents there are among its youngest daughters.

As a newcomer to Ginling, and as a stranger to the ways of both Chinese and Americans, I should like in this letter, which is meant for those in whose interest and support our roots are grounded, and who desire to know what manner of place we are, and what work we do, to put on record my own personal testimony to the friendliness and purposefulness of the Ginling spirit. Whether you come for a visit or whether you come to stay, I can assure you that you will be warmly welcomed and, if you come to stay, a feeling that you have come to a place where it is worth while to be, because it is founded and carried on in the Name and with the aid of Jesus Christ.

EVA DYKES SPICER.

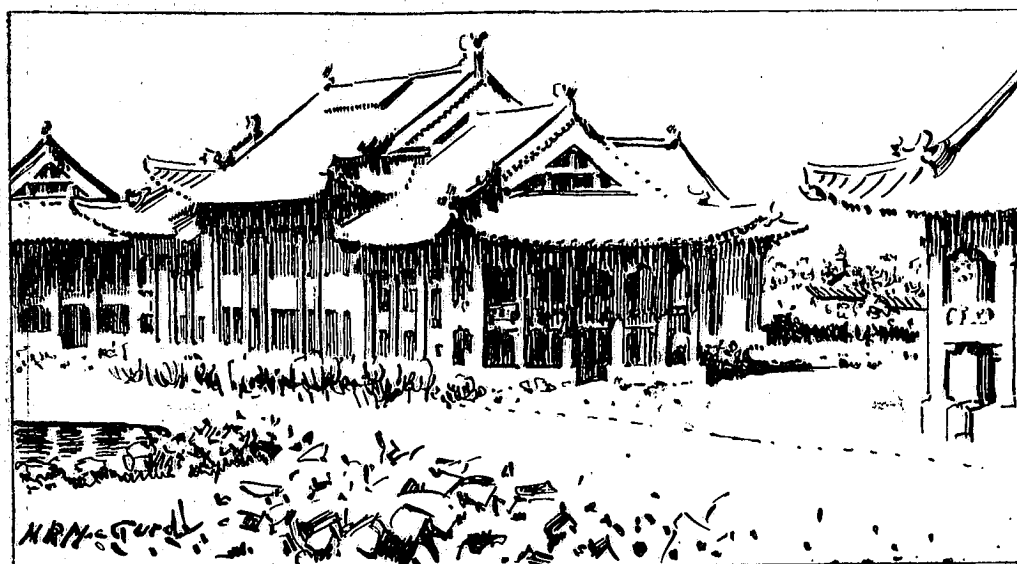
1924



**GINLING COLLEGE**

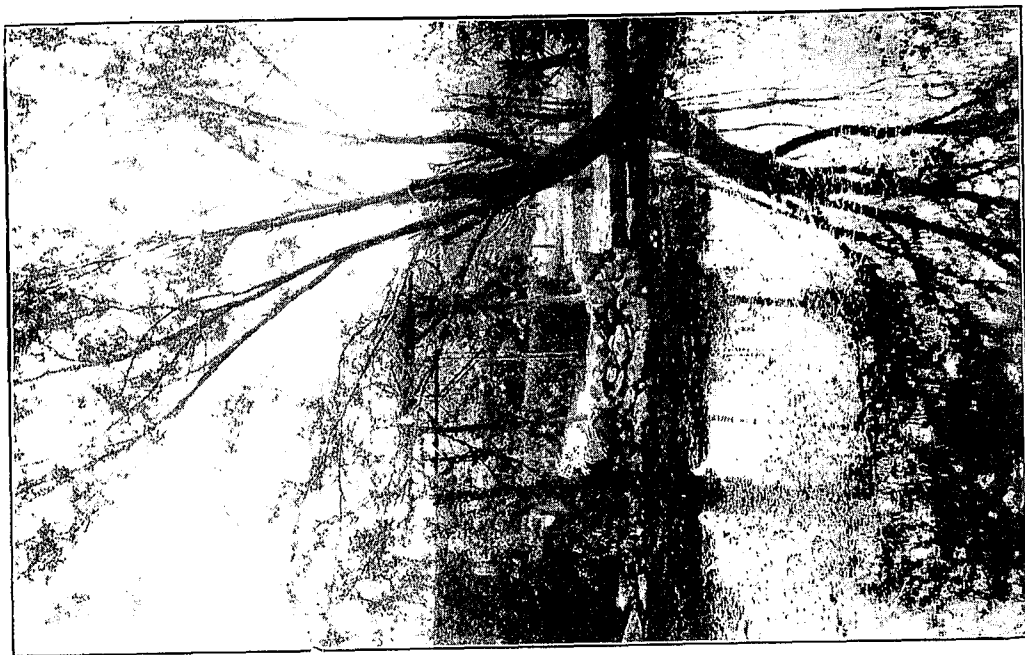
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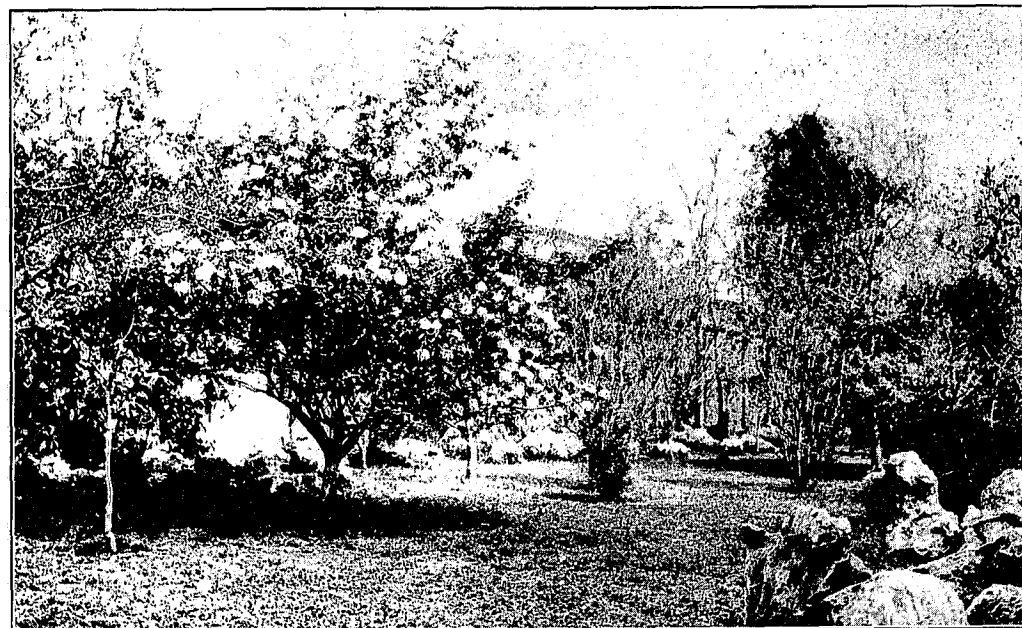
Hall of Learning

"The mountains rise high, and the waters sink low  
But the why and the wherefore we never can know".



The garden of the old Gintling

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A memory of beauty



A hillside near the campus

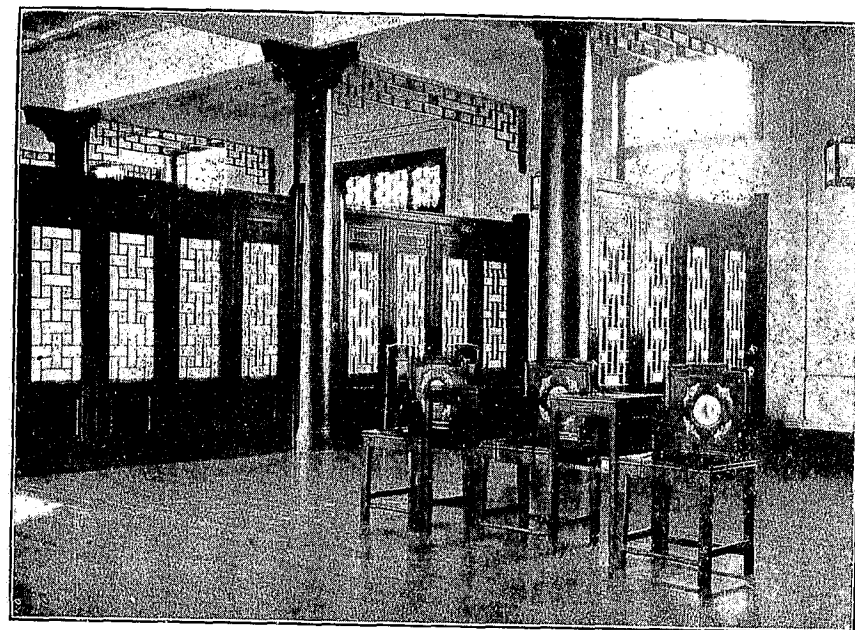
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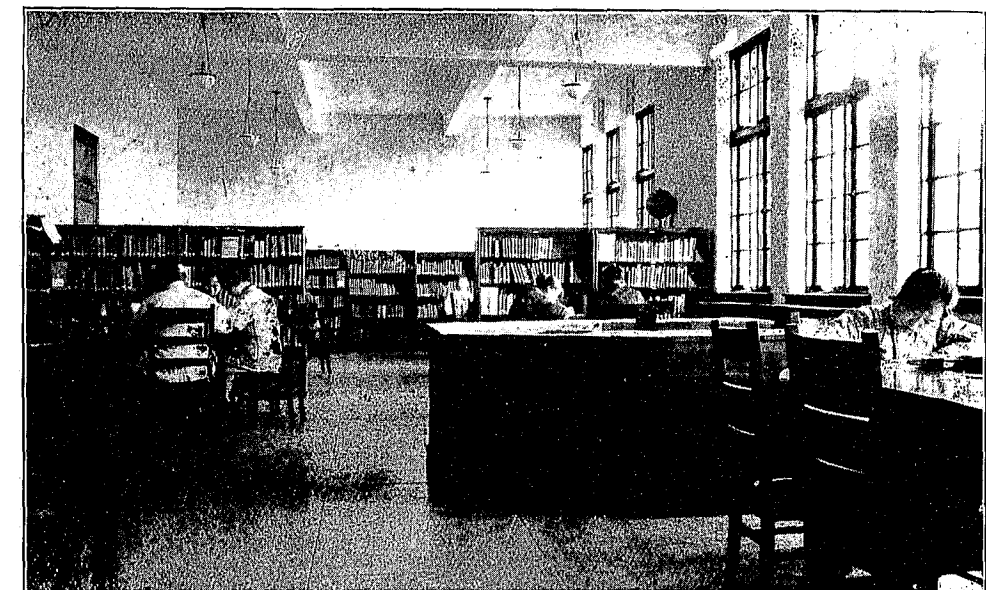


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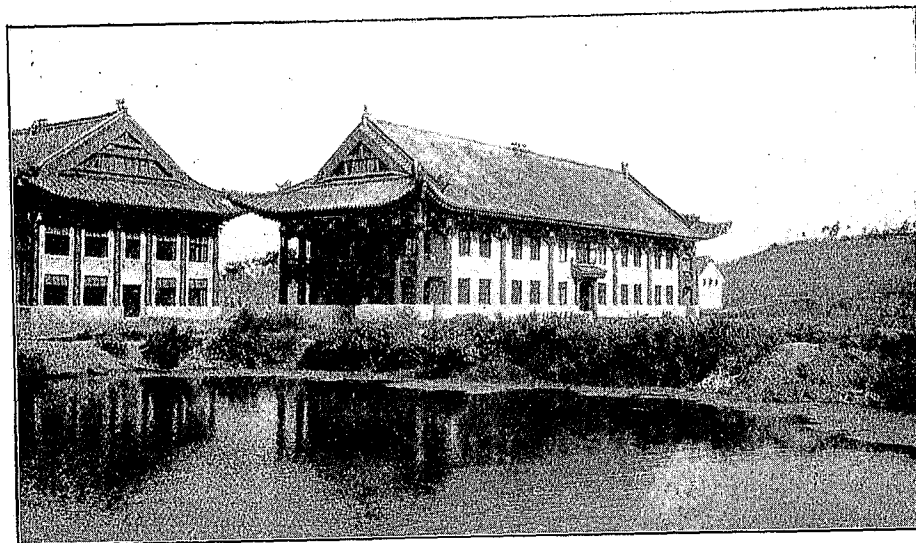
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The Library

