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UBCHEA ARCHIVES  
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Yenching  
Academic  
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Publications/writings  
Liu Cheng-chao 1940  
Loewenthal, Rudolf 1939  
Lu Hui-ching 1948  
Lu Kuang-mien 1932

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Cheng-chao Liu

1929. The Changes in the Digestive System of *Rana nigromaculata* and *Kaloula borealis* during Metamorphosis.  
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1930. Time Table of the Life History of North China Frogs and Toads.  
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1932. A New Species of *Kaloula* with a Discussion of the Genus in China.  
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1935. Types of Vocal Sac in the Salientia.  
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1936. *Rana Boulengeri* with a Discussion of the allied Species in China.  
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Peking Nat. Hist. Bull. Vol. II, Part 3, pp. 253-256.
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Journal of Mammalogy. Vol. 18, No. 3, pp. 355-356.
1937. Preliminary Notes on the Life History of *Amyda*.  
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Quat. Journal of Science, Wu han University, Vol. 7, No. 1. P.31-37
1938. Melanophoral Changes in Wall Lizards, *Gekko swinhonis*.  
Peking Nat. Hist. Bull. Vol. 12, Part III, pp. 183-198.
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0002



THE JEWS IN CHINA

by

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0004

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## The Jews in China: A Bibliography

### Preface

The present bibliography was started as a by-product of an earlier article on *The Jewish Press in China* (title no. 70). The author traced many articles and books concerning the subject which were largely unreliable and in many instances contradictory. The information on the Jews in China was frequently based upon second, third, or even fourth-hand material without due acknowledgement of the original source. The author attempted in vain to find a suitable compiler for a still unwritten, complete history of the Jews in China.

It is hoped that the present collection of material will encourage and enable someone to take up this task. If the present bibliography should prove helpful toward that end, the purpose of the effort will have been fulfilled.

The literature on this fascinating subject has appeared in many languages and is scattered all over the world. The author is greatly indebted to the Yenching University Library for its generous co-operation; particularly to Mr. T'ien Hung-tu (田洪都), who kindly offered the necessary facilities. Special acknowledgement is due to Mr. Ch'en Hung-shun (陳鴻舜), assistant librarian, and Miss Margaret L. Waller, former assistant librarian of this university. They both furnished the compiler with a large number of titles. In addition, Mr. Ch'en supplied the Chinese terms concerning the Jews.

Moreover, the author is greatly indebted to Mr. Shlomo Shunami, librarian of the Jewish National and University Library, Jerusalem, for sending numerous titles. Dr. E. Urbach, formerly of the Jüdisch-Theologisches Seminar, Breslau, who will soon also join the above institution, likewise furnished titles and extracts from various articles. In both cases the titles sent by them have been indicated in the bibliography.

Dr. William B. Pettus, director of the College of Chinese Studies, Peking, kindly opened his library to the compiler, who traced there a number of new titles. Mr. T. C. Hu (胡道靜), formerly librarian of the History Compilation Bureau of Greater Shanghai (上海市通志館編纂) kindly checked and copied some articles from the old Shanghai newspapers which were not available locally.

Mr. M. Birman, manager of the Far Eastern Jewish Central Information Bureau, Harbin, also gave the author data by mail concerning several titles. Mr. Aba S. Izgur, headmaster of the Tientsin Jewish School has kindly translated and transcribed the Hebrew and Yiddish titles. Finally, the author owes thanks to his numerous colleagues and friends who on various occasions offered him advice and suggestions.

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0005

## Introduction

According to the information available at the present time, there is no reason to believe that any large number of Jews settled in China before the 12th century, though individuals may have entered the country before that date. Statements to the contrary have been either unfounded or based upon misinterpretations of facts. Religious enthusiasm has often carried authors away and encouraged wishful thinking.

The first foreigner to visit the Jewish community was the Jesuit, Aleni, who came in 1613 at the repeated request of his superior, Matteo Ricci. J. L. Liebermann (or Libermann) who went there in 1857, was the first Jew from outside to call on the community. He was followed in 1866 by the Protestant missionary, W. A. P. Martin.

The number of Jews in China in former times has apparently been grossly exaggerated. If there had been as large numbers of them as some writers were inclined to believe, probably more references to Jews would have been found in Chinese literature. The only Chinese publication, one written by the Kaifeng Jews themselves, is mentioned by Finn:\*

"It is stated, that they (the Jews) have written no books about themselves but one, which they keep and exhibit to the Gentiles whenever their religion is called in question."

At present the number of Jews in China amounts to about 15,000 people, of whom about 90% are of Russian or former Russian nationality. 8% come from either Europe or America and 2% from Iraq and India. Most of them live in the three cities of Shanghai, Tientsin and Harbin, but small groups are also to be found in other cities. The present hostilities, however, have changed the old statistics to such an extent that reliable data cannot be given.

Meanwhile, the early Jewish immigrants to Kaifeng were either wiped out or assimilated by their Chinese and Mohammedan neighbours. This process of absorption has apparently been complete, and the features of the alleged Jews on the photographs taken by various visitors do not reveal any definite similarity to those of the original immigrants. The persons concerned might belong either to the Chinese race or to one of the Mohammedan ethnic groups.

The lot of the Jews in China was not always easy and has changed considerably with the vicissitudes of the history of this country. Floods and droughts, famines and wars affected the Jews as they did the rest of the population. Such events, as well as assimilation, have caused the disappearance of the first Jewish settlers. Again, the present hostilities have told on the various Jewish communities which have suffered severe losses in places like

\* James Finn, *The Jews in China*, London. 1843. p. 46. Cf. title no. 39.

Shanghai and elsewhere. In spite of her own difficulties, however, China has given shelter to numerous foreign Jews, and the European persecutions of the last four years have brought a large number of professional men to China.

During November, 1938, approximately 500 German and Austrian Jews arrived in Shanghai after their release from a German concentration camp. Another 3,000 to 4,000, about one-quarter of German and three-quarters of Italian nationalities, are expected there in the near future. 1,000 of them are supposed to have arrived in Shanghai before the end of 1938.

The Jewish Relief Committee of Tientsin has prepared for the accommodation of nearly 2,000 refugees in the British and French Concessions, but apparently difficulties have arisen concerning their landing on occupied territory.

The treatment of the Jews in China has always been fair and impartial, at no time has there been any discrimination against them, and even some anti-Semitic propaganda imported directly or indirectly from Europe has not been able to alter the traditional tolerant attitude of the Chinese people towards other religions and races.

What Perlmann wrote in 1913, still holds true.

"I must add . . . in justice to the old civilized Chinese nation, that the Jews in China have never had to complain of intolerance; they were never under exceptional laws; they were never persecuted or despised for their religion. They always enjoyed full rights like the Chinese."

Many different names have been used for signifying the Jews and their faith.

1	尤 忽	<i>Chu-bu</i>
2	竹 忽	<i>Chu-bu</i>
3	主 鶴	<i>Chu-bo</i>
4	主 吾	<i>Chu-wu</i>
5	尤 忽 持	<i>Chu-bu-t'ê</i>
6	朱 乎 得	<i>Chu-bu-tê</i>
7	諸 呼 得	<i>Chu-bu-tê</i>

This group of names represents the phonetic rendering of the Arabic word *Djubud* (Jew). It was first identified by Palladius (see title no. 91). Some of these and of the following terms were compiled by Noyé.<sup>1</sup>

8	猶 太	<i>Yu-t'ai</i>
9	攸 持	<i>Yu-t'ê</i>

These two terms are phonetic renderings of European words for Jews. Particularly the term no. 8 is now commonly used.

<sup>1</sup> E. Noyé, "Les juifs en Chine." (*Le Bulletin Catholique de Pékin*, Peking. 22:268. December, 1935. p. 650-651.) Cf. title no. 89.

- 10 刀筋教 *Tao-chin-chiao*  
 11 挑筋教 *T'iao-chin-chiao*

The third group of names signifies "the sect which extracts the sinews", alluding to prescriptions of slaughtering animals.<sup>2</sup>

- 12 藍帽(子)回回 *Lan-mao-(tzu)-hui-hui*

"Mohammedans with blue turbans."<sup>3</sup> This name was given to the Jews in order to distinguish them from the Mohammedans who used to wear other colours. According to Noyé this term is still being used around Sian.<sup>2</sup>

- 13 回回古教 *Hui-hui-ku-chiao*

"The ancient Mohammedan (Hui-hui) religion", is a term mentioned by Milne.<sup>4</sup>

- 14 一賜樂業教 *I-szu-lê-yeb-chiao*

"The religion of Israel"; this phonetic rendering of the word *Israel* is now frequently used.

- 15 天竺教 *T'ien-chu-chiao*

"The religion which came from India", a term which was chosen because the first Jewish immigrants came either from or through India. It was dropped by the Jews during the persecutions of Christians, so that they might not be confused with the Catholics (天主教), and persecuted as such. The Catholics had adopted a name of the same sound, though of a different meaning and written in different characters.<sup>5</sup>

- 16 天教 *T'ien-chiao*

The term, "the religion of Heaven" was used formerly, but has been abandoned.

- 17 希伯來 *Hsi-po-lai*

The phonetic rendering of the word *Hebrew*.

18 *Mussauites*, "followers of Moses", derived from *Mussau*—Moses (摩西 *Mo-hsi*). This term is mentioned by Yule in the *introductory notice* to "The journey of Benedict Goes from Agra to Cathay."<sup>6</sup>

<sup>2</sup> Marshall Broomhall, *Islam in China*. London, 1910. p. 176. Cf. title no. 16a.

<sup>3</sup> S. M. Perlmann, *The history of the Jews in China*. London, 1913. p. 25. Cf. title no. 96a.

<sup>4</sup> William C. Milne, *Real life in China*. 2nd ed. London, 1858. p. 411. Cf. title no. 80a.

<sup>5</sup> W. A. P. Martin, *A cycle of Cathay*. 2nd ed. New York, 1897, p. 277. Cf. title no. 74.

<sup>6</sup> Henry Yule, *Cathay and the way thither*. London, 1916. v. 4, p. 175; (cf. title no. 129e).

- 19 幹脫 *Kan-t'o*

This term which means "money" or "usurer", according to some Japanese authors refers also to Jews, more particularly to Jewish money-lenders in Kansu. According to other authors this is not so. As no reliable facts have been established concerning the word, it is still doubtful whether or not it refers to Jews.

- 20 教經教 *Chiao-ching-chiao*

"The religion which teaches the Scriptures."

### Abbreviations

The letters on the left side of the titles indicate the sources from which the information has come.

- Cor Cordier, Henri. *Bibliotheca Sinica*. Paris, 1904-1907. (title no. 26).  
 Fi Finn, James: *The Jews in China*. London, 1843. (title no. 39).  
 JE *Jewish Encyclopedia*. New York—London, 1912. (title no. 27).  
 Mō Möllendorff, P. G. and O. F. von —: *Manual of Chinese bibliography*. Shanghai, 1876. (title no. 82).  
 Mu Murr, Christoph Gottlieb von —: *Versuch einer Geschichte der Juden in China*. Halle, 1806. (title no. 86).  
 RA Andree, Richard: *Volkskunde der Juden*. Bielefeld, 1881. (title no. 5).  
 Shu Shunami, Shlomo; librarian of the Jewish National and University Library Jerusalem. (through correspondence).  
 Sk Skachkov, P. E.: *Bibliography on China*. Moscow-Leningrad, 1932. (title no. 111).  
 Ur Urbach, Dr. E.; formerly of the Jüdisch-Theologisches Seminar, Breslau. (through correspondence).