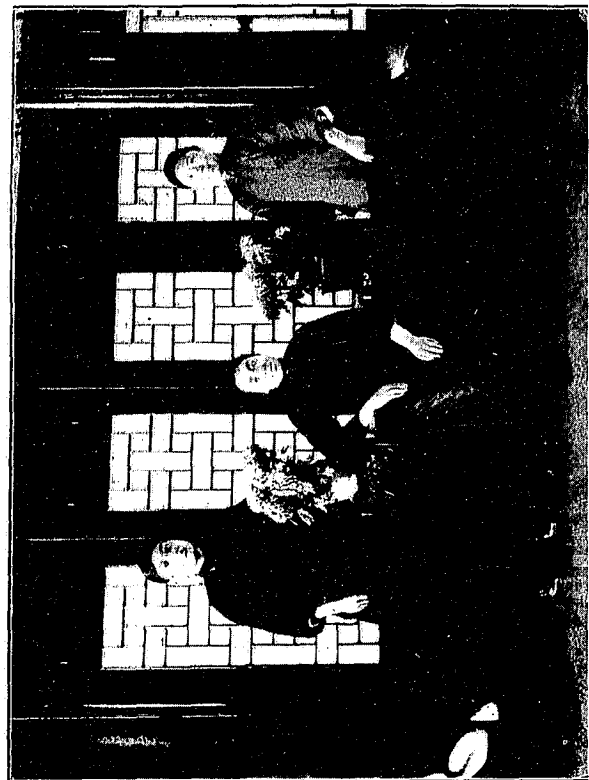
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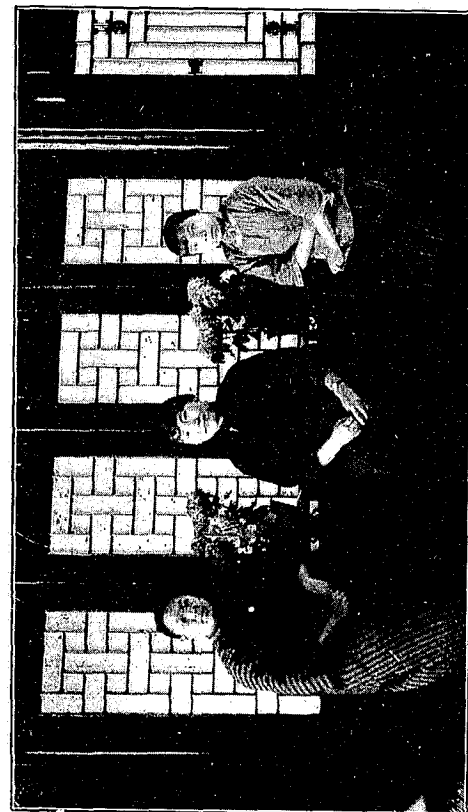
Student Residence



Living-room in Student Residence



Officers of the student Y. W. C. A., 1923-24



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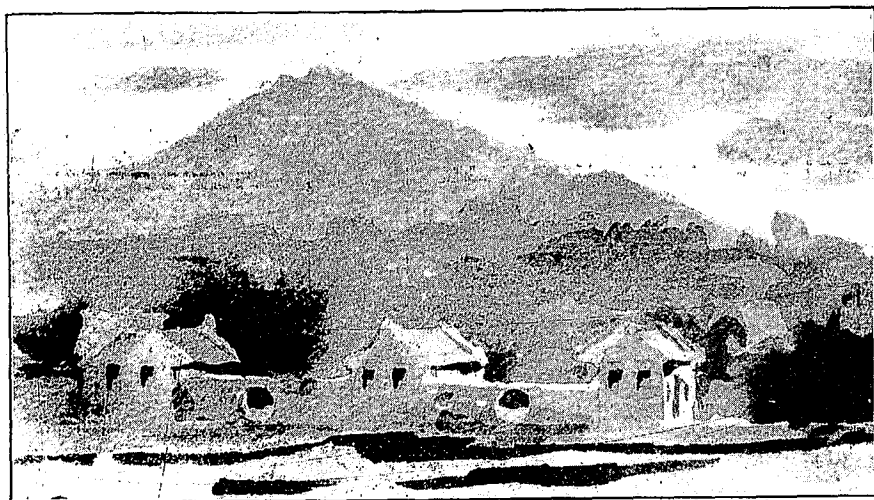
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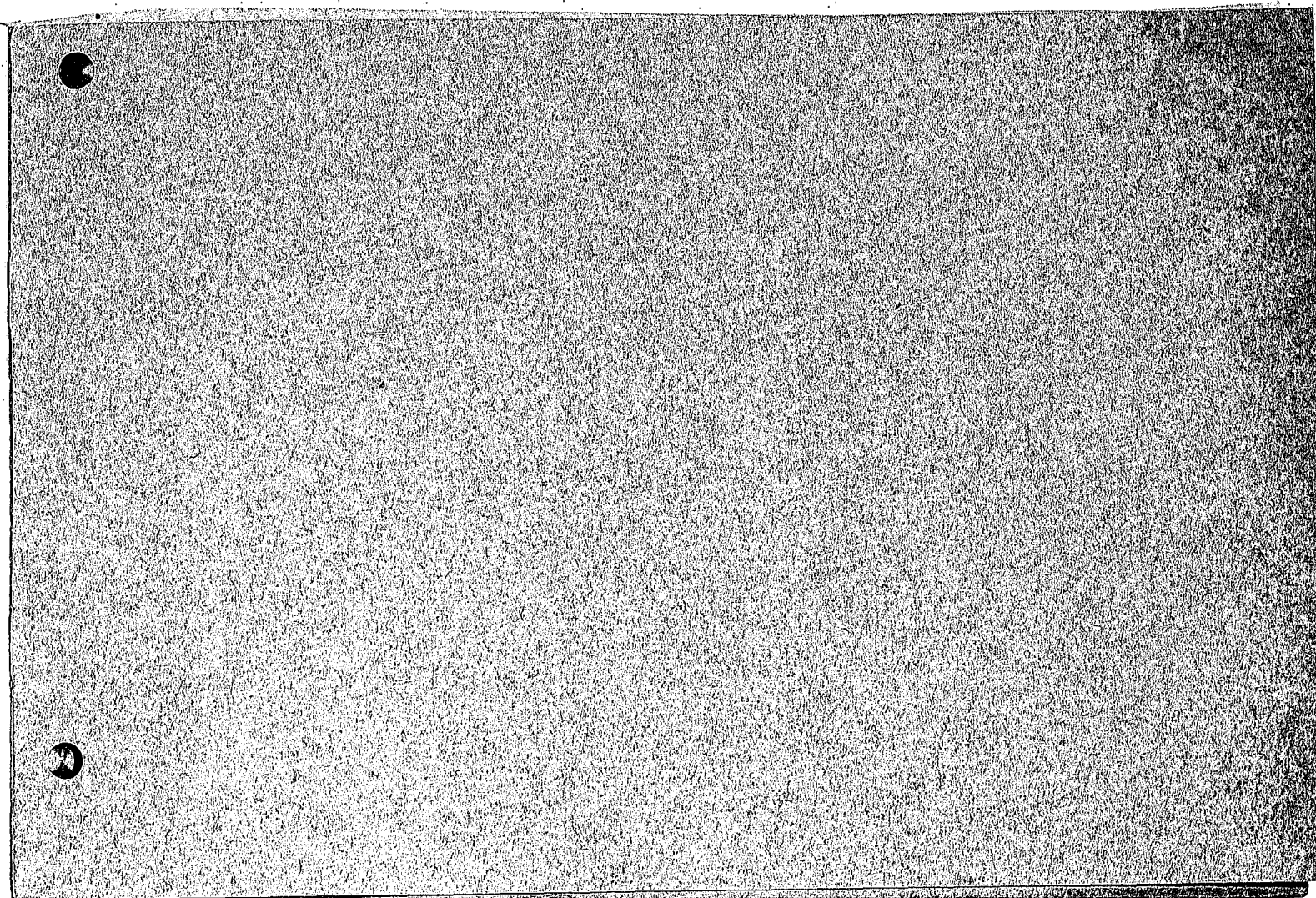


Some of our Country Neighbors



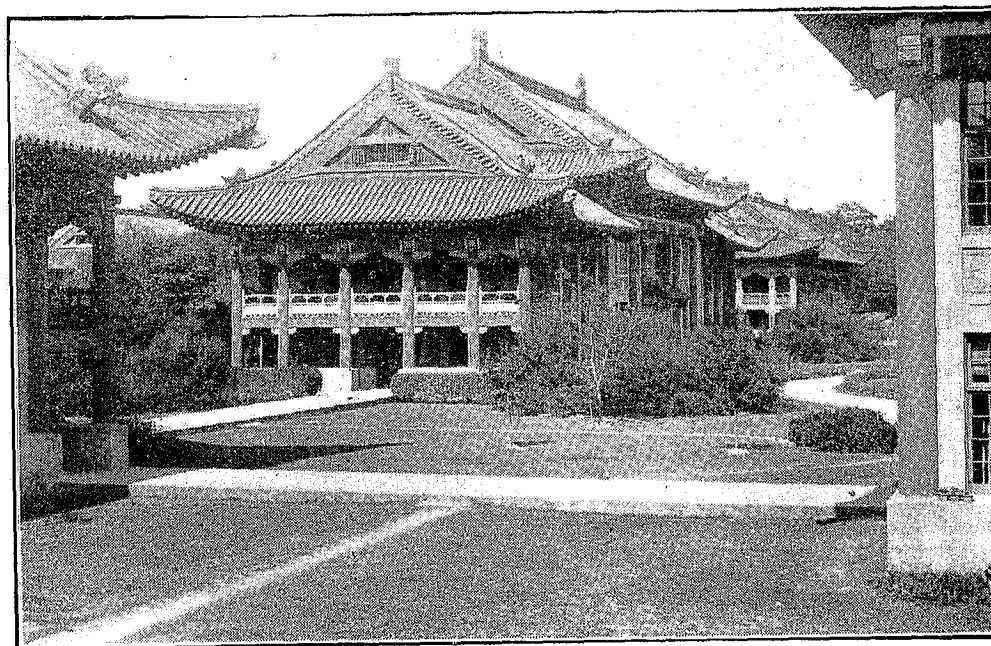
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1924

# 私立金陵女子文理學院

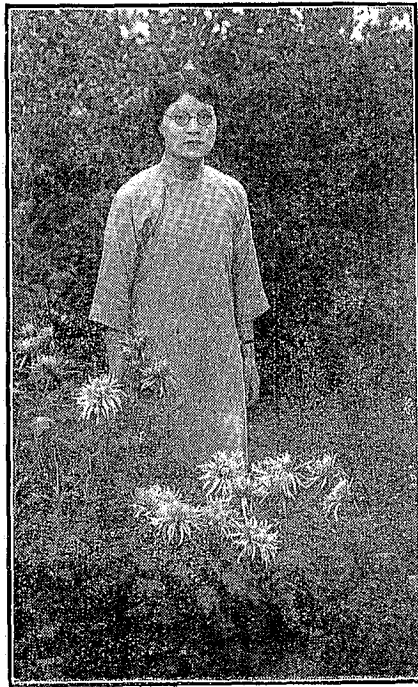


GINLING COLLEGE

Ginling College is the only Union Christian College for Women in China, one of the seven in the Orient. It was founded in 1915 by a group of Christian women in the Yangtze Valley who realized the need for educated women as leaders in the new social and economic world which had come into being with the Revolution in 1911. It was maintained at first by five mission boards and is now supported by eight, one of which is English, by the Smith College Association for Christian work, and by Smith Alumnae.

Mrs. Lawrence Thurston was elected the president as early as 1913. She served the college through the days of preparation, the pioneer years in a rented building, and the period of expansion when the permanent campus was developed. There were nine students the first year, five of whom graduated in 1919. One member of this class, Dr. Yi-fang Wu, is now the president of the College. Two are doctors of medicine, one is dean of a middle school, one is married and is chairman of the Ginling Board of Directors.

## ACADEMIC STANDARDS



President Yi-fang Wu

Ginling maintains a high standard scholastically. The college was incorporated in 1919 under the Regents of the University of the State of New York and grants the Bachelor of Arts degree to its graduates. Ginling is also registered with the Ministry of Education of the Chinese Republic and awards diplomas sealed by the Ministry. Careful selection of students by certificate and entrance tests and instruction under a well-trained faculty keep scholastic standards high. The Christian University of Nanking is in the close vicinity of Ginling. Academic cooperation is maintained so that students in each institution may elect advanced courses in the other.

## STUDENTS

Students have come to Ginling from fifteen of the eighteen provinces of China proper. They come from Hopeh and Shansi in the north and northwest, from Szechuen in the west, and from Kwangtung in the south. Government and private middle schools are represented as well as 29 Christian middle schools. Three-fourths of the students are Christian. Statistics are available as to the occupation of parents for about 75% of the students. The largest group, about one-third, classifies as belonging to the merchant class. Nearly as large a number come from the professional group—education, medicine, church work and journalism. About one-tenth classify under government service,



### ACTIVITIES

Extra curricular activities are much the same as on American campuses. There are departmental clubs. Sports and dramatics are popular. There is a well-trained glee club. Perhaps the social service activities, under the auspices of the student Y. W. C. A., stand out most prominently. Systematic neighborhood visiting under faculty supervision is done; a day school for poor children in the neighborhood is carried on; two regular Sunday schools for over 300 children, and classes for neighborhood women are conducted every Sunday afternoon; meetings and classes for servants are held; and a free clinic is placed at the disposal of the community. There are two prayer services each week. Individual groups meet for Bible study and discussion. All these and many other activities express the seriousness with which Ginling students regard the actual living of Christian ideals and their responsibility to the community.