## Bibliography

- 1 Adler, Elkan N.: ["Supplement to explanations to prayers by Neubauer."] (*Jewish Quarterly Review*. 1897, v. 10, p. 624.)  
Reference to prayers obtained by the Chinese emissaries of the Bishop of Victoria in 1850; (see title no. 112). Dr. Neubauer had previously written explanations in the J. Q. R.; (see title no. 88).
- Ur 2 Adler, Elkan N.: "A Jewish merchant in China at the beginning of the tenth century." Vienna, 1933. (Abhandlungen zur Erinnerung an Hirsch Perez Chajes. The Alexander Kohut Memorial Foundation. p. 1-5.)
- 3a Adler, Marcus N[athan]: *Chinese Jews*. Oxford, 1900. (Horace Hart) 24 p.  
A lecture delivered at the Jews' College Literary Society, Queen Square House, London, June 17, 1900.
- 3b Adler, Marcus N.: *Die Juden in China*. Berlin, 1900.
- 3c Adler, Marcus N.: *Hayebudim Be'China*. Meturgam me'anglith al yedei Elhanan Segal. Vilna, (5661) 1901. (Hebrew translation).  
Adler, Marcus N.: *The Jews in China*. Translated from the English by Elhanan Segal. Vilna, 1901.
- RA 4 Alexander, J.: *The Jews*. London, 1870. p. 111 f.
- Ur 5 Andree, Richard: *Volkskunde der Juden*. Bielefeld, 1881. p. 244-248.  
Critical summary of the history of the Chinese Jews. Several sources, not mentioned elsewhere, are quoted in this place.
- 6 Bainbridge, Oliver: "Chinese Jews." (*The National Geographic Magazine*, Washington. 18:10. October, 1907. p. 621-632; with 7 illustrations.)
- 7 Ball, J. Dyer: *Things Chinese*. 5th ed., rev. by E. Chalmers Werner. Shanghai, 1925. p. 307-308. "Jews". (4th ed. appeared in 1903).  
Copies of Hebrew MSS were obtained from the Kaifeng community. They were deposited in "institutions, such as the City Hall Library in Hongkong, the British Museum, and the Bodleian." It is assumed that the Jews entered China during the 7th century A. D.
- 8 Benjamin of Tudela: *Travels of Rabbi Benjamin, son of Jonah, of Tudela: through Europe, Asia and Africa; from the ancient*

- kingdom of Navarre, to the frontiers of China.*—Faithfully translated from the original Hebrew; and enriched with a dissertation and notes. . . . by the Rev. B. Gerrans. London, 1783.  
p. 102, 125, 127-128, fn. 1. Tibet (Tuboth or Thibeth) mentioned. p. 143-144. China (*Zin*) mentioned; fairy tale description of how to get there. Cf. also fn. 9 on p. 143.  
First edition printed at Constantinople 1543 A. D.
- 9 Benjamin, Israel Josef (Benjamin II): *Acht Jahre in Asien und Afrika. Von 1846 bis 1855*. . . . Mit vergl. Notizen aus Benjamin de Tudela. . . . Hannover, 1858. (Publ. by the author) p. 156-158 and 160-163.  
The author went to Canton, where he heard of the "Havaists", people who lived near the Yellow River. They were believed to be Jews. Health reasons compelled the author to leave China so that he could not make personal investigations.  
The French letter of the Grand-Rabbi Aaron Arnauld of Strasbourg (dated Nov. 13, 1855) with an extract from a letter by his nephew is also reproduced. In this letter the information concerning the Jews in China is summarized. The writer mentioned the Hebrew MSS. in the hands of English missionaries, claiming that they had been taken away from Kaifeng under false pretenses and that the Jewish community refused to sell them.  
The last part contains the reprint of an article which had appeared in the *Zeitung für Norddeutschland* on March 1, 1858; (see title no. 143u).
- 10 Berger, Philippe: "Jewish manuscript." (*T'oung Pao*, Leyden. Ser. 2, v. 11, 1910. p. 709-710.)  
Jewish MS found by the Pelliot mission and the Hebrew-Persian MS found by Stein.
- 11 Berthel, E. M.: "Chinese Hebrews." (*North-China Daily News*, Shanghai. May 22, 1924. p. 4, col. 1-3.)  
Is reply to the article "Chinese Hebrews" in the N. C. D. N. of May 19, 1924.
- 12 Berthel, E. M.: "The Jewish colony of Honan." Personal experiences of the Israelitish remnant in Kaifengfu: Two ancient tablets and the story they tell. (dated May 19, 1924). (*North-China Herald*, Shanghai. v. 151, no. 2965. June 7, 1924. p. 371, col. 1-3.)  
In reply to two articles which appeared in the North-China Daily News on May 14 and 19, 1924.
- 13 Бирман, М.: (Еврейская Жизнь, Харбин. no. 15-17, 1924.)  
Birman, M.: ["Jews in China."] (*Hebrew Life*, Harbin, nos. 15-17; 1920.)

- 14 Bleyhöffer, B.: "Chinesische Juden." (*Ostasiatische Rundschau*, Hamburg. 14:20. October 16, 1933. p. 449-451.)  
One of the many summaries of the history of the Chinese Jews. The inaccurate details were checked and pointed out by Jäger; (see title no. 57).
- 15 Bridgman, E. C.: "Jews in China: Notices of those in the East by Josephus, Peritsol, Benjamin of Tudela, Manasseh, and the Jesuits." (*The Chinese Repository*, Victoria, Hongkong. 3:8. August, 1834. p. 172-175.)
- 16a Broomhall, Marshall: *Islam in China*. London, 1910.  
p. 31 and 50. Alleged massacre of more than 120,000 Arabs, Jews and Christians at Canton in 878.  
p. 50, fn. 2. First arrival of Jews in China.  
p. 55. Kublai Khan's attitude towards the Jewish religion.  
p. 175-176. Chinese nomenclature of the Jews.  
p. 222. Merging of the Jewish with the Chinese population in Honan and North Anwei.
- 16b Broomhall, Marshall (editor): *The Chinese Empire: A general and missionary survey*. London, (preface 1907).  
Guinness, (C. I. M.) G. Whitfield: "The province of Honan." p. 159. The Jewish community in Honan.  
Appendix II, p. 428-432. Extract of: *A lecture delivered by Marcus N. Adler*, etc.; (see title no. 3a).
- 17 Brot[t]ier, Gabriel: *Tacitus*. Paris, 1771. v. 3. p. 567-580.  
"The dissertation on this subject is omitted in the later editions." Extracts from the letters by the Catholic missionaries Gozani, Domenge and Gaubil.
- Fi 18 Calmet: *Calmet's Dictionary of the Bible*. London, 1823. v. 4, p. 251.
- 19 Chang Hsiang-wên (Wei-hsi): "A visit to the stone inscriptions in Kaifeng." (*Nan Yüan Manuscript Series*. — The China Geographical Society. Peiping, 1935. v. 4, p. 8-9.  
張相文(蔚西): "大梁訪碑記." (南園叢稿. 北平, 中國地學會鉛印本, 民國二十四年. 卷四第8-9頁.)
- 20 Chang Hsing-lang (Liang-ch'ên): "Early intercourse between China and the Jews." (*Historical facts concerning early contacts between China and the West*. Catholic University Series no. 1, Peiping, 1930. v. 4. 2nd article, 40 p., separate pagination.)  
A summary of the conditions of the Kaifeng Jews during the Ming and Ching dynasties.  
張星煊(亮暉): "古代中國與猶太之交通". (中西交通史料匯編. 北平, 民國十九年. 輔仁大學叢書第一種, 第四冊21-40頁.)

- 21 Ch'ên Yüan and Yeh Han: *Study on the Israelitic community in Kaifeng. — Commentaries on the stone inscriptions of the Israelites*. Shanghai, 1st ed., 1923; 3rd ed., 1925. (Commercial Press) 69 p.  
The booklet is out of print. On the pages 1-18 the three stone inscriptions of 1489, 1512 and 1663 are reproduced. The main article by Ch'ên Yüan is to be found on the pages 19-63. Commentaries on two stone inscriptions are given by Yeh Han on the pages 65-69.  
陳垣, 葉瀚, (同撰): "開封一賜樂業教考". 上海, 民國十二年. (商務印字館.)
- 22 Cibot (Le Père): "Parallèle des moeurs et usages des Chinois avec les moeurs et usages décrits dans le livre d'Esther." (*Mémoires concernant l'histoire, les sciences... des Chinois; par les missionnaires de Pékin*. Paris, v. 14, 1789; p. 309-516. v. 15, 1791; p. 1-207.)  
The author compared the literary meaning and the historical implications of the passages concerned in the book of Esther with the customs of the Chinese.
- 23 Cohn, Israel: *Journal of a Jewish traveller*. London, 1925. p. 115-122.
- 24 Coleridge, (S.J.) Henry James: *The life and letters of St. Francis Xavier*. 4th ed. London, 1935. p. 378-379.  
Xavier mentioned in his letter of May 10, 1546, to Rome that he had heard in Malacca from a Portuguese that in the middle of China there were people who abstained from swine's flesh and kept many festival days in a very solemn manner. The Portuguese had heard the story from a Chinese friend and Xavier wondered whether these people were Christians observing Jewish rites, or Jews.
- JE 25 Cordier, Henri: *Les juifs en Chine*. Paris, 1891.
- 26 Cordier, Henri: *Bibliotheca Sinica*. Dictionnaire bibliographique des ouvrages relatifs à l'empire chinois. 2nd rev. and enlarged ed. Paris, 1904-1907.  
v. 2, col. 1353-1360; v. 4, col. 3136; supplement v. 1, col. 3779-3780.
- 27 [Cordier, Henri]: "China." (*The Jewish Encyclopedia*. 3rd [American] ed. New York and London, 1912. v. 4, p. 33-38; with three illustrations.)  
The article is signed "K.", the bibliography "E. C." The article represents a careful study of the subject and contains all the information which was available at the time. The bibliography at the end of the article is more extensive than any of the previous ones.

- 28 Couling, Samuel: *The Encyclopaedia Sinica*. Shanghai, 1917.  
p. 47, article: "Benjamin of Tudela."  
p. 262, article: "Jews in China."
- RA 29 Crawford: ["Jews in China."] (*Journ. Ethn. Soc. New Ser.*  
v. 3, p. 106.)  
The author claimed that the Chinese Jews did not differ from the  
indigenous population and that "they are only Jews by religion."
- Ur 30 Delitzsch, Franz: *Zur Geschichte der jüdischen Poesie vom*  
*Abschluss der heiligen Schriften des Alten Bundes bis auf die*  
*neueste Zeit*. Leipzig, 1836. (Tauchnitz) p. 58-62.  
Details about the history, customs and language of the Kaifeng  
Jews; largely based upon information furnished by the early  
Catholic missionaries.
- 31 Du Halde, J[ean] B[aptiste]: *Description géographique, historique*  
*de l'empire de la Chine*. Hague, 1736. v. 3, p. 77-78.  
"Juifs en fort petit nombre à la Chine."
- 32 Duyvendak, J.J.L.: "Early Chinese studies in Holland." (*T'oung*  
*Pao*, Leyden. 32:5. April, 1936. p. 329-340.)  
Record of the early conception of the relation between the Chinese  
and Hebrew languages. This theory has been proved to be without  
foundation.
- 33 Edkins, Joseph: *China's place in philology*. London, 1871.  
p. 72. The Semitic language system younger than the Chinese  
one.  
p. 90-91. Semitic "relative" compared with the Chinese "equiva-  
lent".  
p. 253-254. Some Semitic and Chinese similarities.  
p. 390-391. Characteristics: Chinese, order; Smitic, life.
- 34 Edkins, Joseph: *Religion in China*. London, 1893.  
p. 181-183. The Jewish community of Kaifeng.  
Edkins conversed in Shanghai with three Jews from Kaifeng. One  
of them was "a literary graduate". According to the author the  
first Jewish immigration into China apparently took place between  
200 B. C. and 220 A. D.
- Mu 35 Eichhorn: *Einleitung in das alte Testament*. 1st ed. Leipzig, 1781.  
pt. 2, p. 131-136.  
Brief abstract of the publication by Koegler; (see title no. 61a/b).
- 36 Ezra, Edward Isaac: "Chinese Jews." (*The East of Asia Maga-*  
*zine*, Shanghai; "North-China Herald" Office. v. 1, 1902. p.  
278-296; with 10 illustrations.)

- The author accepted the view that the Jews had entered China  
during the first century A. D. by way of Khorasan and Samarkand.  
He objected, however, to the view that the Chinese Jews were  
descended from the Ten Lost Tribes. The author then mentions  
the Arab travellers Abu Zayd and Ibn Batuta, Ricci and the early  
Catholic visitors of the Kaifeng community. He continues with  
a complete account of the foreign visitors during the second half  
of the 19th century, up to 1902.
- The author gives a description of the synagogue, of the literature  
and inscriptions in Kaifeng. He reports on the efforts of the  
foreign Jews on behalf of the Kaifeng community. In April, 1901,  
a Kaifeng Jew went with his son to Shanghai. Another delegation  
of eight Jews arrived there in March, 1902. They were received in  
the house of the author, who questioned them. The information  
which the author obtained was embodied in a report to the Rescue  
Society. The planned establishment of a Jewish Mission, however,  
and the re-building of the synagogue never materialized.
- The article is very valuable for its pictures and for the full account  
of the visits to Kaifeng by foreigners between 1850 and 1902.  
The illustrations of the old site of the synagogue, of the last com-  
memorative stone and of the Jewish visitors from Kaifeng are par-  
ticularly useful. They were frequently reproduced by other authors  
without due acknowledgement.
- 37 Ezra, Edward Isaac: *Chinese Jews*. Shanghai, 1925.
- 38 Fang Hao: "The Jewish community of Chekiang province." (*Kuo*  
*Fêng*, Nanking. 8:9-10. October, 1936. p. 84-86.)  
Summary of the subject; largely based upon foreign sources.  
方豪: "浙江之猶太教". (*國風*, 南京. 第八卷, 九期至十期, 第84-86頁  
民國二十五年, 十月.)
- 39 Finn, James: *The Jews in China, their synagogue, their scrip-*  
*tures, their history, &c.* London, 1843. 86 p.  
The author who lived for many years in China and later was  
British Consul in Jerusalem, lists in his booklets 19 titles concerning  
the subject. He also mentions the rather unfriendly attitude of  
some of the early Jesuit missionaries who were charged by Rome  
with the investigation of the matter. Julius Aleni visited the  
synagogue in 1613, as the first foreigner.
- The pamphlet is carefully written and contains some interesting  
information. Most of it can now be obtained from other sources,  
after almost 100 years have expired and many additional facts have  
been brought to light.
- 40 [Finn, James]: "The Jews in China." (*The Chinese Repository*,  
Victoria, Hongkong. 14:7. July, 1845. p. 305-334 and 14:8.  
August, 1845. p. 388-395.)  
Summary of the book by Finn; (see title no. 39.).

- Shu 41 Finn James: *The Orphan Colony of the Jews in China*. London, 1872. (Nisbet & Co.)
- 42 Fuchs, Walter: *The Chinese Jews of K'aifengfu*. (T'ien Hsia, Shanghai. 5:1. August, 1937. p. 27-40. With 8 plates of the Temple, of the Scriptures and of a Chinese Jew with his son.)  
The article represents a good summary of the subject; the illustrations are the same as those in the article by Ezra and in the *Jewish Encyclopedia*; (see titles no. 36 and 27).
- Fi 43 Gaubil, (Le Père): *Traité de la chronologie chinoise*. Publ. by de Sacy. Paris, 1814. p. 264.
- JE 44 Glover, A. Kingsley: *The Jews of the Extreme Eastern Diaspora*. (The Menorah, IV-VI; The Babylonian and Oriental Records, 1893, V-VI.)  
For details see Cordier's *Bibliotheca Sinica*, v. 2, col. 1358-1359.
- Shu 45 Glover, A. Kingsley: *Jewish-Chinese papers*. Appleton, Wis., 1894.
- Shu 46 Glover, A. Kingsley: "The tablet inscription of the Jews of China." (*Proceedings and Transactions of the Scientific Association*, Meriden, Conn., 1895. v. 7, p. 13-31.)
- 47 Grosier, (L'Abbé): *Description générale de la Chine*. Paris, 1787. v. 2. Ch. 7 p. 246-258. "Juifs établis à la Chine."  
The chapter deals with the Kaifeng Jewish community.
- 48 Guignes, Christian Louis Joseph de — : *Voyages à Péking, Manille et l'île de France, faits dans l'intervalle des années 1784 à 1801*. Paris, 1808. v. 2, p. 334. "Juifs".  
A few general remarks from Catholic sources. Cf. also by the same author title no. 49.
- JE 49 Guignes, Christian Louis Joseph de — : *Mem. de Litt. Tirés des des registres de l'Académie des Inscriptions et Belles-Lettres*. Paris, 1808. v. 48, p. 763 ff.
- 50 Hardoon, S.A.: *Mr. Hardoon in commemoration*. Shanghai, 1931. 16 vols., bound in 12. (Chung Kuo Fang Ku Yin Shu Chü; for private circulation only.)  
v. 1. Pictures. — v. 2. Picture inscriptions. — v. 3. Government decorations — v. 4. Character and private life. — v. 5. Career, — v. 6. Gravestone inscription, — v. 7. Funeral pictures. — v. 8. Obituary scrolls. — v. 9. Funeral speeches. — v. 10. Scrolls with funeral odes. — v. 11. Funeral scrolls with classical quotations. — v. 12. Family scrolls. — v. 13. Scrolls by Chi Chüeh-mi (姬覺彌). — v. 14. Scrolls asked for from outsiders. — v. 15. Silver anniversary of the wedding and birthday. — v. 16. Funeral reception.

- Hardoon, born in 1851 in the Iraq, went in 1873 to Hongkong and during the following year to Shanghai. He married a Buddhist Chinese girl. His enormous fortune was largely acquired through opium trade. At the time of his death, in 1931, he was British subject.  
哈同先生榮哀錄. 上海. 民國二十年. 中國仿古印書局. 仿宋聚珍版印本, 十六卷, 十二冊一函.
- 51 Hasan ibn Yazid, Abu Zaid, al Sirafi:  
a Ferrand, Gabriel (translator): *Voyage du marchand arabe Sulaymân en Inde et en Chine*, rédigé en 851, suivi de remarques. Paris, 1922.  
p. 89. The Great Khan showed a picture of Moses to the Arab traveller.  
Translation from the Arabic. Cf. also review by Paul Pelliot in T'oung Pao, v. 21, 1922. p. 399 ff.  
b Renaud, Joseph Toussaint (translator): *Relations des voyages faits par les Arabes et les Persans dans l'Inde et à la Chine, dans le IXe siècle de l'ère chrétienne*. Texte arabe imprimé en 1811 par les soins de feu Langlès... traduction française... par M. Renaud. Paris, 1845.  
v. 1, p. 84. The Great Khan showed the picture of Moses to the Arab traveller.  
The original Arabic text is contained in the work.  
c Renaudot, Eusebius (translator): *Anciennes relations des Indes et de la Chine de deux voyageurs mahométans qui y allèrent dans le IXe siècle*, traduites de l'Arabe par Eusèbe Renaudot. Paris, 1718.  
*Ancient accounts of India and China by two Mohammedan travellers, who went to those parts in the 9th century*. (English translation of Renaudot's French version.)  
p. 183-199. An inquiry concerning the Jews discovered in China.  
This book is the composite work of two writers. The first author is unknown. He wrote in 851, quoting a Sulayman who had been to China. The second part was written by Abu Zaid of Siraf. There exist three French versions of the work; the earliest of these has been translated into English.
- Cor 52a Hirsch, Henri: *Les Juifs de la Chine*. Paris, 1844. 24 p.  
Extracts from the *Archives israélites de France*. From January to May, 1844.
- 52b Hirsch, Leo: "Die Juden von Kai-Fung-Fu." (*C. V.-Zeitung*, Berlin. June 30, 1938. p. 8.)

- Brief summary of the Jewish history in Kaifeng. The plan of the old synagogue was reproduced from the *Philo-Lexikon*.
- 53 Hsü Tsung-tsê: "A general discussion of the Kaifeng Jewish community." (*Revue Catholique*, Shanghai. 25:4. January, 1936. p. 194-202.)  
The photograph of a Hebrew MS is reproduced as a frontispiece of the issue. The information is based upon foreign sources.  
徐宗澤: "開封猶太教概論". (*聖教雜誌*, 上海. 民國二十五年四月. 第二十五卷, 第四期, 194-202頁.)
- 54 Huang I: "A study on the Chinese Jews." (*Wên Hua Chien Shê*, Shanghai. 1:4. January, 1935. p. 74-78.)  
黃義: "中國猶太人考". (*文化建設*, 上海. 民國二十四年一月. 第一卷第四期, 74-78頁.)
- 55 Hung Chün: *Supplement to the translation of the history of the Yüan dynasty*. 1897. Section 29, "The various religions during the Yüan dynasty"; leaves 1-3 deal with the Jews.  
洪鈞: "元世各教名考". (*元史譯文證補*, 第二十九卷, 1-3 頁. 光緒二十三年.)
- 56 Ibn Battuta: *Travels in Asia and Africa. 1325-1354*. Translated from the Arabic and selected by H.A.R. Gibb. London. 1929. p. 293. Jews in Hangchow.  
Cf. also Yule-Cordier; (see title no. 133.).
- 57 Jäger, F.: *Zur Frage der chinesischen Juden*. (*Ostasiatische Rundschau*, Hamburg. 15:7. April 1, 1934. p. 160-164.)  
Critical study on the history of the Chinese Jews, made in reply to the inaccurate article by Bleyhöffer; (see title no. 14).  
A Latin summary of the article was prepared by P. Maurus, O.F.M., Hungkialou. (*Digest of the Synodal Commission*, Peiping. 8:7-8. July-August, 1935. p. 638-645.)
- Shu 58a Katz A[Ibert]: *Die Juden in China*. Berlin, 1900. (Publ. by the author.)
- Sk 58b Кац, А.: *Евреи в Китае*. Перевел. с нем. Лев Майзель. С дополнениями переводчика и с планом синагоги в Кай-Фун-Фу. Варшава, губ. тип., 1900. 37 стр.  
Katz, A[Ibert]: *The Jews in China*. Transl. from the German by Lev Maizel; with annotations by the translator and a plan of the synagogue in Kai-fung-fu. Warsaw, 1900. 37 p.
- JE 59 Katz Albert: "Jews in China." (*Israelitische Monatschrift*. 1898, nos. 1-4.)
- Fi 60 Kennicott, Benjamin: *Biblia Hebraica*. Oxford, 1776. "Dissertatio generalis", p. 65.

- 61a Kögler, (S.J.) Ignaz: "Notitiae SS. Bibliorum Judaeorum in Imperio Sinensi." (*Journal zur Kunstgeschichte und allgemeinen Litteratur*, Nürnberg. pt. 7, 1779; p. 240-252. — Supplement in pt. 9, 1780; p. 81-92.)
- 61b Kögler, (S.J.), Ignaz: *Ignatii Koegleri S.J. Notitiae SS. Bibliorum Judaeorum in Imperio Sinensi*. 2nd enlarged ed. with additions by C.T. de Murr. Halle, Saale, 1805. (I.C. Hendel) 80 p.  
Reprinted in Murr, *Geschichte der Juden*; (see title no. 86). Cf. also Murr's supplement (title no. 87).
- 62 Kroker, Bruno: "The Chinese Jews of Kai-feng." (*The China Journal*, Shanghai. 29:3. September, 1938. p. 141-146; with 6 p. of illustrations, reproduced from photographs by Harrison Forman.  
Summary of the history of the Kaifeng Jews. The city is now partly flooded because of the breaking of the dykes.
- 63 Krueger, Hans E.: "Kaifoeng, die alte chinesische Judenstadt." (*Ostasiatischer Lloyd*, Shanghai, February 19, 1938. p. 4.)  
Brief account of the history of the Kaifeng Jewish community and their synagogue.
- 64 Kuan Pin: "The Jews of Kaifeng." (*History and Geography Weekly*, no. 10; supplement to the *Ta Kung Pao*, Tientsin. August 28, 1936. p. 11.)  
Summary of the subject, based upon some Chinese and foreign sources.  
關斌: "開封的猶太人". (*史地周刊*, 第一百期, 11 頁. *大公報*, 天津, 民國二十五年八月二十八日.)
- 65 Laufer, Berthold: "The Jews in China." (*Globus*, v. 87, April 13, 1905. p. 245-247.)  
This article represents the results of investigations made in China in 1903. At that time the author had occasion to meet several Chinese Jews. He laid his results before the International Congress for the History of Religions held at Basel, Switzerland, in September, 1904. His findings were subsequently published.
- 66 Laufer, Berthold: *A Chinese-Hebrew manuscript, a new source for the history of the Chinese Jews*. (*The American Journal of Semitic Languages and Literature*. 46:3. April, 1930. p. 189-197. — Read at the meeting of the American Oriental Society at Cambridge, April 3, 1929. Also reprinted for private circulation.)  
The article is based upon a manuscript containning a register of the Jewish congregation of Kaifeng, drawn up between the years 1660 and 1670, giving first the names of male individuals, then those of women, both in Hebrew and Chinese. The manuscript is in the possession of the Hebrew Union College of Cincinnati which

owns a collection of Hebrew manuscripts originating from the Jews in Kaifeng. The article is essential for any study on the problem.