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## ALUMNAE

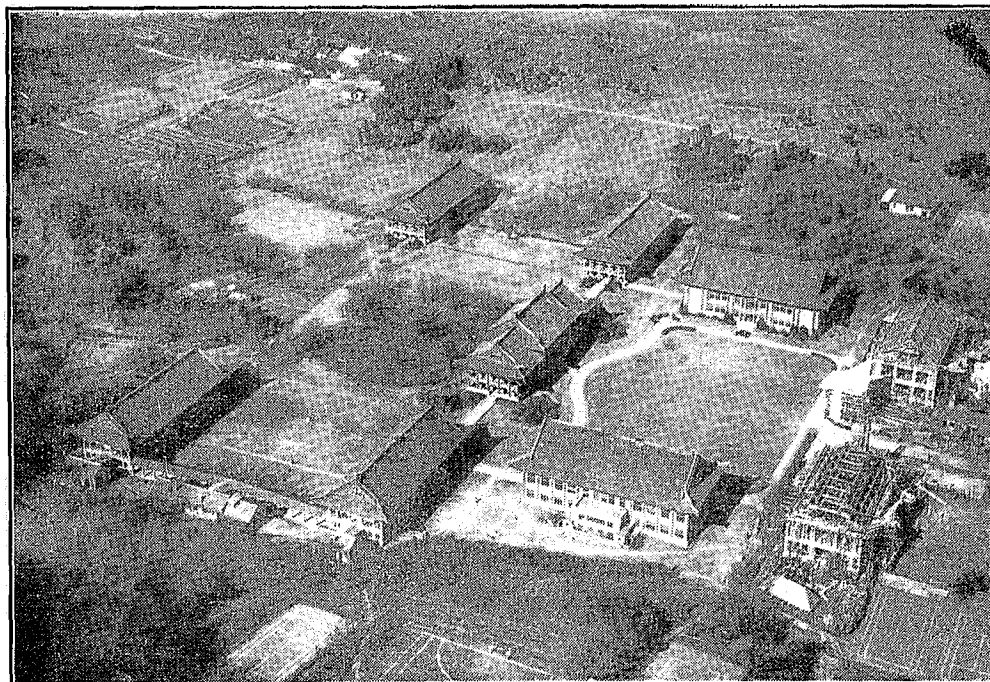
Graduates since 1919 have joined that first class in filling places of responsibility and leadership in the life of China. Including the class of 1933, there are two hundred and forty-seven Ginling alumnae. The majority (56%), are engaged in educational work, of whom 40% are working in Christian institutions. About one-quarter of those in educational work are in places of administration, serving as principals, deans and presidents. Another 9% are doing social and religious work outside the schools. One-fourth of the graduates are married, but many of these are continuing their active professional work after marriage. Nearly 12% are engaged at the present time in graduate study in China and abroad.



Mrs. Lawrence Thurston

## FACULTY

Two-thirds of the Ginling faculty are Chinese. Most of foreign members of the group are American but one is English, one Canadian, and two are Europeans living in Nanking. Colleges and universities represented are Boston, Chicago, Clark, Columbia, George Washington, Illinois, Indiana, Johns Hopkins, Kentucky, Michigan, Mr. Holyoke, Oberlin, Peabody, Radcliffe, Smith, Wellesley, Western, Wisconsin, Saskatchewan, Canada and Oxford, England, as well as the institutions in China. Nearly one-fourth the staff are men. Language study is carried on by most of the foreigners, and faculty members on leave study in leading universities and so keep the college in close touch with the latest developments in modern education.



Compliment Aero Survey, Central Surveying Board, Nanking

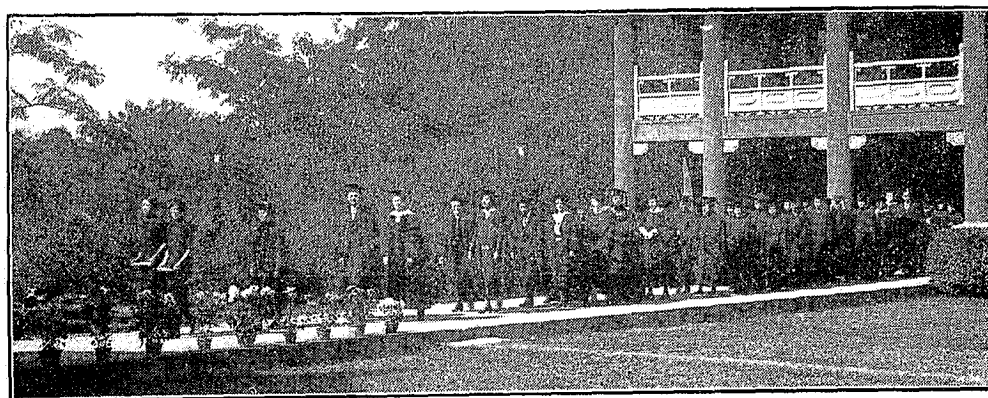
### CAMPUS AND BUILDINGS

In 1923 Ginling moved to a permanent campus and into new buildings from the old official residence which had been the first college home. The funds for these buildings were secured in the campaign from 1921 to 1923 on behalf of the Seven Union Christian Colleges for Women in the Orient. The architecture is a modified Chinese style designed to meet modern needs. The present buildings, afford comfortable living facilities for one hundred and fifty students and thirty faculty members. At present they are crowded by the housing of nearly 200 students. Houses for married men faculty are also

provided. Four dormitories, one of which serves temporarily as a faculty residence, form a quadrangle open to the west and looking off to the low wooded hills which surround the campus. The new library-administration and chapel-music buildings and the three other academic buildings form a cloistered quadrangle open at the east with Purple Mountain framed by the new buildings. These three buildings are a science hall, an arts building, and the central building which was the gift of Smith College alumnae and students and which is used for hospitality and athletics. With additional provision for academic work made possible by the completion of the new buildings the immediate problem which faces the college is adequate provision for dormitory space to meet the normal growth in the student body.

From this campus women have gone to places of leadership in all parts of China. The Ginling spirit is one of real service and this spirit is outstanding wherever there are Ginling alumnae. The beauty of the campus, the loyalty of the students, the spirit of the alumnae are a tribute to those who have dreamed and worked to make the college what it is. With such a heritage Ginling goes forward to meet its new problems, new opportunities, and new responsibilities.

For further information address Dr. Yi-fang Wu, President, Ginling College, Nanking, China or Miss Margaret E. Hodge, Chairman, Ginling College Committee, 156 Fifth Avenue, New York, New York, U. S. A.





### GINLING COLLEGE

Bearing the old classical Chinese name for the city of Nanking, which before 206 B.C. stood where it now stands under the shadow of Purple Mountain, Ginling College occupies a unique heritage. Its brief history is made vivid by the spirit of adventure common to all pioneer movements, accentuated by the turbulence of the waters into which the frail craft was launched.

Founded in 1913 by a small group of Christian women in the Yangtze Valley, who realized the need for educated women as leaders in the new social and economic world which had come into being with the Revolution in 1911, Ginling College has the distinction of being the sole union Christian college for women in China. Five mission boards in America (later augmented to eight and assisted by Smith College) pledged their support to the new enterprise, and the college was opened in September, 1915, with a faculty of six members, and a student body of nine, with Mrs. Lawrence Thurston as the first president. The original home of the

college was a romantic old Chinese official residence, called picturesquely "the mansion of a hundred rooms," where the students practiced their gymnastics in the open air courts, held chapel services in a high vaulted assembly room, and lived in the huge upstairs rooms surrounded by a sea of space. The first class of five, graduated in 1919; of whom one is now pres-



Field Day

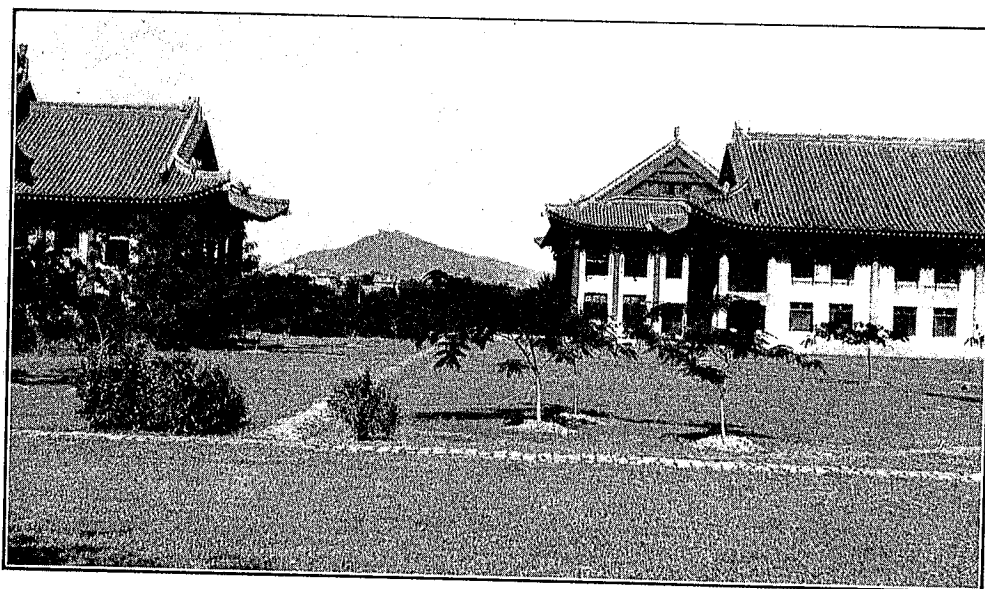


The Library

ident of Ginling College, Dr. Yi-fang Wu, two are doctors of medicine, one is principal of a middle school, and one is married; two are members of the Ginling College Board of Directors.

In 1923 the College moved to its own

campus, forty acres of lawns and rolling hills, nestled in the valley between the ancient Drum Tower and the west wall of the city, a region of wooded country and low hills looking toward Purple Mountain to the East. The new buildings, made possible by the campaign in behalf of the seven Women's Colleges in the Orient, are designed after the Chinese tradition, with the beautiful curved roofs

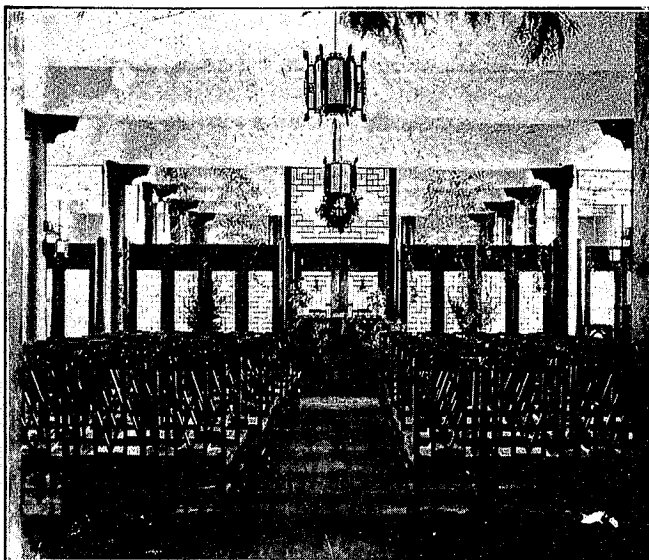


Purple Mountain

ornamented with dragon heads and picturesque gargoyles typical of Chinese architecture, modified to comply with the demands of modern comfort and convenience. The present buildings, which are a part of a completed plan to accommodate four hundred students, afford living facilities for one hundred and fifty students and thirty faculty members. The plan includes fourteen buildings of which seven are now in use. Three academic buildings form a quadrangle open to the east facing Purple Mountain: a recitation building, a science hall, and a central building, the gift of Smith College alumnae and students, which contains the temporary chapel, a formal guest hall, a music studio, and small rooms for the use of student organizations.

The four dormitories, one of which serves temporarily as a faculty residence, form a second quadrangle open to the west and looking out on the low wooded hills which surround the campus.

The entrance requirements for Ginling are much the same as those of colleges in America, except that Chinese and English are substituted for the usual classical and modern language requirements. The



The Chapel



The Lotus Pond

college is incorporated under the Regents of the University of the State of New York, thus having the power to grant the degree of Bachelor of Arts to its graduates. The students come from approximately two-thirds of the eighteen provinces; and from every class of society.

The influence of the college woman in China, both before and after graduation is greater in proportion because she is so much above the average. More than one-third of the Ginling College student body engages in some form of active social service work as an extra-curricular activity, either in visiting the "neighbours" on the surrounding farms, conducting Sunday classes

for the women and children, and reading and writing classes for the servants, or in managing the day school, supported by the College Y.W.C.A. for the children in the neighbourhood who would otherwise be school-less.

A survey of the alumnæ records shows fifty-eight per cent of Ginling's graduates teaching ; seven per cent in social service work ; two per cent in public life ; and twelve per cent engaged in advanced study.

The beauty of the college campus gives expression to the distinctive spirit of idealism and the essence of beauty which have produced and fostered Ginling. Through gravest vicissitudes of political upheavals and financial crises, Ginling College has maintained a steady upward growth and a high standard of academic scholarship and integrity of purpose, in keeping with the meaning of the college motto, " Abundant Life."