Cf. also review by A.C. Moule in the *T'oung Pao*, Leyden. Ser. 2, v. 28, 1931. p. 125-128; and in the same volume p. 176-177. Moule supplements some facts concerning Ngai T'ien, Ricci's informer.

- JE 67 Lehmann: "Jews in China." (*American Hebrew*. January 12, 1900.)  
The author was an officer of the German army in Kiaochou.
- Cor 68a Lévy, Louis: "Les juifs en Chine." (*L'Univers israélite*. 1901; no. 28, March 29; no. 29, April 5; no. 30, April 12.)
- RA 68b Liebermann, J.L.: "Jews in China." (*Israel's Watchman*. August, 1879. p. 248.)  
Apparently by the same author is a report to the Anglo-Jewish Association of his visit to Kaifeng. This report was published in the *Jewish Chronicle*, London on July 11, 1879.
- JE 69 Lopez: *The Portuguese in Malabar*. Lisbon, 1898. p. 82.
- 70 Löwenthal, Rudolf (羅文達): "The Jewish press in China." (*Nankai Social & Economic Quarterly*, Tientsin. 10:1. April, 1937. p. 104-113 and chart. — Reprinted with additions in the *Digest of the Synodal Commission*, Peiping. 10:7-8. July-August, 1937. p. 684-691.)  
A second revision of the article has been prepared for a book: *The religious periodical press in China*, to be published under the auspices of the China Synodal Commission, Peking. This book is expected to appear in the spring of 1939.  
According to the survey 29 Jewish periodicals in English, Russian and Yiddish were established in the three cities of Shanghai, Tientsin and Harbin. The oldest magazine was started in Shanghai in 1904.
- 71 Lowrie, (The Rev.) W.M.: "On the fulfillment of the prophecy of Isaiah concerning the land of Sinim." (*The Chinese Repository*, Victoria, Hongkong. 13:9. September, 1844. p. 466-469.)  
Cf. Noyé (title no. 89).
- 72a MacGillivray, D.: "The orphan colony of Honan." (*The Chinese Recorder*, Shanghai. 48:1. January, 1917. p. 37-42.)  
Brief abstract of the history of the Kaifeng Jews and of the visits by the Catholic and Protestant missionaries. The author accepted the view that the Jews had come to China 1,800 years ago.
- 72b MacGillivray, (The Rev.) D.: "The Jews of Honan: A tragic story of submergence. (A fresh study of the stelae.)" (*The Journal of the North-China Branch of the Royal Asiatic Society*, Shanghai. v. 49, 1928. p. 22-49; with 2 plans of the Kaifeng synagogue from Tobar, *Inscriptions*.)

The article is devoted to the stone inscriptions of the former Kaifeng synagogue.

- 73a McLeod, N.: *Epitome to the ancient history of Japan, including a guide book*. Nagasaki, 1875. p. 35-36.
- 73b McLeod, N.: *Illustrations to the epitome of the ancient history of Japan*. Tokyo, 1879.
- 73c McLeod, N.: *Korea and the ten lost tribes of Israel; with Korean, Japanese and Israelitish illustrations*. Yokohama-Tokyo, 1879. p. 7.  
The three books were printed for private circulation. The author, an early British missionary in Japan, made phantastic statements concerning the Ten Lost Tribes, whose descendants the Japanese were supposed to be. He likewise claimed that remnants of the Jews were scattered over China and Korea. A wild imagination has led the author to an incoherent theory and surprising historical distortions.
- 74 Martin, W.A.P.: *A cycle of Cathay*. 2nd ed. New York-Chicago-Toronto, 1897; 3rd. ed. 1900.  
Ch. 4, p. 265-279. "Visit to a colony of Jews."  
The author visited Kaifeng in 1866.
- 75 Martin, W.A.P.: "The Jewish monument at Kaifungfu." (*Journal of the North-China Branch of the Royal Asiatic Society*, Shanghai. v. 37, 1906. p. 1-20.)  
The author describes his visit of the Kaifeng Jewish community in 1866. He found the community in a "deplorable condition". The author mentions other visitors and claims erroneously to have been the first foreigner to have visited that community.  
The first eight pages of the article are devoted to historical considerations, while the remaining pages contain translations of the two stone inscriptions, dating from 1485 and 1512.
- Ur 76 Menahem, M. Ben: "Mandschurei un die Jiden." (*Die jid. Emigracie*, Berlin. v. 5, 1929. p. 6-8.) (in Yiddish).  
"Manchuria and the Jews."
- Shu 77 Menashe ben Israel: *Mikweb Israel*. Amsterdam, (5658) 1898. (Hebrew).  
Menashe ben Israel: *Refuge of Israel*. Amsterdam, 1898. (1st ed.)
- 78 Michaelis, Johann David: *Orientalische und exegetische Bibliothek*. Frankfurt, 1771; pt. 5, p. 70; pt. 9, p. 40. 1780; pt. 15, no. 26, p. 15 ff. & no. 238.  
Brief abstract of the publication by Kögler; (see title no. 61a-b.)
- 79 Milne, (The Rev.) W[illiam] C.: "Notice of a seven months' residence in the city of Ningpo, from December 7th, 1842, to July 7th, 1843." (*The Chinese Repository*, Victoria, Hongkong. 13:2. February, 1844. p. 79.)

Information concerning the Kaifeng Jews, solicited from a Kaifeng Mohammedan.

- 80a Milne, William C.: *Real life in China*. 2nd ed. London, 1858. Pt. 4, ch. 2, p. 403-411. "Colony of Hebrews in the interior." With facsimile of a Hebrew MS.
- 80b Milne, William C.: *La vie réelle en Chine*. 2nd ed. Paris, 1860. Transl. by André Tasset from the English. Pt. 4, ch. 2, p. 341-348. "Colonie d'Hébreux à la Chine." This section is mainly based upon the findings of the Smith-Medhurst emissaries; (see title no. 114).

- 81 Mishkovsky, Noiah: "*Ethiopia, Yiden in Afrike un Asie*. Chicago 1936. Ch. 9, p. 131-160. "Di Yiden in Chine" fun mein Reise arum die Welt. (Yiddish in Hebrew type).

Mishkovsky, Noach (New York): *Ethiopia, the Jews in Asia and Africa*. Chicago, 1936. (Morris Ceshinsky, Publ. 2720 W. Division St.)

Ch. 9, p. 131-160. "The Jews in China" from my trip around the world.

The author spent four years in Manchuria and Mongolia. He also went to Shanghai. During his stay in China he met two Chinese Jews on the Chinese Eastern Railway. They assured him that they were of Jewish descent, though they knew neither the Jewish rites, nor the Hebrew script. One of them, however, a sales agent for crockery, had marked his goods with Chinese characters, supposedly corresponding to the numbers of the Hebrew alphabet. The author met also a Chinese Jew (or a Jewish Chinese) in the French Concession of Shanghai who served as attendant during the prayer meetings in the synagogue.

The author then summarized a lecture delivered by the "Marquis" Sze in 1931 before the Tientsin Jewish Club "Kunst", the results of which were also published in the local press. The lecture contained a number of apparently misleading and unsubstantiated facts: (1) About 40,000 Jews were allegedly killed during a program in Canton. (Probably Sze refers to the rebellion lasting from 878 to 879, when many Chinese and 120,000 Jews, Christians and Mohammedans were killed in Canton. This massacre had not the character of a program, and the figure concerning the Jews appears highly exaggerated.) — (2) Sze claimed that the Jews had come to China around 200 B. C. from Persia via India. — (3) During the 17th century a Manchu emperor ordered that the Jews should be distributed throughout the 40 provinces, and that this order were complied with. — (4) Sze made vague references to Chinese literature mentioning the Jews. He also claimed that many temples without idols were a proof of their previous presence.

Finally, Mishkovsky gave an account of contemporary Jewish communities in Manchuria, for instance, in Mukden, Hailar and Harbin, and of others in Tientsin, Shanghai, Canton and Hongkong.

- 82 Möllendorff, P.G. and O.F. von —: *Manual of Chinese bibliography*. Shanghai, 1876. p. 221-222. Titles no. 2952 to 2967; the section contains a few titles, not mentioned elsewhere.
- Ur 83 Möllendorff, P.G. von —: "Das Land Sinim." (*Monatsschrift für Geschichte und Wissenschaft des Judentums*. v. 38, 1894. p. 8-9. The Hebrew word *Sini* China or the Chinese (sing.) and *Sinim* the Chinese (plur.) (Jes. 49, 12) was formerly derived from the name of the feudal state of "Thsin" (秦). Victor von Strauss replaced it by the character 人 ("man or Chinese"), but the author rejects this suggestion.
- Ur 84 Möllendorff, P.G. von —: "Die Juden in China." (*Monatsschrift für Geschichte und Wissenschaft des Judentums*. v. 39, 1895. p. 327-331.) The author described the various visits of the Kaifeng Jewish community. The second part of the article contains the Hebrew transcription and the German translation (from an English translation) of the original Arabic report by a Jewish friend of the author. The report, dating from January 30, 1895, deals with the Jewish community in China. At that time there were 21 companies and about 175 Jews in China. They were merchants, dealing in yarn, cotton and opium. Their languages were Arabic, Hindostani and English. Their synagogue was situated on Foochow Street of the Shanghai settlement.
- 85 Moule, A.C.: *Christians in China before the year 1550*. New York and Toronto, 1930. (Society for the Promotion of Christian Knowledge, London.) p. 1-9. Well annotated summary of the early history of the Jews. p. 23, fn. 35; p. 76, 86, 119, 134, 201, 218, 221, 224, fn. 17 and 258. Jews in China are mentioned. Indispensable for any critical study on the subject. The author mentions on p. 2, fn. 4 a mutilated Judaeo-Persian fragment found at Dan-dan-uiliq by Sir Aurel Stein and a little MS of the 9th century in square Hebrew letters which was found by Pelliot.
- 86 Murr, C[hristoph] G[ottlieb] von — (editor): *Versuch einer Geschichte der Juden in China*. Nebst P. Ignaz Köglers Beschreibung ihrer heiligen Bücher in der Synagoge zu Kai-fong-fu. Halle, 1806. Anastatic reprint made in 1874. (J. C. Hendels Verlag) 77 p.

This booklet, which first appeared in 1806, was at that time the most complete account of the history of the Jews in China. It contains on the pages 5 to 12 a very useful bibliography; on pages 13 to 20 the history by the editor is to be found. On the pages 21 to 40 letters by the P. Gozani are reproduced. The third part on pages 41 to 56 consists of information gathered by the P. Ignaz Kögler, Superior of the Catholic Missions in China and Japan; (see title no. 61a-b). On the pages 56 to 77 other authors have been quoted and the editor has furnished further commentaries.

According to the information, available at his time, Murr believed that the Jews had come to China in 217 B. C. The work was compiled in a scientific way and has helped clarify the facts. Though obsolete, the booklet is still an interesting historical document.

- Mu 87 Murr, C. G. von —: "Nachtrag zu den Köglerischen Notitiis." (New *Leipziger Journal*, Leipzig. pt. 1, 1798; p. 147-149. — Supplemented by some remarks of the Kanzleirat Olav Gerhard Tychsen, Rostock. in pt. 2, 1799; p. 303-308.)

- Shu 88 Neubauer, A[dolf]: "Jews in China." (*Jewish Quarterly Review*, London. 29:8. October, 1895. p. 123-139.)

Reference to prayers obtained by the Chinese emissaries of Smith and Medhurst in 1850; (see title no. 112). Cf. also the supplement to the explanations by Elkan N. Adler (title no. 1).

- 89 Noyé, (O. F. M.) E.: "Les juifs en Chine." (*Le Bulletin Catholique de Pékin*, Peiping. 22:267. November, 1935. p. 587-599; 22:268. December, 1935. p. 649-652; 23:269. January, 1936. p. 22-29; 23:270. February, 1936. p. 77-88.)

The author has come to the conclusions: (1) that the Jews had trade with China at the time of king Salomon (1082-975 B. C.); (2) that the passage in Isaiah "Ecce isti de longe venient, et ecce illi ab aquilone et mari, et isti de terra australi" (49,12) refers to China; (3) that the Jews came to China before 164 B. C.

Even if one does not agree with all the conclusions, the abundance of facts which have been carefully compiled and arranged make the article helpful for any study on the subject.

- 90 Oko, Adolph S.: "Acquisition of Chinese-Hebrew MSS by the Hebrew Union College, Cincinnati, Ohio." (*North-China Daily News*, Shanghai. May 19, 1924, p. 6, col. 8, cf. also "Hebrews in China" *ib.*, May 14, 1924, p. 7, col. 4; and "Chinese Hebrews." May 22, 1924, p. 4, col. 1-3.)

Prof. Oko, librarian of the Hebrew Union College acquired the MSS which had formerly been in the possession of the London Society for promoting Christianity among the Jews. Emissaries of this society had visited the Kaifeng Jewish community as early as 1850; (cf. title no. 112). The Kaifeng MSS were written in the Jewish-Persian dialect and bound in Chinese silk.

- 91 Palladius (Archimandrite): "Elucidations of Marco Polo's travels in North China drawn from Chinese sources." (*Journal of the North-China Branch of the Royal Asiatic Society*, Shanghai. New Ser. no. 10, 1876. p. 38. First reference to Chinese Jews in Chinese documents. "The Jews are mentioned for the first time in the *Yuen shi* under the year 1329 . . . . Mention of them is made again under the year 1354 . . . . In both cases they are named 求忽 *Chu hu* (Djuhud)."
- 92 Parker, Edward Harper: *China and religion*. London, 1905. p. 12. Taoist influence on the Jews. p. 151. Jewish women were prohibited from marrying with their uncles — Jews were ordered to take part in the defence of the empire. Ch. 8, p. 164-177; cf. also p. 179. "The Jews"; summary of the history of the Jewish colony in Kaifeng. Cf. also review by Pelliot in the *Bulletin de L'Ecole Française d'Extrême-Orient*, Hanoi. v. 6, 1906, p. 413-414.
- RA 93 Pégralb: "Jews in China." (*Bull. de la soc. de géogr.* October. 1869. p. 335.) The author was pro-vicare of the Catholic mission in Honan province.
- 94 Pelliot, Paul: "Le juif Ngai, informateur du P. Mathieu Ricci." (*T'oung Pao*, Leyden. Ser. 2, v. 20, 1921. p. 32-39.) The author identified the informer as the licentiate 艾田 Ngai T'ien.
- 95 Perlmann, S. M.: *Hassinim (The Chinese)*. Chinese life, manners and customs . . . . With an Appendix. *The Jews in China*, being a complete record of their past history and present condition in the Celestial Empire. London, 1911; with illustrations. 264 p. (in Hebrew).
- 96a Perlmann, S. M.: *The history of the Jews in China*. London, 1913; with 1 illustration. 95. p. I. "The Jews in China. General view." — II. "The Jewish memorial stones and their lesson." A level-headed and just account of the problem. The author avoids the pitfalls of imagination to which so many of the other writers have succumbed.
- Sk 96b Перлман, С. М.: "Евреи в К." Перев. с. англ. И. Петелина. (*Вестник Азии*. 1909, 1, стр. 113-236.) Perlmann, S. M.: "The Jews in China." Transl. by I. Petelin. (*Vestnik Asii*. v. 1, 1909; p. 113-236.) This title was traced in Skachkov's bibliography (no. 5540). It seems improbable that the translation should have appeared before

the original English edition, but the compiler had no possibility of checking the dates, as the Russian edition was not available locally.

- 97a Polo, Marco: *Marco Polo il Millione*. Prima edizione integrale a cura di Luigi Foscolo Benedetto. Comitato Geografico Italiano. Pubblicazione N. 3. Florence, 1928. (Leo S. Olschki).  
p. 17, fn. 23, f. Jews in Tiflis.  
p. 70. Nayan; cf. also fn. 81.
- 97b Polo, Marco: *The Book of Ser Marco Polo the Venetian*, concerning the kingdoms and marvels of the East. — Transl. and edited, with notes, by Colonel Sir Henry Yale. — 3rd ed. rev. throughout in the light of recent discoveries by Henri Cordier. London, 1903. v. 2.  
p. 343-344. Enmity of the Jews towards the Christians who had supported Nayan in his rebellion against his nephew Kublai Khan.  
p. 346-347, fn. 3. Record of the Jewish community in Kaifeng.
- 97c Polo, Marco: *Le livre de Marco Polo*. Transl. by A. J. H. Charignon. Peking, 1926. (A. Nachbaur).  
v. 2, ch. 79, p. 27-28. Des honneurs que le Grand Khan accorde aux fêtes des Chrétiens, Juifs, Mussulmans et Bouddhistes.
- 98 Powell, (The Rev.) R.: "Chinese Jews." (*T'oung Pao*, Leyden. Ser. 2, v. 4, 1903. p. 174-175.)  
Abstract referring to the efforts for the rescue of the remnants of the Kaifeng Jews. The note appeared in "China's Millions".
- 99 Prévost, Georges: *Les inscriptions sémitiques de Loyang*, conservées au Musée Gouvernemental de Pékin. Peking, 1926. (Imprimerie des Lazaristes) 31 p.  
This "contribution to the study on the Jewish question in China" was printed for private circulation; at present it is entirely out of print. The Lazarist press still has a copy. For the present bibliography the private copy of Prof. William Hung (洪煨蓮) of Yenching University was kindly lent to the compiler.  
The pamphlet contains a photograph of the three inscriptions which are reproduced more clearly in the text. The inscriptions are written in the Palmyrian style. They have been translated and amply commented upon. In the conclusion the author conjectures that the inscriptions might date back to the Han dynasty, presumably to the 2nd century A.D. He thinks that possibly Syrian-Jewish merchants slipped into China, when from Palmyr, then the capital of the kingdom of Kushanas (貴霜國) annual embassies were sent with tributes to China.  
Cf. also "Inscriptions hébraïques." (title no. 134).
- 100 Purchas, Samuel: *Hakluytus Posthumus or Purchas his pilgrimes*. Glasgow.

- v. 8, 1915; p. 584. "Country of Sin".  
v. 12, 1916; p. 467-468. Early report on the Jews in Kaifeng and Hangchow.  
Cf. Benjamin of Tudela (title no 8).
- 101 Ricci, Matteo: *Opere storiche del P. Matteo Ricci S.I.* Edite a cura del Comitato per le Onoranze Nazionali con prolegomeni note e tavole dal P. Pietro Tacchi Venturi S. I. 2 vols. Macerata, 1911-1913.  
v. 1, p. 86-88. First foreign report on the Jewish community of Kaifeng.  
(v. 1, p. 563.) The reference to Jews contained in the index of v. 2., was apparently made erroneously.  
v. 2, p. 290-293. Letter no. 35, dated: Peking, July 26, 1605. — Ricci reported to his superior the visit of the Chinese Jew Ngai.  
From this first foreign source on Chinese Jews many subsequent authors have copied with or without acknowledgement.
- Mu 102a Sacy, A. J. Sylvestre de —: *Notices et extraits des manuscrits de la Bibliothèque Nationale*. Paris, 1799.  
v. 4, p. 592-625. "Notice d'un manuscrit du Pentateuque conservé dans la synagogue des juifs, de Cai-Fong-Fou."
- JE 102b Sacy, Silvestre de —: *Notices et extraits des manuscrits de la Bibliothèque du Roi*. Paris, 1831. v. 4, p. 592 f.; v. 12, p. 277 f.
- Fi 103 Sacy, Silvestre de — (editor): *Traité de la chronologie chinoise* par le P. Gaubil, et publié par de Sacy. Paris, 1814. p. 264.
- Sk 104 Самойлов, Вл.: *Бледнолицые черти в Кумае* (из личных впечатлений). Варшава, Варшавская эстетическая тип., 1911. 56 стр. С иллюстрациями.  
Samoilov, Vl: *Palefaced devils in China (from personal impressions)*. Warsaw, 1911. (Warsaw Esthetic Printing Press) 56 p.  
The book contains a section on the Chinese Jews.
- Shu 105 Scherzer, Karl von —: *Die Juden in China*. Vienna, 1901. (Gesellschaft für Sammlung und Conservirung von Kunst und historischen Denkmälern des Judenthums. Jahresbericht 4.)
- 106a Schindler, B.: "Bericht über die Juden in China." (*Die Erde*. February, 1914.)
- Cor 106b Schwab, Moise: *Itinéraire juif d'Espagne en Chine au IXe siècle*. Paris, 1891. 19 p.  
Extract from the *Revue Géographique*.
- Fi 107 Semmedo, (P.) Alvaro: *Imperio de la China, i cultura evangelica en él*. Madrid, 1642. p. 196.
- 108 Shêng Kung-pu (translator): "Some facts concerning the Israelites of Kaifeng." (*Revue Catholique*, Shanghai.)

20:1; January, 1931, p. 14-20;  
20:3; March, 1931, p. 141-143;  
21:1; January, 1932; p. 16-25;  
21:2; February, 1932; p. 75-82.

The article is based upon the correspondence of the PP. Gozani, Domenge and Gaubil; see *Lettres Edifiantes* (title no. 141).

沈公布 (譯): 「關於開封一賜樂業之吉光片羽」。(聖教雜誌, 上海, 民國二十年至二十一年.)

- Fi 109 **Sionnet (L'Abbé)**: *Essai sur les juifs de la Chine*. Paris, 1837. 24 p.
- 110 **Shryock, John K.**: *The origin and development of the state cult of Confucius*. New York-London, [1932].  
p. 131. "... the Jews probably came during the ninth century."
- 111 **Скапков, П. Е.**: *Библиография Китая*. (Систематический указатель книг и журнальных статей о Китае на русском языке. 1730-1930. Москва-Ленинград, Государственное Социально-Экономическое издательство.)
- Skachkov, P. E.**: *Bibliography on China (1730-1930)*. Moscow-Leningrad, 1932. (Commun. Academy, Inst. for Scientific Research on China.)  
Titles no. 3199, p. 218; no. 5502, p. 369; no. 5507, p. 370; no. 5540, p. 372; no. 6582a, p. 445.
- 112 **[Smith, George — and W. H. Medhurst]**: *A narrative of a mission of inquiry to the Jewish Synagogue of K'aifung fu, on behalf of the London Society for promoting Christianity among the Jews*. Shanghai 1851; with Hebrew facsimiles. 94 p. . . .  
A summary of the book is also given in *The Chinese Repository*, Victory, Hongkong, 20:7. July, 1851. Art. 7, p. 436-466.  
Bishop Smith of Victoria in conjunction with the Rev. Dr. W. H. Medhurst "planned the scheme of dispatching two trustworthy Chinese to Honan, to learn all they could of the Jews." The names of the two emissaries were K'iu T'ien-sang and Tsiang Yung-chi.  
"This interesting account is written by two Chinese who were sent from Shanghai in November last (1850) to the capital of Honan to learn what is the present condition and numbers of the Jewish community residing there, and to induce some of them to visit Shanghai. The narrative is preceded by an introduction of the Bishop of Victoria, from which we learn that the undertaking was set on foot by the Committee of the Society in London for promoting Christianity among the Jews, to whom funds had been left by Miss Cook for the purpose of prosecuting such an inquiry."
- Shu 113 **Solomon, Elijah**: *Jews in China and India*. Baltimore, 1900. (Jewish Comment Publishing Co.)