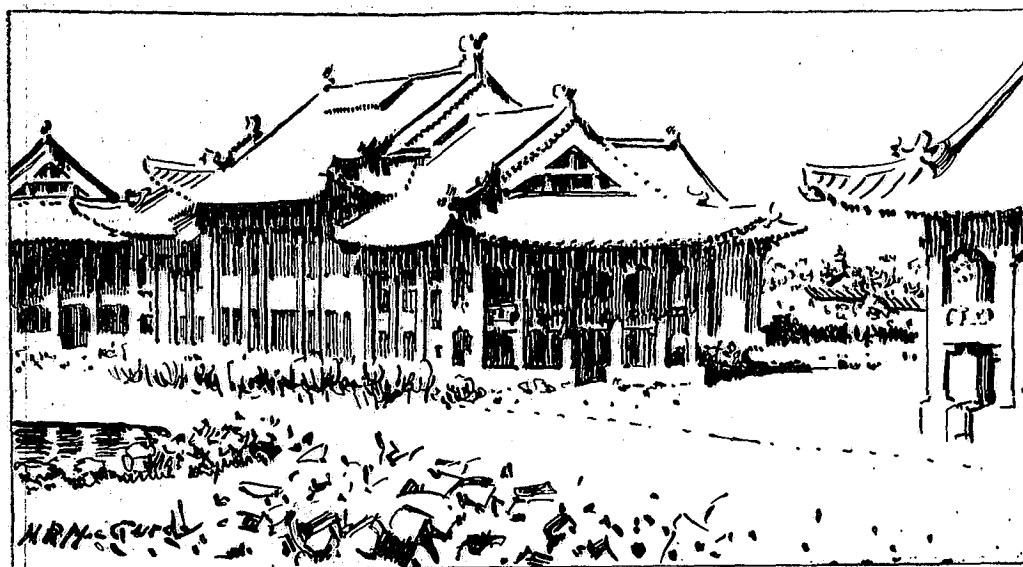




**GINLING COLLEGE**

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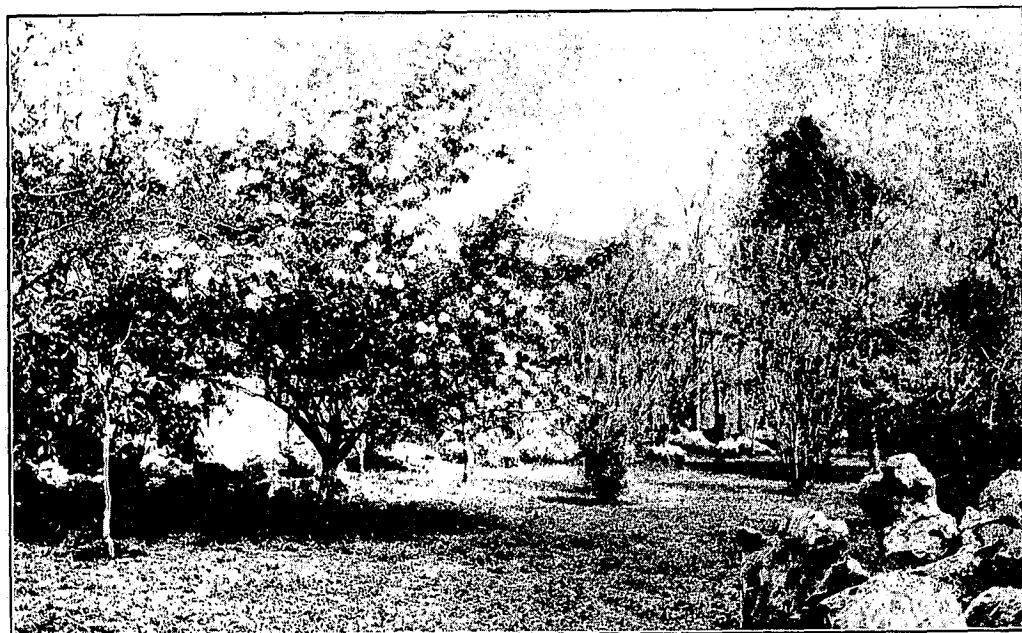
Hall of Learning

"The mountains rise high, and the waters sink low  
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A memory of beauty



A hillside near the campus

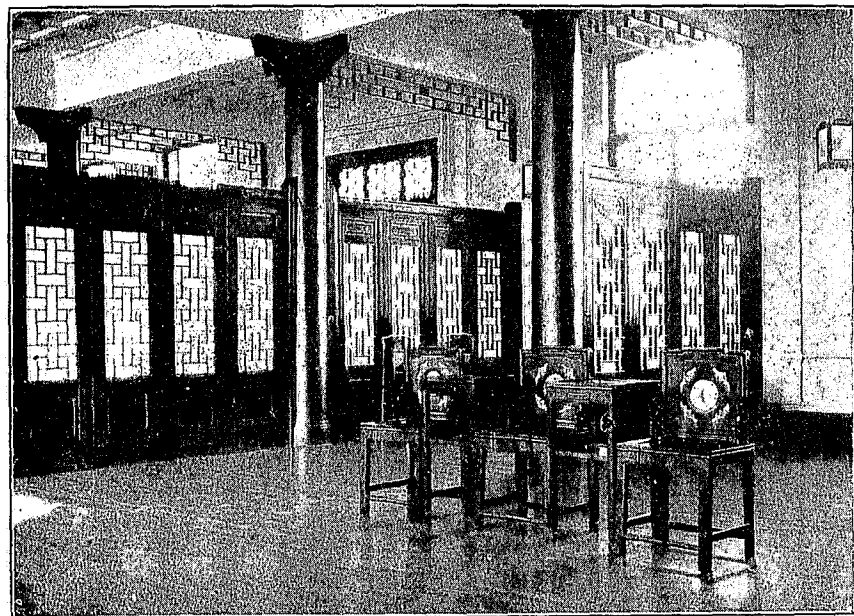
"Ah! When the grave closed over thee, it was not into foul earth, but into pure essence of gold and gems that thy dear form was changed. Or haply thou art some towering pine—some rare, some wondrous plant."



Dedication Day, October 31, 1923

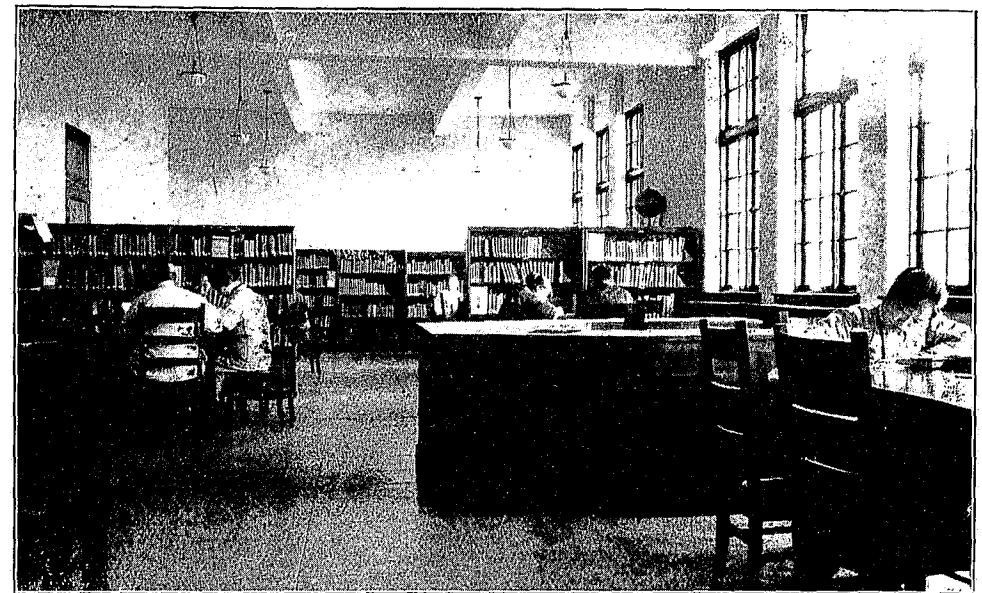


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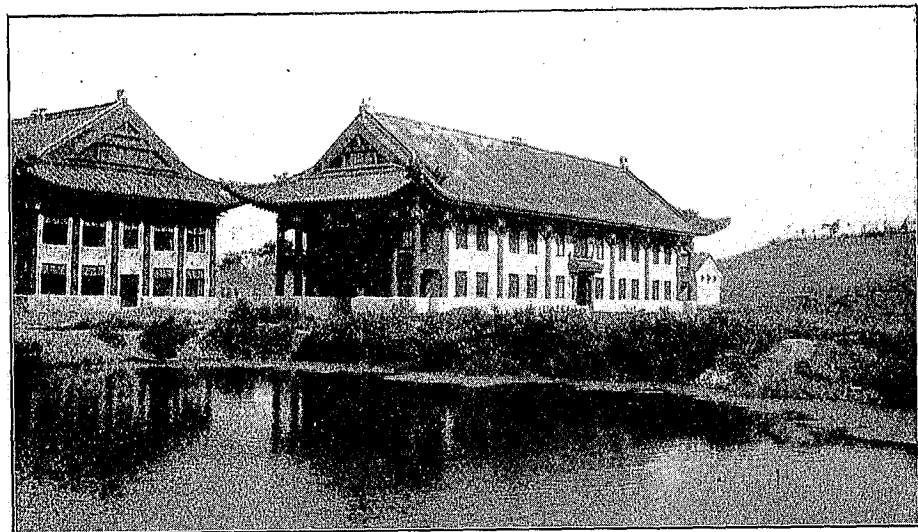
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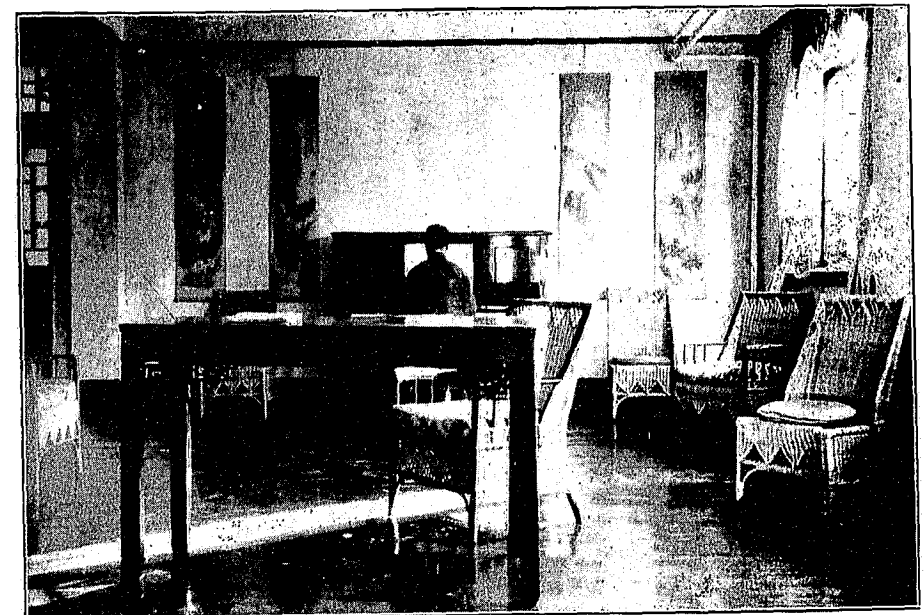


The Library

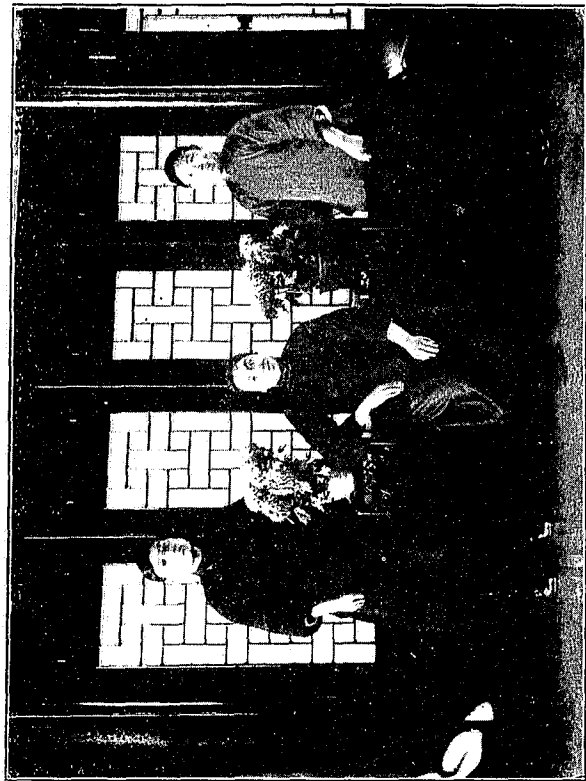
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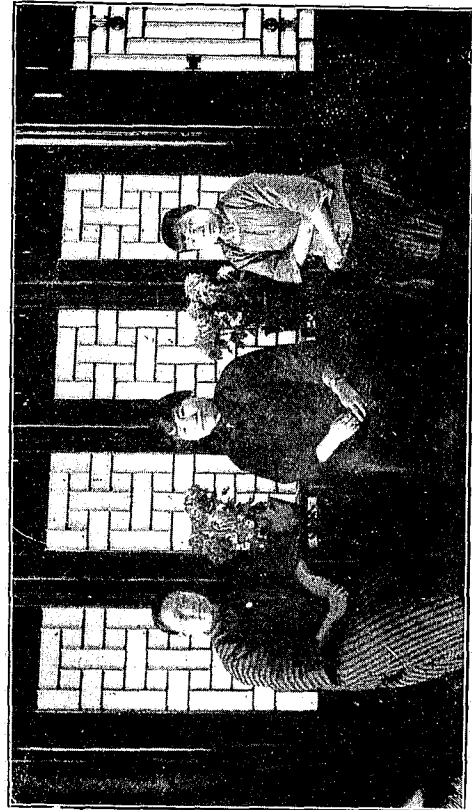
Student Residence



Living-room in Student Residence



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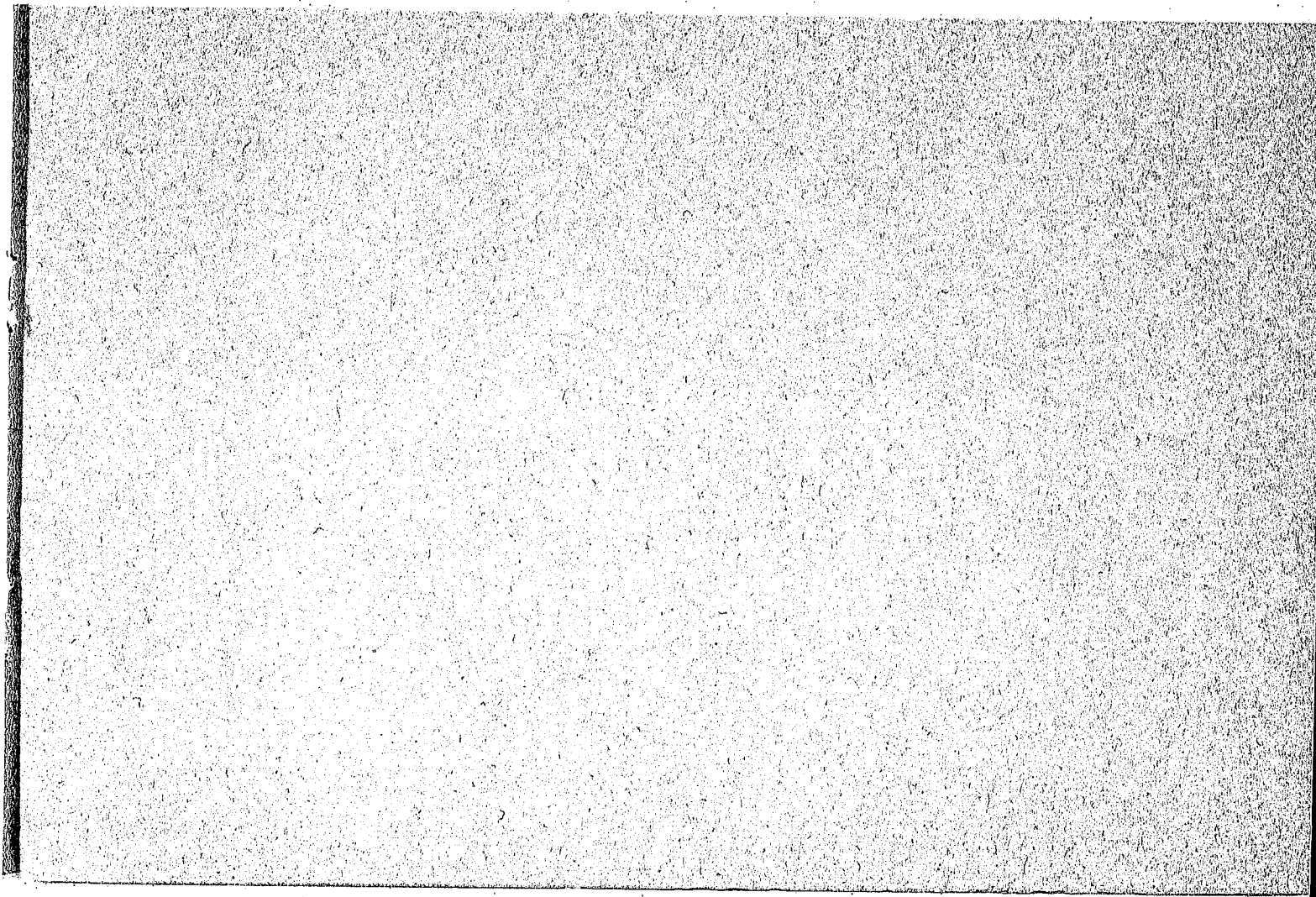
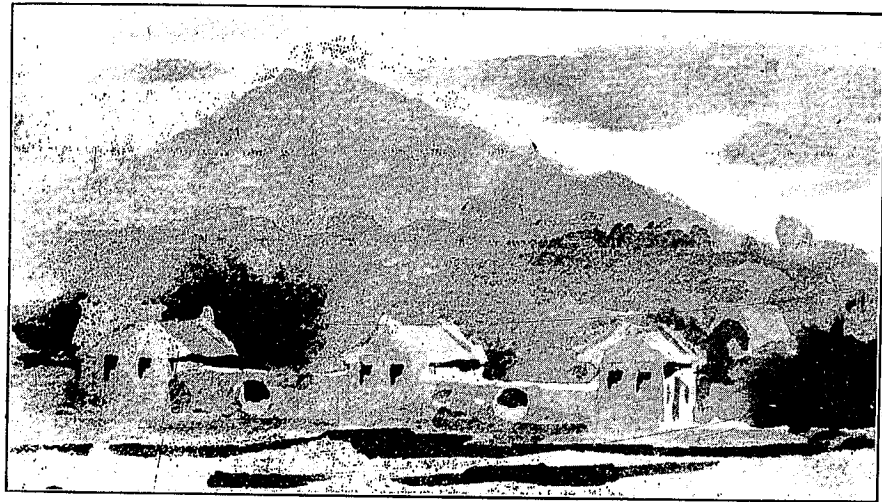
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Some of our Country Neighbors



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**GINLING COLLEGE**

**NANKING, CHINA**



**1924**

## GINLING COLLEGE

### A Christian College for Women

Ginling College was founded in 1913 under the auspices of five Mission Boards, by women who, as pioneers in education for girls in China, had built up schools which are the foundation of the college. During the year 1922-1923 three other Mission Boards came into cooperation, making a total of eight. Smith College also counts as a unit in financial support. Ginling is incorporated under the Regents of the University of the State of New York, thus having the right to grant the A. B. degree to her graduates, who are admitted to post-graduate privileges in American colleges. The governing bodies of the college are a Board of Control in China and the Ginling College Committee in America.

### History

The college was opened in September 1915, with 9 students in the first class. The numbers doubled for two successive years. When the class of 1923 graduated, 10 in number, the student body had grown to 81. In September 1923, when the college opened work on the new campus, 100 students were enrolled.

### Students

The statistics for the ninth year show that the students come from 13 provinces, 43 preparatory schools, 11 denominations and all ranks of society. About 75% of the student body plan to teach; 16% hope to study medicine; 10% expect to do evangelistic and social work. Even after marriage they will be active along

some line of social service. The influence of the college woman in China is greater in proportion because she is so much above the average level. More than 80% of the students are Christians, although more than one-third come from non-Christian homes. The earnestness of the students about their work and their future service in China, is most heart-satisfying.

### Alumnae

The total number of graduates 1919-1923 inclusive is 42. Of these 37 are teaching or have taught; 8 have studied in America and 6 are still there; 4 are studying medicine; 4 have married. Literary work, the Y. W. C. A. and social service have also a place in alumnae activities.

### Faculty

The present staff numbers 26, 4 Chinese, 1 English and 21 American, including three on furlough. The list shows degrees from Chicago, Clark, Columbia, Drury, Illinois, Indiana, Michigan, Mt. Holyoke, Oberlin, Smith, Wellesley, Western, Wisconsin, and Oxford, England. In 1923-1924, three faculty members took work at the Nanking Language School, and several others gave language study a place on their program. The daily schedule of a member of the staff has the interest afforded by variety, since the reorganization of living conditions and the making of contacts with a new neighborhood must be directed by the faculty although carried out in part by the students.

### College Standards

The entrance requirements are much the same as those of American colleges, except that

Chinese and English are substituted for the usual classical and modern language requirement. The degree given on graduation represents a full equivalent of the work done in an American college. For the present all instruction, except in the Chinese department, is given in English. This is true of practically all collegiate work in China.

### Daily Schedule and Extra-curriculum Activities

The college year extends from the middle of September to the middle of June with a midyear vacation of approximately three weeks at the time of Chinese New Year, and short recesses at Chinese and at Christian holidays. Classes are scheduled from eight to twelve and from two to five, with chapel at noon, led by members of the faculty and by guests of the college. Saturday there is a half-holiday. The extra-curriculum activities correspond to those of a college in America; dramatic, glee, and department clubs, Athletic Association, Student Government Body, and a Y. W. C. A., under whose auspices classes in reading and in Bible study are held for the servants and for the neighborhood. Members of the faculty take part in these activities as guests or as friendly counsellors.

### Location and Environment

Nanking is on the Yangtze River about 200 miles west and north of Shanghai. (Latitude 32°5' N., about the same as Charleston, S.C.) The high degree of humidity makes the summer heat and the winter cold seem more extreme than the thermometer record would suggest. Railroads connect the city with Shanghai and with Tientsin and Peking. Comfortable river

boats make inland cities accessible. The commercial importance of Nanking is increasing, and although it has not the political glory of the past when it was the "Southern Capital" it is still a key city in any national movement, and holds a leading place as an educational center. Within the great wall, 22 miles in circumference, built in the 14th century, live some 300,000 people. The Nanking form of Chinese is understood throughout the Mandarin speaking sections of China.

### Nanking Educational Institutions

Southeastern University, formerly the Government Teachers College, and the Waterways College, an engineering school, have large student bodies and are flourishing schools in which many returned students from America are teaching. A Provincial Normal School for Girls has several hundred students. Very friendly relations exist between the government and mission schools.

Union work is well established in Nanking; the University of Nanking, the Theological Seminary, and the Bible Teachers Training School for Women draw students from all parts of China and all sections of the Christian church. Three girls' schools, with high school departments, are in particularly close relation to Ginling.

### Social Life

There is a foreign community of over 400, of whom a large majority are in the various missionary groups which have work in Nanking and the surrounding district. The Language School introduces each year approximately one hundred new missionaries for the study of

Chinese. There is a steadily enlarging group of foreigners in business connections, with the regular representatives of government in consular and customs service. A Union church service in English is held on Sunday afternoon in the University chapel. A Woman's Club has been organized for study, recreation and community service. There are many opportunities for friendship and for informal social relations.

The missionary community scatter for the summer; some to Japan and North China, some to Mokansan, not far from Hangchow. But the large majority go to Kuling, the mountain resort near Kiukiang on the Yangtze. Here, at an altitude of four thousand feet, about two thousand foreigners, from all parts of the Yangtze Valley, enjoy a social life with all degrees of formality, from tennis and picnics to concerts and dinner parties. There is opportunity for further language study, and the inspiration of a conference week with its interchange of experiences and experiments in many fields of Christian service.

#### The Future of Ginling

The college found shelter in its early years in a Chinese official residence which provided picturesque background and fairly adequate accommodation. But the growth of the college demanded increased equipment. A campus of 40 acres was bought on the west side of the city, and buildings combining elements of Chinese architectural beauty and western convenience were planned for 400 students by the architects, Murphy & Dana, of New York and Shanghai. The plan includes 14 buildings. Six of these are

now in use, and the seventh will be ready for occupation before the school year of 1924 opens. Three academic buildings form a quadrangle open to the east, facing Purple Mountain: a recitation building, a science hall and a central building which has in it the temporary chapel, the gymnasium, a formal guest hall, a music studio, and small rooms for use by student organizations. The other three buildings are dormitories, one being used as a temporary residence for the faculty. The fourth dormitory now going up will enable the college to house an additional fifty girls.

The beauty of the new campus gives expression to the aspirations and prayers which have produced and fostered Ginling. But the pioneer days of the college are not yet over. The changed environment thrusts upon Ginling new problems, new opportunities, new responsibilities. And these responsibilities will increase with the coming years. Not only must Ginling, realizing her limitations even while conscious of her strength, face the awakening women of China; she must also face a world crying out for peace, for peace unshakably founded on international understanding and fellowship.

The name is the old classic name for the city of Nanking, which before 206 B. C. stood where it now stands under the shadow of Purple Mountain. Like all Chinese names it has meaning—"Golden Mound" or "Golden Aspiration." It is pronounced with a soft initial "G" and with syllables equal in accent.

### COOPERATING MISSION BOARDS

Woman's American Baptist Foreign Missionary Society

United Christian Missionary Society.

Woman's Foreign Missionary Society, Methodist Episcopal Church.

Board of Missions, Methodist Episcopal Church, South.

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

Board of Foreign Missions, Reformed Church in the United States.

Board of Foreign Missions, Protestant Episcopal Church.

London Missionary Society.