- Reprinted from the *Jewish Comment* of October 5, 12, 19 and 26, 1900.
- Shu 114 **[Sopher, Arthur]**: "Chinese Jews." (Printed by the *China Press*, Shanghai, 1926.)  
"The foregoing thoughts have been suggested by re-reading an . . . article on the Chinese Jews which was first published in the *East of Asia Magazine*"; (see title no. 36). — From the preface which was signed by Arthur Sopher.
- 115 **Streit, Robert — and Johannes Dindinger**: *Bibliotheca Missionum*. (Veröffentlichungen des Internationalen Instituts für Missionswissenschaftliche Forschung.)  
Münster, 1916; v. 1, title no. 1029, p. 498.  
Aachen, 1929; title no. 2110, p. 736.  
Aachen, 1931; titles no. 2854, p. 211; no. 2878,5, p. 216; no. 3490, p. 357; no. 3526,3, p. 369.
- 116 **Tobar, Jérôme**: *Inscriptions juives de K'ai-fong-fou*. Shanghai, 1912. (Variétés Sinologiques no. 17.) VI-112 p.; with numerous illustrations.  
The volume contains the Chinese text and the French translation of the two inscriptions from 1489 and 1512 in the Kaifeng synagogue. A description of the temple buildings with two plans has likewise been included. Finally rubbings of the stone inscriptions have been reproduced.  
The book represents a minute and exhaustive study and is indispensable for any work on the Kaifeng Jews.  
The inscription from 1663 and another one from 1779 were not included in the work; cf. the review by Pelliot in the *Bulletin de l'Ecole Française d'Extrême-Orient*, Hanoi. v. 1, 1901. p. 263-264.
- 117 **Torrance, (The Rev.) Thomas**: *China's first missionaries — Ancient Israelites*. London, 1937 (Thynne & Co., Ltd.) 125 p.; 27 illustrations.  
The author, one of the pioneer missionaries of West China explains the purpose of the book as "to describe the customs and religious observances of a colony of people descended from Israelitish settlers who came to the Western borderland of China several hundreds of years before the time of Christ."  
Deducting from the appearance and the religious rites of the *Chiang-Min* (羌民) and *Baelan-Min* (白蘭民), the author believes to have traced in them descendants of the Ten Lost Tribes. According to the author's description most of these people live in Szechwan, west of the Min river, in the districts of Wenchuan, Lifan, Monghsien and Tiehchi. The author claims that formerly the territory inhabited by these people stretched from Kansu in the North to Yünnan in the South. The book furnishes, however, no convincing proof.

- 118 Trigautius, Nicolaus (Trigault, Nicholas): *De Christiana expeditione apud Sinas suscepta ab Societate Jesu*. Ex P. Matthaei Riccii eiusdem societatis comentariis libri V. Roma, 1615.  
Book 1, p. 118-120. First report on the Jews in Kaifeng.  
This work contains a rather free translation of the memoirs of Ricci; (see title no. 101). Several editions of the work by Trigault have been published and it has been translated into French, German, Spanish and Italian.
- 119 Виноградов, (Иеромонах) Алексей: *История Библии на Востоке*. 1889  
Vinogradov, (Hieromonach) Alexei: *The history of the Bible in the East*. 1889.  
The author assumed that the Jews had come to China before the time of Moses.
- 120 [Wei I-hêng: *The Jewish community of Kaifeng*. Kaifeng, (Hunan Chung Hua Shêng Kung Hui.)]  
The work was announced in May, 1936, but its publication was delayed because of the present hostilities.  
魏亦亨: "開封猶太教". 開封, 民國二十五年五月. 河南中華聖公會刊.
- 121 Wei Wei-chên: "General conditions of the Jews in Kaifeng." (*The China Church Year Book 1921*. 6th issue, Shanghai, 1921 p. 89-90.) (The China Continuation Committee.)  
魏維貞: "河南猶太人之概況". 上海. 民國十年. (中華基督教年鑑, 第六期, 89-90 頁.)
- 122 White, (The Rt. Rev.) William C.: "Chinese Jews." (*Asia*, New York. 36:1. January, 1936. p. 54-61; with 4 p. of illustrations.)  
Popular account of the subject. The article was reprinted in the *North China Star*, Tientsin, on June 1, 1936, p. 11; and on June 2, p. 11-12.
- 123 Wieger, (S. J.) Léon: *Textes historiques de la Chine depuis l'origine, jusqu'en 1912*. 2nd ed. Hsienhsien, 1923. v. 2.  
p. 1507. The massacre in Canton during the years 878/879 included 120,000 Mohammedans, Jews, Christians and Parsees, in addition to the indigenous population. Wieger claims that the above number is accurate, because the population figures were known from the registers for the head tax.  
p. 1623-1624. During their early history the Jews were called *Cbu-hu-tê* 朱乎得 by the Mohammedans.  
Cf. also the review of the *Textes historiques* by Ed. Chavannes in the *T'oung Pao*. Ser. 2, no. 5, 1904. p. 482-483. According to Chavannes the traditional view that the Jews came to China during the Chou or Han dynasties is extremely vague. Accurate facts are available only for the Sung dynasty (960-1126), when Jews came

- from India with tributes for the Chinese court. They came by sea and not by land through Central Asia.
- 124 Wilhelm, Richard: "Die Juden in China." (*Der Morgen*, Berlin. 2:1. April, 1926. p. 3-12.)  
The author rejects the early theories of etymological connections between Hebrew and Chinese which had been made by enthusiastic missionaries, largely for theological reasons.  
The author voices the opinion that the first Jews entered China at the time of the destruction of Jerusalem (70 A.D.) and summarizes the threefold wave of Jewish settlement in China: (1) the Jewish community in Kaifeng; (2) the Bagdad Jews in Hongkong and Shanghai; (3) modern Jewish merchants and scholars.  
The author also mentions that nothing has remained of the early Jewish communities in Nanking, Hangchow and other places.
- Mö 125 Wright, T.: *Israel in China*. London, 1842.
- 126a Wylie, Alexander: "Israelites in China." (*The Chinese and Japanese Repository*, London. 1:1. July, 1863. p. 13-22; and 1:2. August, 1863. p. 43-52.)  
This article was also reprinted in the author's "Researches"; (see title no. 126b.)
- 126b Wylie, Alexander: *Chinese researches*. Shanghai, 1897.  
Pt. 2, p. 1-23. "Israelites in China."  
This article is based on the conjecture that the *Hsien-chiao* 祆教 mentioned in the Chinese annals of the middle ages, referred to Jews. Meanwhile the followers of this sect have been identified as fire-worshippers or Parsees.
- 127 Yakobs, Roeh Hayim: *Hithgaluth Hayebudim Hasinim*. Me'eth Royeh Hayim Yakobs, me'turgam min halashon ha'anglith al yedei ha-mehaber. Yaffo, (5685) 1925; Yerushalaim, (5687) 1927. (in Hebrew).  
Jacobs, Roeh Hayim: *The discovery of the Chinese Jews*. Transl. from the English by the author. Jaffa, 1925; Jerusalem, 1927.
- 128 Yamaguchi, Iwao (translator): "Jews and China." (*Shina*, Tokyo. 9:3. February 1, 1918. p. 19-21.)  
Article of general nature on Jews in contemporary China.  
山内品: "猶太人と支那人". (支那, 東京. 大正七年. 第九卷, 第三號. 19-21 頁.)
- 129 Yule, (Sir) Henry: *Cathay and the way thither*. Being a collection of medieval notices of China transl. and ed. by Sir Henry Yule. — New ed. rev. throughout by Henri Cordier. London (Hakluyt Society).

- a Andrew of Perugia (O.F.M.): "Letter from Andrew Bishop of Zayton in Manzi or Southern China, 1326." v. 3, 1914; p. 74.  
"Of the Jews... there are indeed no converts."
- b Rashiduddin: "Cathay under the Mongols." Extracted from Rashiduddin. "Introductory notice." v. 3, 1914. p. 108-110.  
A Jewish statesman in Mongol service.  
"Fazl-Ullah Rashid, otherwise Rashid-ud-din, ... was born at Hamadan about A.D. 1247. His enemies, in the latter part of his life, called him a Jew both by birth and religion... He was a physician by profession, and, in that capacity apparently, passed a considerable part of his life at the court of Abaka Khan and his immediate successors." In 1298 Rashid was "named Wazir of the Persian empire in conjunction with Saad-ud-din." With changing success Rashid held this position up to 1318, when he was killed together with his son at the instigation of his enemies.
- c Marignolli, John de — : "Recollections of travel in the East, by John de Marignolli, Papal Legate to the Court of the Great Khan, and afterwards Bishop of Bisignano." p. 215. Disputations with Jews; cf. also fn. 1 on p. 215. Marignolli lived from 1303-to 1377.
- d Ibn Batuta: "The travels of Ibn Batuta in China." v.4, 1916; p. 130.  
"... we entered the second city (of Khansa Hangchow) by a gate called the Jews' Gate. This town was inhabited by Jews, Christians, and by those Turks who worship the sun; they are very numerous."
- e Goës, Benedict: "The journey of Benedict Goes from Agra to Cathay." "Introductory notice." v. 4, 1916; p. 175.  
Report by a Mohammedan merchant at the end of the 16th century. Allegedly he went as ambassador of the king of Kashgar to Kambalu (situated near the present Peking) and saw there *Mussauites* (i.e. Jews, for Moses in the tongue of these people is called *Mussau*)."
- The facts concerning Andrew of Perugia (title no. 129a) and Goes (title no. 129e) are also to be found in the book by Frances Markley Roberts: *Western travellers to China*. Shanghai, 1932; on p. 22 and 44 respectively.
- 130 "Attack, A remarkable —." (*The Peiping Chronicle*, Peiping. October 10, 1937; reprinted from *The Japan Chronicle*, Tokyo.)  
Alleged activities of British and French Jews in favour of the Chinese government against Japan.

- 131 "Attempt, An — to reorganize the Chinese Jews of Kaifeng." (*The Chinese Recorder*, Shanghai. 50:11. November, 1919, p. 780-782.)  
In May, 1919, the Rev. J.J. Blackstone and other workers of the Canadian Anglican Mission held a series of meetings for the Chinese Jews with the purpose:  
(1) of making them mutually acquainted and of organizing them;  
(2) of making them acquainted with their own history;  
(3) of making them acquainted with the religion of their forefathers and the Scriptures;  
(4) of making them realize their connections with their co-religionists throughout the world; and  
(5) of teaching them that Jesus Christ was a Jew, and that he came to save the world.
- JE 132 *Cat. of Burrow Library*. Chinese scrolls in possession of Judge Sulzberger, Philadelphia, Pa., and of Lenox Library, New York.
- Sk 133 "Евреи в Китае." (*Прав. Обзор*. 18: 8; 1864. стр. 348-351; *Прилож. к. "Гакармелю"* 1869, 38-40, 43 and 45; *Вестн. Русск. Евр.*, 1871; 32, 36, 37; *Сюж.*, no. 9, 1861; no. 37, 1862.)  
"Hebrews in China."
- 134 "Inscriptions, Les — hébraïques du Musée de l'Université du Gouvernement chinois à Pékin." (*Le Bulletin Catholique de Pékin*, Peking. 11:134. October, 1924. p. 407-410.)  
The article contains a photograph of the inscriptions on the stones found in Loyang; cf. Prévost (title no. 99).
- 135 "Itinéraire des marchands juifs et russes qui se rencontrent dans les parages de la mer Caspienne." (*Revue du Monde Musulman*, Paris. June, 1910. p. 273-274.)
- Sk 136 "Иудейство в Китае." (*Китайский Благовестник*. 1911, 5 стр. 3-4.)  
"Judaism in China." (*Kitaisky Blagovestnik*. v. 5, 1911. p. 3-4.)
- 137 "Jew, The Chinese—." (*Asia*, New York. 34:12. December, 1934. p. 712.)  
Picture of a Chinese Jew from Kaifeng; no name of the photographer.
- Cor 138 "On Jews in China." (*The North-China Herald*, Shanghai. no. 25. January 18, 1851; cf. also no. 55. August 16, 1851.)
- Cor 139 "Juden in China." (*Ausland*. no. 8, 1858.)
- JE 140 "Letter in Hebrew from Jews of London to Jews of China in 1760." (*Brit. Mus. MS, Add. No. 29868*.)