ROBERT E. SPEER,

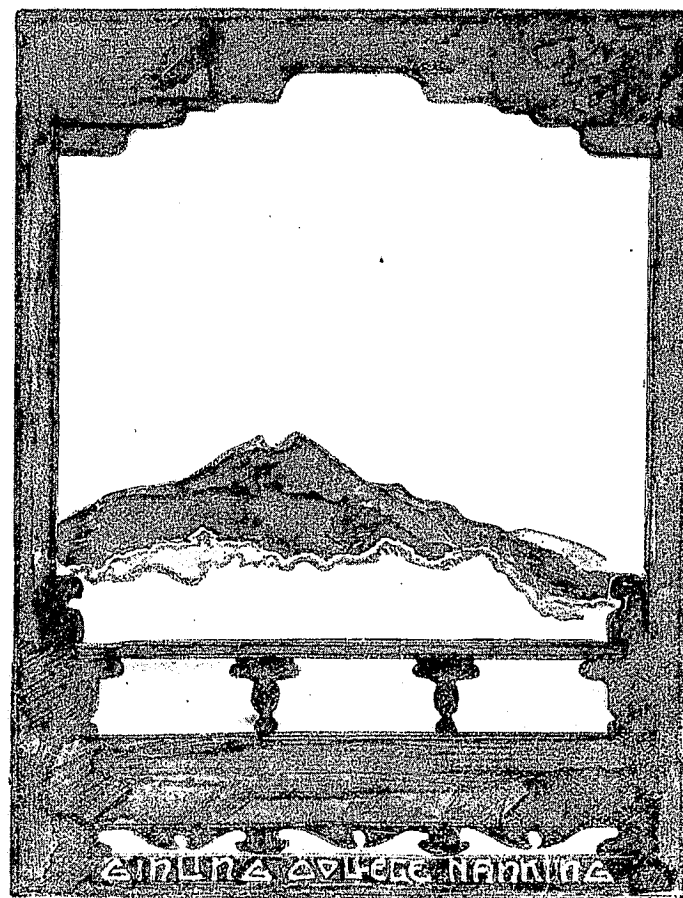
Chairman, Ginling College Committee,  
156 Fifth Avenue, New York, U. S. A.

MISS ELIZABETH R. BENDER,

Secretary, Ginling College Committee,  
150 Fifth Avenue, New York, N.Y.

President of the College,

Mrs. LAWRENCE THURSTON.



Rem  
Gasp

1925

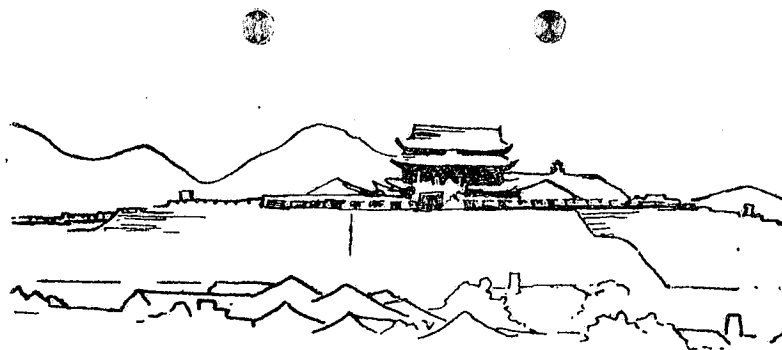


**JANUARY**

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| 18   | 19 | 20  | 21 | 22  | 23  | 24   |
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**FEBRUARY**

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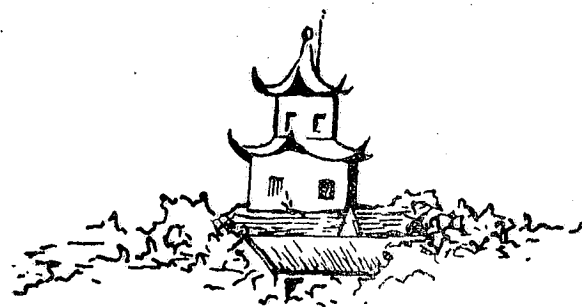
The South Gate of the City

## MARCH

| Su. | M. | Tu. | W. | Th. | F. | Sat. |
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## APRIL

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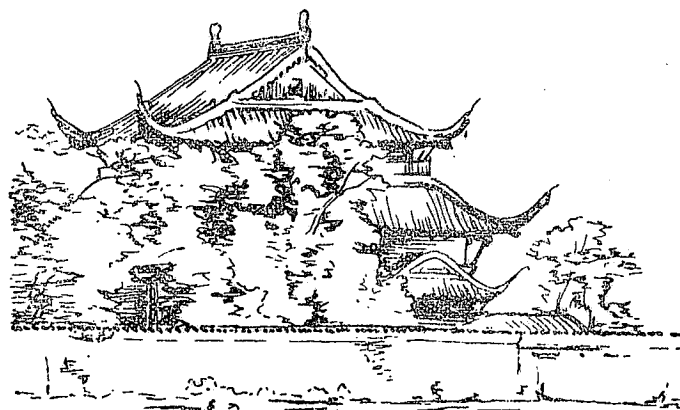
May

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June

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| 21 | 22 | 23 | 24 | 25 | 26 | 27  |
| 28 | 29 | 30 |    |    |    |     |



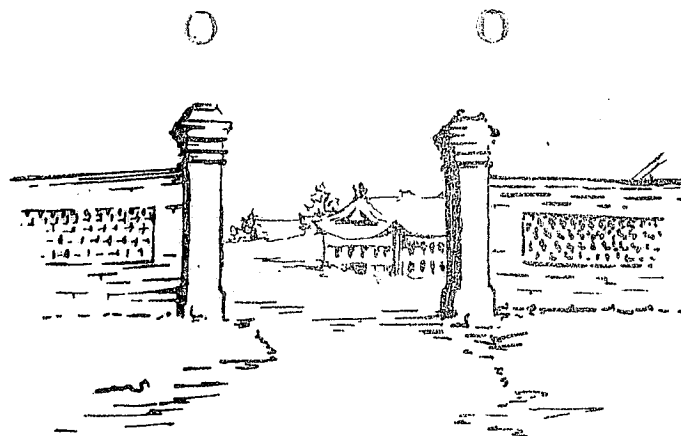
*The Temple of War.*

## JULY

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| 19   | 20   | 21  | 22   | 23  | 24 | 25   |
| 26   | 27   | 28  | 29   | 30  | 31 |      |

## AUGUST

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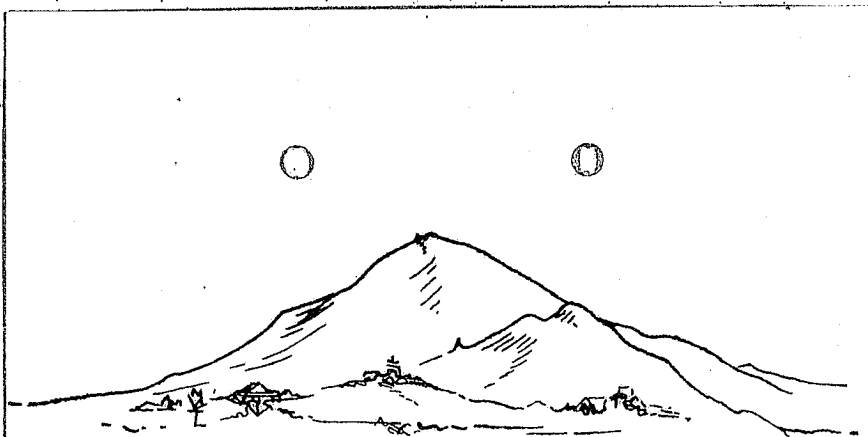
THE OPEN GATE

## SEPTEMBER

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| 20  | 21 | 22 | 23 | 24 | 25 | 26  |
| 27  | 28 | 29 | 30 |    |    |     |

## OCTOBER

| M  | Tu | We | Th | Fr | Sat   |
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NOVEMBER

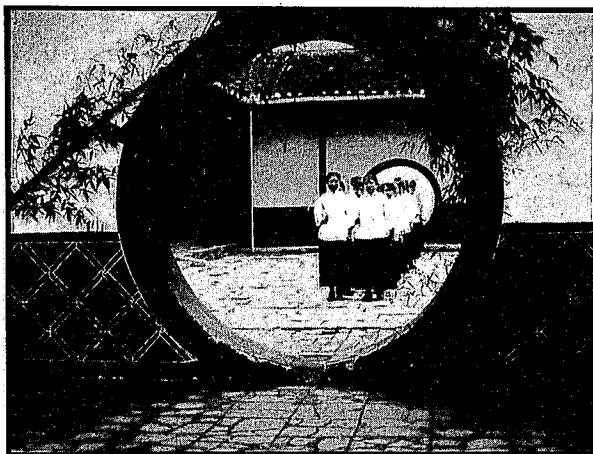
| Su. | M. | Tu. | W. | Th. | Fr. | Sat. |
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| 29  | 30 |     |    |     |     |      |

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DECEMBER

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| 13  | 14 | 15  | 16 | 17  | 18  | 19   |
| 20  | 21 | 22  | 23 | 24  | 25  | 26   |
| 27  | 28 | 29  | 30 | 31  |     |      |

1925



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A Sevenfold  
Return

Ginling College  
Nanking China

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SEVEN GIRLS EDUCATED IN CHINA  
AT THE COST OF ONE IN AMERICA

### **Who Come to Ginling College?**

Students this year come from 10 provinces, 37 cities, 27 preparatory schools, 13 denominations, and all ranks of society. There were 9 students in the first class. The college doubled for two successive years. In the fifth year 72 students were enrolled, and to-day as many candidates for entrance are turned away for lack of space to accommodate them as are received.

### **What Do Students Do After Graduation?**

Every member of the graduating class has had at least three positions offered to her in the spring of her Senior year. About half of them plan to teach; 35% hope to study medicine; 15% expect to do evangelistic work. Even after marriage they will be active along some line of social service.

### **How Many Women's Colleges Are There in China?**

Ginling and Yenching are the only two women's institutions in all China now offering a complete college course.

### **To What Extent Do the Students Pay Their Way?**

Fully two-thirds pay all their college expenses; others are aided by friends as in American colleges and by scholarships. A Ginling girl pays proportionately to the expenses of her education as much as or more than an American college girl.

### **Who Teach at Ginling College?**

Chinese Faculty and American Faculty holding degrees from these colleges and universities: Goucher, Illinois, Michigan, Mount Holyoke, Oberlin, Smith, Vassar, and Wellesley, Hartford Theological Seminary, and Teachers' College, Columbia. 14 now, 10 more needed in 1920, 46 in all in 1925.





The College in 1919

## A COLLEGE FIVE YEARS OLD

### Interdenominational Control a Success

Ginling College has a short but most interesting history. Back in 1913, when the need of college education for Chinese girls trained in our schools was pressing in upon every mission board, the wise and prophetic plan was conceived of a Union College which should be started and supported by the denominations catin gtogether. The outcome was the organization of a joint Board of Control, with five mission Boards represented. To those who have the Interchurch World Movement at heart, Ginling with its five years of successful history in a practical demonstration of the possibilities of interdenominational action.

Each of the five denominations contributed ten thousand dollars. With this background and a guaranteed support of fifteen hundred dollars a year from each Board, the college started. It is typical of the wise business administration of Ginling College that not all of this original \$50,000 has been spent. Part of it has gone to equipment for recitation rooms, laboratories, etc.; a large part went to the purchase of the new location, twenty-seven acres, on which the group of college buildings will be erected; and there still remains a portion for the equipment of the new buildings. Meanwhile the college has run on regular appropriations from the supporting Boards (increased to meet the rates of exchange) and on the additional backing to a similar extent of Smith College.

### Its Educational Standing

A Board of Control in China and the Ginling College Committee in America are the governing bodies — a lower and an upper house of the Trustees, who are incorporated under the Regents of the University of the State of New York and have power to grant the A.B. degree to the graduates. The entrance requirements are equivalent to those of the best women's colleges in this country, with Chinese and English substituted for classical and modern languages. The requirements for the degree are a full equivalent for the work done in American colleges. "The high standards of scholarship and spirit pervading the student body," writes a recent American visitor, "are noticeable at a glance."

### Future

New buildings for Ginling are an absolute and immediate necessity. The present rented quarters are crowded and hopelessly inadequate even for present needs. Until new buildings are provided the college can neither grow in numbers nor gain in efficiency. Ginling asks for the whole group of buildings, providing adequately for 400 students, what is often given for *one* building to a college in America. The income received yearly from the Mission Boards is the equivalent of an income from a large endowment fund. What the Ginling College Committee asks of the public is to build the buildings. Will you send your check to the treasurer, Russell Carter, 156 Fifth Avenue, New York.

## WHAT PEOPLE SAY ABOUT GINLING

Mr. C. C. Wang, one of the Chinese delegation in Paris, "was much interested in Ginling and said he thought you ought to get some money from Chinese for your new buildings, as they feel quite keenly the importance of more education for women."

A teacher in a missionary high school in Shanghai writes: "May I tell you how pleased I was with your three representatives at the Hangchow Conference? It seemed to me they stood head and shoulders above our other schools. They were easily seen to be college girls. I don't know when I have felt quite so thrilled with the results of a Chinese College for our girls as I did when your three stood up and sang their college song. They were real leaders at that conference, and I earnestly hope that many of our girls will take advantage of all Ginling has to offer."

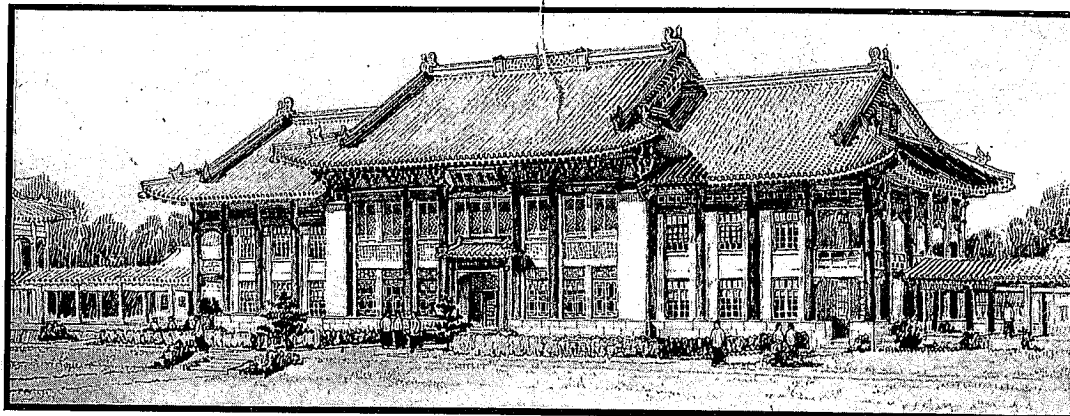
"Ginling is a success and we have every reason to rejoice and take courage."

"One of last year's class enters the Freshman class in Ginling this September. I am more and more enthusiastic about Ginling. It is splendid!"

"Yesterday three different men, all heads of departments [in the Government Teachers' College in Nanking], said that they stood ready to do anything they could for Ginling because they felt that we were doing so much for the future of China."

Dr. Chang Ching-yi, Secretary of the Chinese Continuation Committee, wrote: "It was such a pleasure to me to have the opportunity of being present at the Founders' Day of your college. You are indeed doing a great and noble work for China which means so much for the welfare of our country."





Prospective Building of the New College

### WHERE \$800,000 WILL BUILD A WHOLE COLLEGE

Thirty, forty and fifty years ago men and women of large vision made the gifts which established the women's colleges of the United States. In a single generation those gifts have made a priceless return to the nation of a trained body of women fitted for leadership in their own country and abroad. To the men and women of to-day comes the opportunity to render, at a comparatively small expenditure, a similar service to China.

Education of women in China is still in the pioneer stage, the period of creative development. Through many years a system of secondary education has been built up in the missionary schools which carries large numbers of girls through a high school course and prepares them for college. Two Union Colleges, Ginling in South China and Yenching in North China, have been established under interdenominational control to receive from these schools the eager throngs of girls who may be made doubly effective by higher education. As you read the story of Ginling College as it is told here, you will see the opportunity to be among the founders, the builders, of a beautiful woman's college for China at the moment when such a college can take a wonderful part in the development of the country. China's largest undeveloped resource is her womanhood. Will you study carefully the returns which an investment here and now promise in good will and world friendship, and take a share in this new pioneer adventure of actually creating a whole college campus for eight hundred thousand dollars? The land has been purchased. The students are waiting. Shall we not house them?

### BUILDING PROGRAM

#### First Group—1920

|                                   |           |
|-----------------------------------|-----------|
| Dormitories (4) for students..... | \$136,000 |
| Recitation Building.....          | 48,000    |
| Science Building.....             | 50,000    |
| Social and Athletic Building..... | 50,000    |
| Faculty Residence.....            | 35,000    |
| Equipment .....                   | 50,000    |
| Furnishings .....                 | 15,000    |
| Contingent Fund.....              | 50,000    |
|                                   | <hr/>     |
|                                   | \$434,000 |

#### Second Group—1920-1925

|                                       |           |
|---------------------------------------|-----------|
| Chapel .....                          | \$34,000  |
| Library .....                         | 37,000    |
| Dormitories (4) for 200 students..... | 136,000   |
| Faculty Residence.....                | 35,000    |
| Equipment .....                       | 50,000    |
| Furnishings .....                     | 15,000    |
| Contingent Fund.....                  | 50,000    |
|                                       | <hr/>     |
|                                       | \$357,000 |

TOTAL \$791,000.

# GINLING COLLEGE

(pronounced with a soft initial "G")

NANKING, CHINA

A UNION MISSIONARY COLLEGE FOR CHINESE WOMEN

Approved by the Interchurch World Movement



## Ginling College Committee

ROBERT E. SPEER, *Chairman*,  
Board of Trustees, University of Nanking.

RUSSELL CARTER, *Treasurer*,  
156 Fifth Avenue, New York, N. Y.

MISS ELIZABETH R. BENDER, *Secretary*,  
150 Fifth Avenue, New York, N. Y.  
Women's Foreign Missionary Society, Methodist Episcopal Church.

FRANK MASON NORTH,  
Board of Trustees, University of Nanking.

MRS. HENRY W. PEABODY,  
Woman's American Baptist Foreign Mission Society.

MRS. ANNA R. ATWATER,  
Christian Woman's Board of Missions.

MISS MABEL K. HOWELL,  
Board of Missions, Methodist Episcopal Church, South.

MISS MARGARET E. HODGE,  
Board of Foreign Missions, Presbyterian Church in the U. S. A.

MISS ELIZABETH D. HANSCOM  
Association for Christian Work, Smith College.

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**President of the College**  
MRS. LAWRENCE THURSTON

ca. 1925

# Ginling College

NANKING · CHINA



# Ginling College

NANKING • CHINA

## *Name*

The name is the old classic name for the city of Nanking, which before 206 B. C. stood where it now stands under the shadow of Purple Mountain. Like all Chinese names it has meaning,—“Golden Mound” or “Golden Aspiration.” It is pronounced with a soft initial “G” and with syllables equal in accent.

## *A Christian College For Women*

Ginling College is a Christian College for women opened in 1915 under the auspices of five mission boards. The founders were women who had pioneered in the education of girls and built up the schools which are the foundation of the College. The Living Endowment of the College comes in contributions from eight mission boards, Smith College, the China Medical Board, and the Y. W. C. A. Fees from students total about 30% of the college income. Ginling is incorporated under the Regents of the University of the State of New York, thus having the right to grant the A. B. degree to her graduates, who are admitted to post-graduate privileges in American colleges. The governing bodies of the college are a Board of Control in China and the Ginling College Committee in America.

### *History*

The college was opened in September 1915, with 9 students in the first class. The numbers doubled for two successive years. When the class of 1923 graduated, 10 in number, the student body had grown to 81. In September 1923, when the college opened work on the new campus, 100 students were enrolled and the enrollment for the tenth year is 133.

### *Students*

The statistics for the tenth year show 133 students from 12 provinces, 49 preparatory schools, 11 denominations and all ranks of society. About 75% of the student body plan to teach; 16% hope to study medicine; 10% expect to do evangelistic and social work. Even after marriage they will be active along some line of social service. The influence of the college woman in China is greater in proportion because she is so much above the average level. More than 80% of the students are Christians, although more than one-third come from non-Christian homes. The earnestness of the students about their work and their future service in China, is most heart-satisfying.

### *Alumnae*

The total number of graduates 1919-1924 inclusive is 53. Of these 44 are teaching or have taught; 13 have studied in America and 10 are still there; 5 have studied medicine; 7 have married. Literary work, the Y. W. C. A. and social service have also a place in alumnae activities.

### *Faculty*

The present staff numbers 30, 10 Chinese, 2 English and 18 American, including 5 on furlough. The list shows degrees from Bryn Mawr, Chicago, Clark, Columbia, Drury, Illinois, Indiana, Michigan, Mt. Holyoke, Oberlin, Smith, Wellesley, Western, Wisconsin, and Oxford, England. Each year some members of the faculty take work at the Nanking Language School or give language study a place on their program. The daily schedule of a member of the staff has the interest afforded by variety, since the reorganization of living conditions and the making of contacts with a new neighborhood must be directed by the faculty although carried out in part by the students.

### *College Standards*

The entrance requirements are much the same as those of American colleges, except that Chinese and English are substituted for the usual classical and modern language requirement. The degree given on graduation represents a full equivalent of the work done in an American college. For the present all instruction, except in the Chinese department, is given in English. This is true of practically all collegiate work in China.

### *Nanking Educational Institutions*

Educationally Nanking still holds a leading place. Instead of the old examination halls where examinations in the classics for the second degree, 20,000 students from all over the empire took there is a flourishing system of Government schools, at the head of which is National South-

eastern University. The Christian schools of higher rank are union institutions and draw their students from a wide area. The University of Nanking stands in fraternal relation to Ginling, with possibilities of exchange teaching and the sharing of library and laboratory facilities which promise mutual benefit.

### *Location and Environment*

Nanking is on the Yangtze River about 200 miles west and north of Shanghai. (Latitude  $32^{\circ} 5' N.$ , about the same as Charleston, S. C.) The high degree of humidity makes the summer heat and the winter cold seem more extreme than the thermometer record would suggest. Railroads connect the city with Shanghai and with Tientsin and Peking. Comfortable river boats make inland cities accessible. Within the city, rickshas, carriages, and automobiles make travel easy. The commercial importance of Nanking is increasing, and although it has not the political glory of the past when it was the "Southern Capital" it is still a key city in any national movement, and holds a leading place as an educational center. Within the great wall, 22 miles in circumference, built in the 14th century, live some 300,000 people. The Nanking form of Chinese is understood throughout the Mandarin speaking sections of China.

### *Campus and Buildings*

The college has a campus of 40 acres lying between the Drum Tower and the west wall of the city in a region of rolling hills, some of which are wooded, and pleasant little valleys, offering

all the attractions of open country. From the hill-top on the west the whole city can be seen, and outside the city wall in the far distance the Yangtze River. Purple Mountain makes the eastern view glorious—gold in the morning, purple at night.

Three academic buildings form a quadrangle open to the east, facing Purple Mountain; a recitation building, a science hall and a central building which has in it the temporary chapel, the gymnasium, a formal guest hall, a music studio, and small rooms for use by student organizations. Four dormitories provide accommodations for over 200 students when the one temporarily used by the faculty, for whom a residence is planned (to be built in the near future) is released for student use.

The college buildings are in Chinese style carried out quite consistently in exterior decoration in columns, cornices and roofs, and in detail of windows, with a restrained use of color. The seven buildings now in use are part of a larger group of fourteen planned for 400 students. The money for the buildings was raised in the campaign for Oriental Colleges carried on between 1920 and 1923. The present buildings with land and equipment have cost approximately \$435,000 Gold.

### *The Future of Ginling*

The beauty of the new campus gives expression to the aspirations and prayers which have produced and fostered Ginling. The buildings are a symbol of what the college stands for, adapting

to present day needs and uses the good and the beautiful in China's heritage from her own past and enriching it with the "abundant life" which is making a new China, in which educated Christian women are of tremendous importance. Christian Colleges in China must be "more Chinese, more efficient, and more Christian." Ginling owes her existence to Christian friends in America, and to them she must continue to look for cooperation and support. The college is a living, growing organism rooted in China, nourished by the generous gifts which come from abroad and putting forth flowers and fruit in lives which make the desert places glad.

**For Further Information Address**

**President of the College**  
**MRS. LAWRENCE THURSTON**  
**Ginling College**  
**Nanking, China**

**or**

**Women's Union Christian Colleges in Foreign Lands**

**MISS FLORENCE G. TYLER**  
**25 Madison Avenue**  
**New York City**

### Ginling Statistics 1925

|                        |     |
|------------------------|-----|
| Students entering from |     |
| Government Schools     | 17  |
| Mission Schools        | 107 |
| Private Schools        | 13  |

### Preparatory Schools represented

|                    |    |
|--------------------|----|
| Government Schools | 10 |
| Mission Schools    | 29 |
| Private Schools    | 10 |

### Growth in Student Body

|                    |             |
|--------------------|-------------|
| Class of 1919      | 5 graduates |
| 1920               | 8           |
| 1921               | 10          |
| 1922               | 10          |
| 1923               | 10          |
| 1924               | 10          |
| Class of 1925      | 15 members  |
| 1926               | 26          |
| 1927               | 31          |
| 1928               | 46          |
| Physical Education | 16          |

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Our congratulations  
for these fifty years of the  
more abundant life.

1928  
5

## BIRTHDAY

## GREETINGS

from your

## CHINESE SISTER

學大子女陵金



SENIOR DRAMATICS

Ginling College

Nanking, China

## Ten Years of Growth

In November we also have a birthday, our tenth. We are happy—very happy—because our student body has increased from 33 to 133. Of China's 18 provinces, 12 are represented in Ginling. Eight mission boards cooperate in our support. We have seven modernly equipped buildings, beautiful with the curves and color of the East.



THE PRESIDENT OF STUDENT GOVERNMENT.

We serve our neighborhood through a day school, Sunday schools, a free clinic, night classes for servants, and services for the women to learn of Christ.



OUR SMITH BUILDING.

In this beautiful building which you gave us, we  
Have our chapel services at noon.

Play basket-ball and climb ropes  
on the second floor.

Echo with the melodies of  
Music Hall

Have our Student Government  
and Y. W. C. A. rooms

Give plays on special occasions

Receive Saturday afternoon  
guests in the formal  
Chinese guest hall.

The yearly gift of Smith College undergraduates is the largest item on our annual receipts.

Seven Smith Alumnæ have been members of the faculty of Ginling College.

Frederica Mead, (Hiltner), '11  
Ruth M. Chester, '14  
Mary V. Thayer, '90.  
Laura H. Wild, '92  
Ellen P. Cook, '93  
Florence A. Angell, '11  
Edna F. Wood, '18.

Four Smith professors have given courses in Ginling College.

Harris H. Wilder  
Inez W. Wilder  
Ellen P. Cook  
Irving F. Wood.