This letter is reproduced in Cordier's *Bibliotheca Sinica*, vol. 2, p. 1353-1354; (see title no. 26).

Cor 141 *Lettres édifiantes et curieuses*. Paris.

- a) Gozani, Jean Paul: "Lettre du Père Jean-Paul Gozani, Miss de la Cie. de Jesus, au Père Joseph Suarez, de la même Cie. Traduite du Portugais." (A Cai-fum-fou, capitale de la province de Ho-nan à la Chine, le 5 novembre 1704.)

*Lettres édifiantes*, anc. éd., VII, p. 1; Mérigot, XVIII, p. 31-48; *Pant. litt.*, III, p. 149. — Trad. en allemand dans le *Welt-Blatt*, IV, no. 89.

Remarques sur la lettre du P. Gozani: *Let. éd.*, anc. éd., VII, p. 29; Mérigot, XVIII, p. 48-55; *Pant. litt.*, III, p. 153. — Voir l'épître du P. Ch. le Gobien en tête du VIIe Rec. des *Let. édifiantes*.

M8 b) Gozani: "Lettre sur les juifs à Kai-fong-fou, 1701." *Lettres édifiantes*, nouv. éd., XXVII, 1832. p. 266-287.

142 "The Ten Lost Tribes." (*The Chinese Recorder*, Shanghai. 16:1. January-February, 1885. p. 47-48.)

In the "Critical Notes" it is mentioned that some writers believed that the Jews in China were descendants of the Ten Lost Tribes.

143 "Jews in China." — The titles and contents of the following articles could not be checked. In order to make the references available, the titles of the periodicals have been arranged alphabetically.

- JE a) *Athenaeum*. February 6, 1892. p. 180.  
 JE b) *Bloch's Wochenschrift*. 1900. p. 44 and 791.  
 c) *Frankfurter Zeitung*, Frankfurt. November 25, 1899.  
 JE d) *Gesellschaft für jüdische Volkskunde*. v. 1, p. 7.  
 Shu e) *Hamagid*. 1868, 1-3, 8-9, 11.—Adapted from the *Archives Israélites — Jewish Chronicles*.  
 f) *Hebrew Yearbook*. St. Petersburg. 1901. p. 381-391.  
 JE g) *Jaarboeken voor die Geschiedenis der Jooden in Nederland*. 1838. p. 120.  
 JE h) *Jewish Chronicle*, London. July 11, 1879; April 6, 1900, p. 19; July 22, 1900, p. 21; January 4, 1901, p. 15; August 4, 1901, p. 10; August 28, 1902.  
 Fi i) *Jewish Expositor*, London. 1816. p. 101, 135, 414.  
 k) *Jewish Intelligence*. 1851. p. 129-150 and 432.  
 l) *Jewish Missionary Intelligence*. January and October, 1896.  
 JE m) *Jewish Quarterly Review*. v. 8, p. 362; v. 9, p. 746; v. 12, p. 20 and 40; v. 13; p. 18 and 40.

- n) *The Jewish World*. June 22, 1900.  
 JE o) *Journal of the American Oriental Society*. v. 2, p. 341; v. 3, p. 235. — Cf. also Cordier's *Bibliotheca Sinica* (title no. 26).  
 p) *The North China Star*, Tientsin. April 24, 1924.  
 q) *Peking and Tientsin Times*, Tientsin. June 7, 1924; December 17, 1927; January 8, 1931.  
 RA r) *Overland China Mail*, Hongkong. 21 and 29, 1852; no. 185, 1858; no. 542, September 13, 1873.  
 JE s) *Revue des études juives*. v. 35, p. 110; v. 41, p. 293 and 301.  
 JE t) *Die Welt*. no. 5, p. 9; no. 20, p. 10.  
 Ur u) *Zeitung für Norddeutschland*, Hannover. no. 2797. March 1, 1858; evening issue.  
 This article was reprinted in Benjamin II (title no. 9). It refers to the visit of the two Chinese emissaries who were sent to Kaifeng in 1850; (cf. title no. 112).  
 144 Bartoli, Daniello: *Delle Opere del Padre Daniello Bartoli della Compagnia di Gesù*. Turin, 1825.  
 v. 16, book 2, no. 202, p. 389-390. The Jews in China. Facts based on Ricci's report.  
 145 "The religion of the Israelites and Mohammedans in China." (*Moslem Affairs*, Tokyo. 1:3. November 16, 1938. p. 53-66.)  
 Brief historical summary.  
 "支那に於ける一賜樂業(猶太)教,回教." (回教事情, 東京. 1:3.)

## PERSON AND SUBJECT INDEX

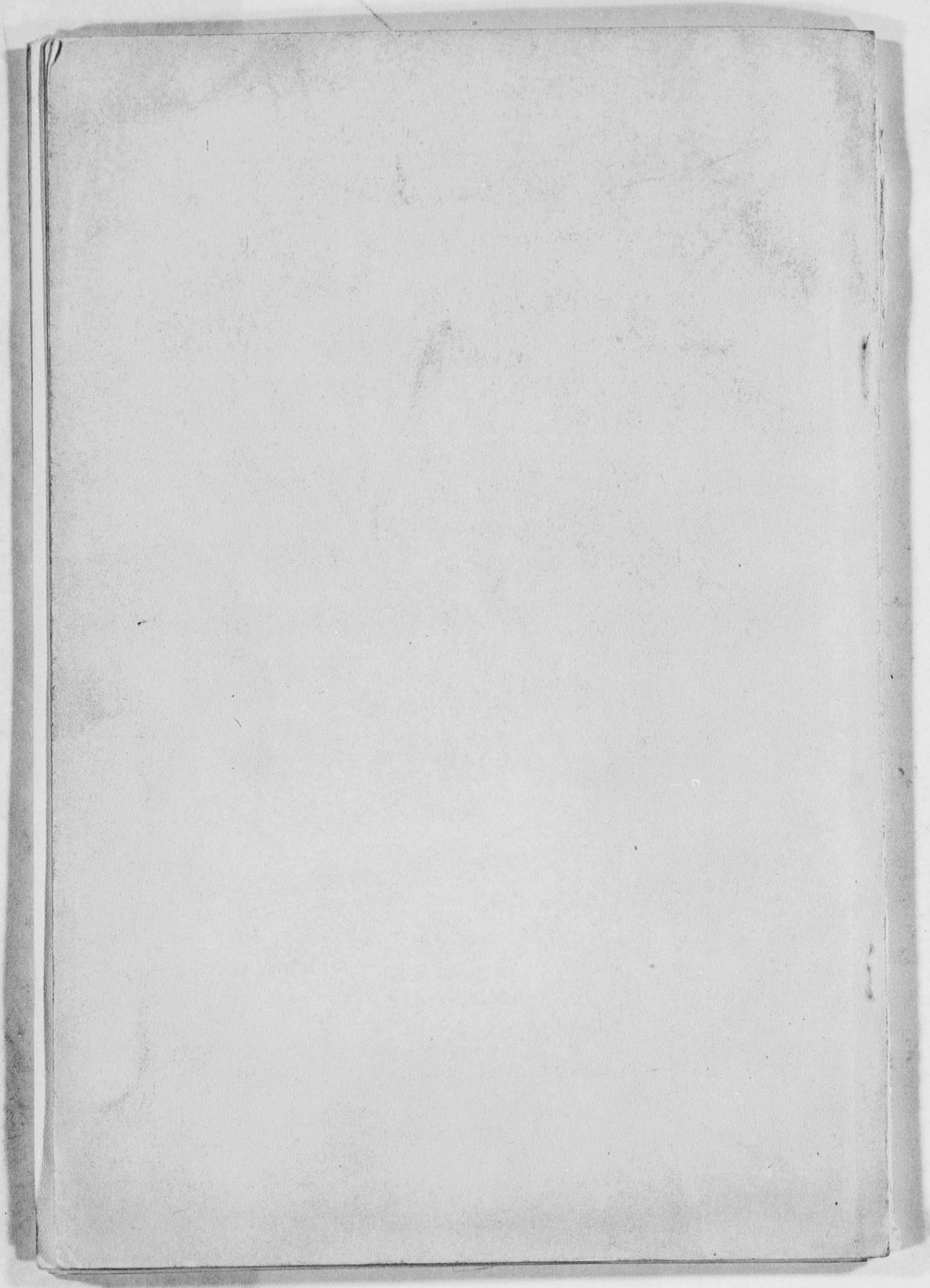
- Abu Zaid, see *Hasan ibn Yazid, Abu Zaid, al Sirafi*  
 Adler, Elkan N.; 1, 2  
 Adler, Marcus N.; 3a-c, 16b  
 Ai T'ien, see *Ngai T'ien*  
 Aleni, Julius; 39  
 Alexander, J.; 4  
 Andree, Richard; 5  
 Andrew of Perugia; 129a  
 Arnauld, Aaron; 9
- Bainbridge, Oliver; 6  
 Ball, James Dyer; 7  
 Bartoli, Daniello; 144  
 Benedetto, Luigi Foscolo; 97a  
 Benjamin of Tudela; 8, 15, 28  
 Benjamin, Israel Joseph (Benjamin II); 2  
 Berger, Philippe; 10  
 Berthel, E.M.; 11, 12  
 Bibliographies; 5, 26, 27, 39, 82, 86, 111, 115  
 Birman, M.; 13  
 Blackstone, J.J.; 131  
 Bleyhöffer, B.; 14, 57  
 Bridgman, E. C.; 15  
 Broomhall, Marshall; 16a-b  
 Brotier, Gabriel; 17
- Calmet; 18  
 Canton; 81, 123  
 Chang Hsiang-wên (Wei-hsi); 19  
 Chang Hsing-lang (Liang-chên); 20  
 Chavannes, Ed.; 123  
 Chekiang prov.; 38  
 Ch'ên Yüan; 21  
 Chi Chüeh-mi; 50  
 Chu-hu(-tê); 91, 123  
 Cibot; 22  
 Cohn, Israel; 23  
 Coleridge, Henry James; 24  
 Cordier, Henri; 25-27, 56, 97b, 129  
 Couling, Samuel; 28  
 Crawford; 29
- Delitzsch, Franz; 30  
 Dindinger, Johannes; 115

- Djuhud, see *Chu-hu(-tê)*  
 Domenge; 17, 108  
 Du Halde, Jean Baptiste; 31  
 Duyvendak, J.J.L.; 32  
 Edkins, Joseph; 33  
 Eichhorn; 35  
 Ezra, Edward Isaac; 36-37, 114
- Fang Hao; 38  
 Ferrand, Gabriel; 51a  
 Finn, James; 39-41  
 Forman, Harrison; 62  
 Fuchs, Walter; 42  
 Gaubil; 17, 43, 103, 108  
 Gerrans, B.; 8  
 Gibb, H.A.R.; 56  
 Glover, A. Kingsley; 44-46  
 Goes, Benedict; 129e  
 Gozani, Jean-Paul; 17, 86, 108, 141  
 Grosier; 47  
 Guignes, Christian Louis Joseph de —; 48-49  
 Guinness, G. Whitfield; 16b
- Hangchow; 56, 100, 124; 129d  
 Harbin; 81  
 Hardoon, S.A.; 50  
 Hasan ibn Yazid, Abu Zaid, al Sirafi; 36, 51  
 Hassinim; 95, 127  
 Havaists; 9  
 Hebrew-Chinese (language); 32-34, 45, 66, 124  
 Hebrew manuscripts; 1, 7, 9, 53, 80a, 85, 90  
 Hebrew Union College, Cincinnati; 90  
 Hirsch, Henri; 52a  
 Hirsch, Leo; 52b  
 Honan prov., see *Kaifeng*  
 Hongkong; 50, 81, 84, 124  
 Hsü Tsung-tsê; 53  
 Huang I; 54  
 Hung Chün; 55
- Ibn Bat(t)uta; 36, 56, 129d  
 Inscriptions, see *Kaifeng* and *Loyang*  
 Isaiah; 12, 49, 89
- Jacobs, Roeh Hayim; 127  
 Jäger, F.; 14, 57
- Kaifeng; 19-21, 30, 34, 36, 42, 46-47, 52, 58b, 62-64, 66 68,  
 72a-b, 74-75, 80b, 81, 86, 90, 92, 95-97, 100-102, 108, 112,  
 116, 118, 120-122, 124, 131, 137, 140-141, 143u, 145.