1925-26  
NANKING, CHINA

Ginling shared in the generous gift for new buildings which was made to the Oriental Colleges for Women two years ago, and moved into her new buildings in the summer of 1923. The first year was one of rejoicing over the beauty and comfort of the new college home. Then at the end of the year came the sobering realization that the college income had not grown along with the growth in student numbers and the increased cost of instruction and at the end of this first year the college had a deficit.

Since 1921 the Board of Control has been asking for about \$5,000 over and above the estimated receipts from students' fees and the pledged support. The college has no invested Endowment Fund but depends upon Living Endowment in annual contributions from supporting units,—Mission Boards, Smith College, China Medical Board, Y. W. C. A.,—and gifts from individuals. Deficits have been avoided in previous years only because the college has been understaffed. Last year several members of the faculty were attempting the impossible in teaching or administrative work, and one bad breakdown resulted. ***The college needs \$5,000. to balance the budget for the current year.***

The budget for the year 1925-1926 calls for a total expenditure of over \$80,000. Mexican. On the receipt side about 30% will come from student fees, about 30% from Mission Boards, 20% from pledged support of Smith College, China Medical Board and the Y. W. C. A., leaving 20% to be raised. Appointments for the year, most urgently called for by the carefully prepared program of college work, have been held up for lack of assured income, and the President who is greatly needed at the College is prevented from returning by this financial crisis. ***Pledges over a period of five years assuring at least \$8,000. gold annually are needed to carry on.***

Checks may be made payable to Ginling College, and sent to Russell Carter, 156 Fifth Avenue, New York.

For further information address

MRS. LAWRENCE THURSTON, President  
156 FIFTH AVENUE  
NEW YORK

1925-26

# Ginling College

NANKING · CHINA



## OUR NEED AND YOUR OPPORTUNITY

**G**INLING COLLEGE offers to the young women of China the opportunities of a college education in their own country. The growth of the college since 1915 has shown conclusively that there is a demand for what the college offers, and the record of the alumnae makes clear that China appreciates the college product. Students have come from thirteen provinces and represent all classes of society. They have been of the very best type, serious students, responsive to all the inspirations of the college, and earnest in their purpose to serve when the time of preparation is over.

The biggest problem of each year has been to secure the teachers needed for the work offered. Except for the work in the department of Chinese, it will be necessary for some time to look for teachers trained abroad. The requirements are not unreasonable and the opportunity is unequalled, both from the point of view of personal influence and educational experience.

Teaching experience, or post-graduate work along the line of major studies in college; good health and sense about caring for yourself; interest in people and adaptability in working with them; ability to live harmoniously and work loyally with a group; enthusiasm for the big forward movement in the Kingdom of God; willingness to make some personal sacrifices to have a part in this pioneer Christian enterprise and desire to win others to the service of Christ; these are the requirements.

No college position in America offers you a bigger chance to count in the lives of others, and professionally the position is as big as you can make it. Research work in China is needed along many lines and the problem of adapting western learning to the needs of Chinese students is a stimulating problem in education. China offers to-day unlimited possibilities for life service which will multiply itself for good down through the centuries.

#### COLLEGE CALENDAR

THE college year extends from the middle of September to the end of June with a mid-year vacation of approximately three weeks at the time of Chinese New Year, and short recesses at Chinese and at Christian holidays. Classes are scheduled from eight to twelve and from two to five, with chapel at noon, led by members of the faculty and by guests of the college. Saturday there is a half-holiday. The extra-curriculum activities correspond to those of a college in America; dramatic, glee and department clubs, Athletic Association, Student Government Body and a Y. W. C. A., under whose aus-

pices classes in reading and in Bible Study are held for the servants and for the neighborhood. Members of the faculty take part in these activities as guests or as friendly counsellors.

#### SOCIAL LIFE

THERE is a foreign community of over 400, of whom a large majority are in the various missionary groups which have work in Nanking and the surrounding district. The Language School introduces each year approximately one hundred new missionaries for the study of Chinese. There is a steadily enlarging group of foreigners in business connections, with the regular representatives of government in consular and customs service. A Union Church service in English is held on Sunday afternoon in the University Chapel. A Woman's Club has been organized for study, recreation and community service. There are many opportunities for friendship and for informal social relations.

The community scatters for the summer; some going to Japan or North China, some to Mekan-san, not far from Hangchow, the large majority to Kuling, a mountain resort near Kiukiang on the Yangtze. Here, at an altitude of four thousand feet, more than two thousand foreigners from all parts of China escape from the heat and enjoy the weeks of the Summer holiday.

#### TERMS OF CONTRACT

THE salary is on the missionary basis of a living allowance making possible comfortable living—\$1,500 Mexican. A furnished room is provided by the College but teachers pay for

food, heat, light, and service, including laundry, about \$500 Mexican per year. Travel to and from China is paid by the College. Because of the proportionately high cost of travel the regular term is five years, with a furlough year for study granted to those returning on a permanent basis. Shorter terms with proportional allowances are possible, and visiting professors, paying their own travel, have rendered very helpful service in the past.

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*For Further Information Address*

President of the College  
MRS. LAWRENCE THURSTON  
Ginling College  
Nanking, China

or

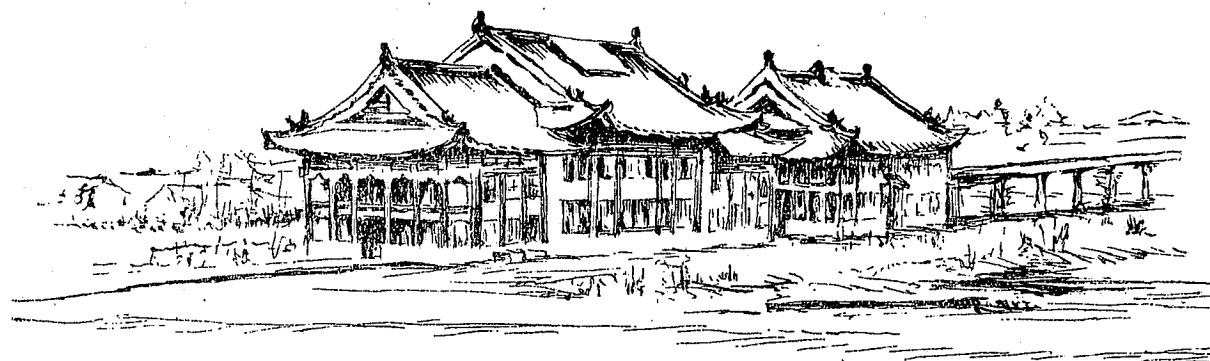
Women's Union Christian Colleges in Foreign Lands  
MISS FLORENCE G. TYLER  
25 Madison Avenue  
New York City



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An old Chinese monumental gateway furnished the border design. The Chinese characters literally translated read, "Wishes for the New Year's Happiness. Ginling Women's College."



January

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February

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April

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To the west of our campus under the City wall is one of the many lovely gardens of Hanking, dedicated to the memory of the Chekiang soldiers who perished in the war of 1912. There is the pool of the Black Dragon, which never runs dry.



清涼山

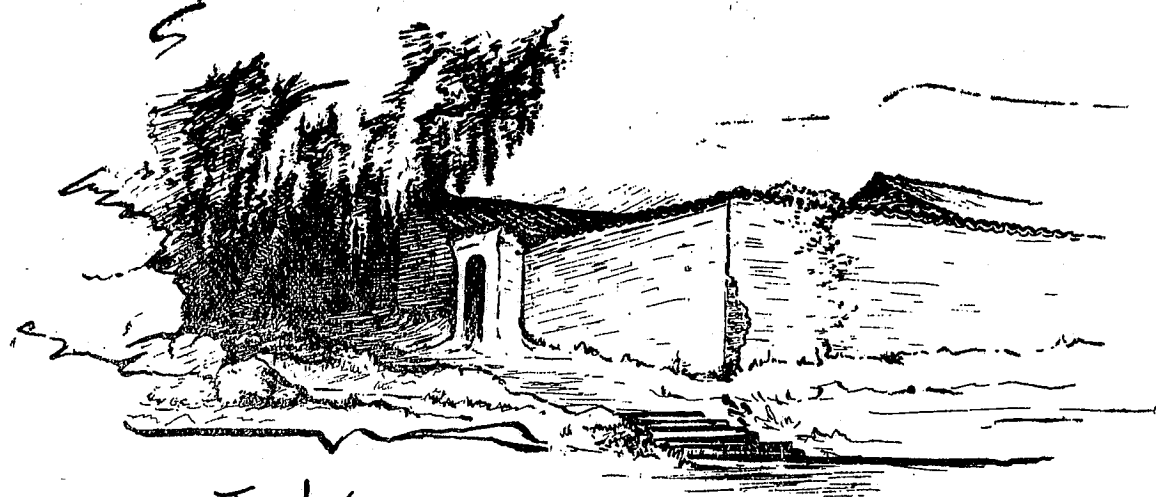
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June

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Tsing Liang Szi—a Buddhist temple seen from the highest point on our campus. This temple was built a thousand years ago in memory of a pious monk who found a place of meditation on this Hill of Eternal Greenness. Here, long ago, the Emperor had a Summer Palace. Every year, at the time of the fall festival, hundreds of pilgrims from all classes of society come, seeking health, prosperity and the blessing of the Buddha.



July

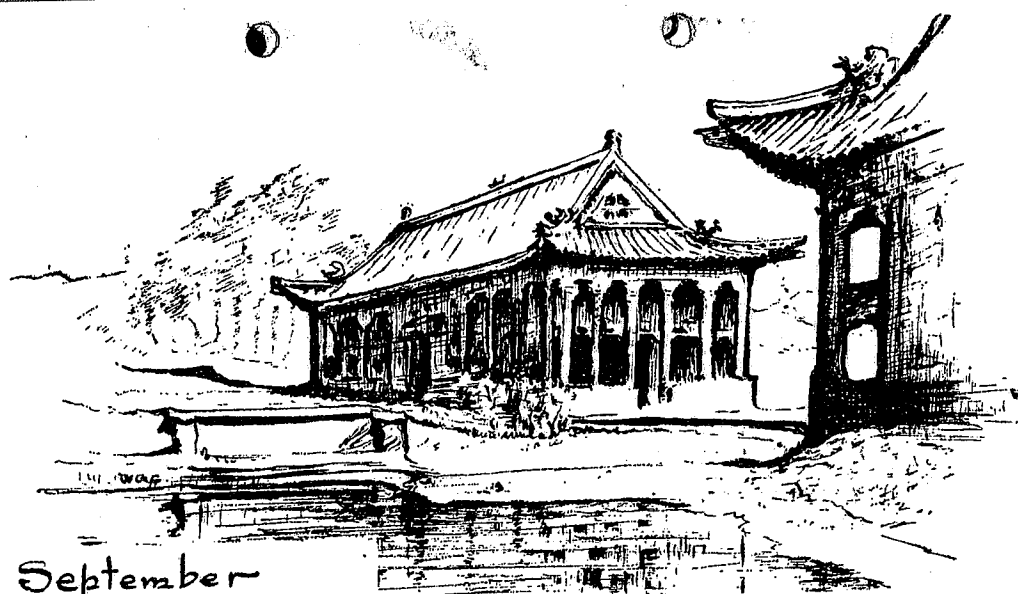
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August

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In Lat-tz-an, formerly a temple, an early missionary to Hanking made his home, forty years ago. In this pond, he baptized the first convert in China to the Disciples of Christ, a man who had found Jesus through being freed from the opium habit. He was a popular story teller and has used this talent in the service of the church. At eighty he still holds audiences.



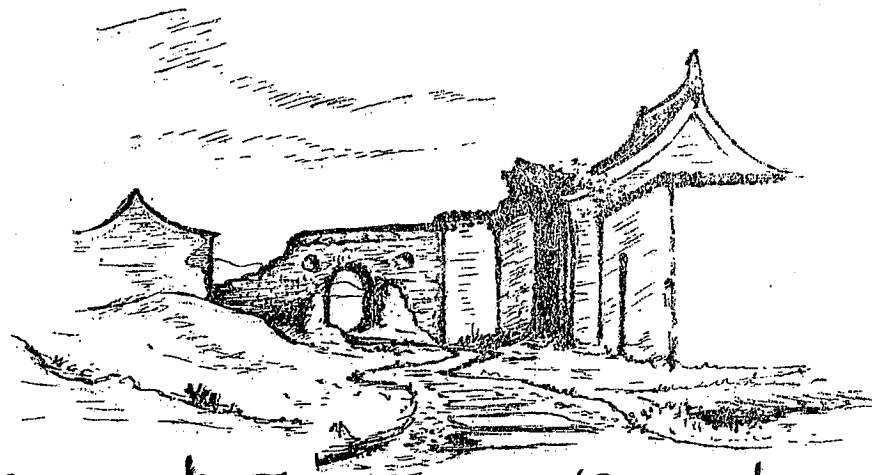
September

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October

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| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | 31 |    |    |    |    |    |

Ting Tsiu—Listening to the Autumn.—The fourth  
of our student dormitories, for the present used as a  
faculty residence.



November

| S. | M. | T. | W. | T. | F. | S. |
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| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 |    |    |    |    |

OUTSIDE  
THE  
SOUTH  
GATE

December

| S. | M. | T. | W. | T. | F. | S. |
|----|----|----|----|----|----|----|
| 5  | 6  | 7  | 8  | 9  | 10 | 11 |
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