Kambalu; 129e  
 Kansu prov.; 117  
 Katz, Albert; 58a-b, 59  
 Kennicott, Benjamin; 60  
 Kögler, Ignaz; 35, 61a-b, 78, 86-87  
 Kroker, Bruno; 62  
 Krueger, Hans E.; 63  
 Kuan Pin; 64  
 Kublai Khan; 16a, 97a-c  
  
 Langlès; 51b  
 Language, see *Hebrew-Chinese (language)*  
 Laufer, Berthold; 65-66  
 Lehmann; 67  
 Lévy, Louis; 68a  
 Liebermann, J.L.; 68b  
 Lopez; 69  
 Löwenthal, Rudolf; 70  
 Lowrie, W.M.; 71  
 Loyang; 99, 134  
  
 MacGillivray, D.; 72a-b  
 McLeod, N.; 73a-c  
 Maizel, Lev; 58b  
 Manasseh; 15  
 Manchuria; 76  
 Manuscripts; see *Hebrew manuscripts*  
 Marignolli, John de —; 129c  
 Marriage 92  
 Martin, W.A.P.; 74-75  
 Massacre in Canton; 16a, 81, 123  
 Maurus; 57  
 Medhurst, W.H., see *Smith, George*  
 Menahem, M. Ben; 76  
 Menashe ben Israel; 77  
 Michaelis, Johann David; 78  
 Milne, William C.; 79, 80a-b  
 Mishkowsky, Noach; 81  
 Möllendorff, O.F. von —; 82  
 Möllendorff, P.G. von —; 82-84  
 Moule, A.C.; 66, 85  
 Murr, Christoph Gottlieb von —; 61b, 86-87  
 Mussautes; 129e  
  
 Nanking; 124  
 Nayan; 97a-b  
 Neubauer, Adolf; 1, 88  
 Ngai T'ien; 66, 94  
 Ningpo; 79  
 Noyé, E.; 89

Oko, Adolph S.; 90  
 Orphan colony; 41, 72  
  
 Palladius; 91  
 Parker, Edward Harper; 92  
 Pégralb; 93  
 Peking, see *Kambalu*  
 Pelliot, Paul; 10, 51a, 53, 85, 92, 94, 116  
 Perlmann, S.M.; 95, 96a-b  
 Petelin, I., 96b  
 Polo, Marco; 91, 97a-c  
 Powell, R.; 98  
 Press; 70  
 Prévost, Georges; 99, 134  
 Purchas, Samuel; 100  
  
 Rashiduddin; 129b  
 Reinaud, Joseph Toussaint; 51b  
 Renaudot, Eusèbe; 51c  
 Ricci, Matteo; 36, 94, 101, 118, 144  
 Roberts, Frances Markley; 129 (final note)  
  
 Sacy, A.J. Silvestre de —; 43, 102a-b  
 Samedo, Alvaro; 107  
 Samoilov, Vl.; 104  
 Scherzer, Karl von —; 105  
 Schindler, B.; 106a  
 Schwab, Moïse; 106b  
 Segal, Elhanan; 3c  
 Semmedo, Alvaro; 107  
 Shanghai; 36, 50, 81, 84, 112, 124  
 Shêng Kung-pu; 108  
 Sionnet; 109  
 Skachkov, P.E.; 96b, 111  
 Smith, George; 80b, 88, 112  
 Society for promoting Christianity among the Jews; 90, 112  
 Society for the promotion of Christian knowledge; 85  
 Solomon, Elijah; 113  
 Sopher, Arthur; 114  
 Stein, Aurel; 10, 53, 85  
 Strauss, Victor von —; 83  
 Streit, Robert; 115  
 Suarez, Joseph; 141a  
 Sulayman, see *Hasan ibn Yazid, Abu Zaid, al Sirafi*  
 Sulzberger; 132  
 Synagogue, see *Kaifeng*  
 Sze; 81  
 Szechwan prov.; 117  
  
 Taoism; 92  
 Tasset, André; 80b

Ten Lost Tribes; 73a-c, 117, 142  
Tiflis; 97a  
Tobar, Jérôme; 116  
Torrance, Thomas; 117  
Trigault, Nicholas; 118  
Tudela, see *Benjamin of T.*  
Tychsen, Olav Gerhard; 87  
Venturi, Pietro Tacchi; 101  
Vinogradov, Alexei; 119  
Wei I-hêng; 120  
Wei Wei-chên; 121  
Werner, E. Chalmers; 7  
White, William C.; 122  
Wieger, Léon; 123  
Wilhelm, Richard; 124  
Wright, T.; 125  
Wylie, Alexander; 126a-b  
Xavier, Francis; 24  
Yakobs, Roeh Hayim; 127  
Yamaguchi, Iwao; 128  
Yeh Han; 21  
Yüan dynasty; 91  
Yule, Henry; 56, 97b, 129  
Yünnan prov.; 117



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## POSTURE EDUCATION IN YENCHING

BY LU HUI-CH'ING, M.S., SUPERVISOR OF WOMEN'S DIVISION  
*Department of Physical Education, Yenching University*

Peking, China

Posture is an index of an individual's health and personality. Therefore the study and attainment of correct posture is a very important part of health education. Physical educators who are interested in the physical development and improvement of individuals are interested in the matter of posture education. The development of a scientific method of judging or measuring posture, however, has long been a great problem to all physical educators.

The College for Women of Yenching University has kept up to date in using the best posture judging devices available. When the Boyd Gymnasium (the gymnasium for women students) was completed in 1930 Miss McGowen used the Schematograph for measuring posture of the women students. Although the Schematograph was devised by Doctor Mosher and Doctor Lealey of Leland Stanford Junior University in California as far back as in 1916, it represented a step in advance at that time because the outline of the entire body could be traced in a reduced size.<sup>1</sup> This apparatus was used in the Women's College up to 1936. When Miss Brandt was heading up the work here, she used an ordinary Eastman kodak box to take posture photographs of the women students. Films were used but no print was made. This method was used from 1936-1939. As to the grading, both McGowen and Brandt graded the posture pictures subjectively after visual inspection. Since the writer of this article joined the department in 1939, she has been using "Howe and MacEwan's Technique of Taking Posture Photographs", and also the "MacEwan Method of Objective Grading".

Professors Howe and MacEwan of Wellesley College made an intensive study of existing methods and devices in 1930 and established a method of taking posture photographs with bromide paper and an objective method of grading. A special camera was built for this purpose. The photograph shows not only the silhouette but also the details of the

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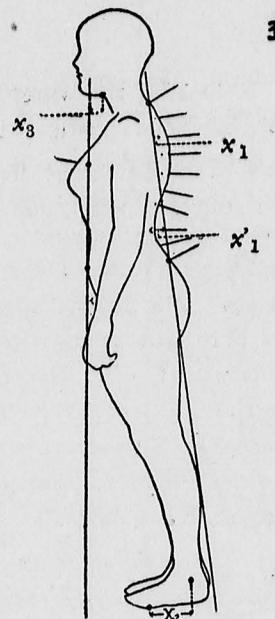
subject. This method is simple, accurate, inexpensive, time saving, and gives a better chance of studying the subject than any other method.

The MacEwan Method of objective grading was made exclusively for college women. A triple scale for grading was worked out statistically, based on the subjective grades of six judges of undisputed authority. Professor MacEwan concluded from the opinions of the judges that the curves of the spine, the carriage of the chest, the distribution of body weight, and the position of head and neck are the most fundamental elements in the grading of posture. She then built up a scale by which these four elements can be measured.

The subject to be measured is nude when the picture is taken. Small aluminum pointers of uniform length, with a right angle bend at one end, are used to mark the contour of the spine and the juncture of the xiphoid of the sternum to indicate the carriage of the chest. The pointers are attached by adhesive tape to alternate vertebrae, beginning with the seventh cervical, and continuing to the sacrum at the spot between the dimples making a total number of ten pointers on the back. The eleventh pointer is put at the xiphoid of the sternum. A small piece of adhesive tape is put on the center of the external malleolus, to be used as a reference point in connection with the measurements of body weight distribution.

The contour of the spine and the position of the chest as recorded in the photograph are found by measuring inward from the end of each pointer with a pair of small dividers which is set at the length of a photographed standard pointer. The pin pricks made by the dividers show the actual curves of the spine. By using a fine prick pin, the point of the junction of the head and neck, the most prominent point of the abdomen, and the center of the malleolus are marked. Two lines are drawn; one connecting the point on the xiphoid of the sternum and the most prominent point of the abdomen, and another connecting the prick on the seventh cervical with the one on the sacrum. These lines are prolonged at least down to the level of the feet. Then a pair of proportional dividers is used to bisect the prolongation of these two lines on the level of the center of the malleolus. Now the picture is ready to be graded and is put under the triple scale. Four measurements are made by counting the following units on the scale.

- 1 Thoracic curve: from the "back line" to the perforation indicating the greatest convexity of the dorsal spine. X1
2. Lumbar curve: from the "back line" to the perforation indicating the deepest concavity of the lumbar spine. X1'
3. Segmental angulation and the body tilt: from the perforation on the malleolus to that marking the midpoint between the "front" and the "back line". X2
4. Carriage of the head: from the "front line" to the perforation at the junction of the jaw and neck. X3''<sup>2</sup>



Posture Grade:  $2(x + x'1) + x2 - x3$   
Diagram showing location of points and lines used in grading the posture photograph.

The algebraic sum of the four measurements gives a numerical value, which may be translated into a letter grade by referring to a table provided.<sup>3</sup>

Professors McColy and Steidner of the University of Iowa believe that body type should be taken into consideration in the objective method of grading posture. An ideal grading system should consist of separate systems for each type of body build. It is their idea that the MacEwan method is deficient in this respect, since it does not claim to distinguish body type. We know from the studies of anthropologists as well as from general observation that there are physical racial differences between the American people and the Chinese people. Factors such as environment, habit of thought, and racial inheritance naturally influence the posture habits of the two races. Since the MacEwan standard is based on the measurements of American subjects, the interest of the writer and many others has been aroused to find out how significant the result would be if American and Chinese girls of the same age were graded by the same posture standard such as the MacEwan method of objective posture grading. Or in other words is this method of objective grading, which is built on mechanical principles, applicable to all races?

In 1937 the writer brought back from Wellesley College a collection of physical and postural measurements of their students. She then collected similar measurements in China of girls of somewhat corresponding training and of the same age level in order to make a comparison. Such problems as conceptions of posture, factors influencing posture, and racial differences between the two races were fully discussed in the writer's study. The physical and postural measurements of the selected subjects of both nations were treated statistically. She came to the following conclusion: "...The posture measurements based on the MacEwan method appear to be remarkably similar for Chinese and American subjects. This seems to indicate that the unaltered scale of grading can be applied to Chinese girls of the age range for which the scale was originally designed".<sup>4</sup>

In the fall semester of 1939-1940 every woman student in Yenching University who took required physical education was required to have a posture photograph taken by the new method at the time of her physical examination. A one-way-traffic system procedure was worked out in order to gain efficiency so that students could get through the whole physical and medical examination in about thirty minutes. Five minutes for the posture photographing included the taking and developing of the posture photograph, also showing the student her own picture. Two to three weeks after class work started posture grades were posted and each student could see her own grade.

After a subjective inspection of each student in the orthopedic part of the physical examination, and the objective measuring of the posture photograph, follow up work was carefully planned for those who needed it. In general, posture education and posture training exercises were emphasized and given in all required Physical Education classes. Those who had habitual or structural postural defects were required to take corrective physical education. Individual prescription was made for each student and advice was obtained for those with structural deformities from Dr. Meng, Head of the Orthopedic Department and Miss McMillan Head of the Physiotherapy Clinic of the Peking Union Medical College during the early part of the semester. Those students who had failed to achieve a posture grade above "D+" merely because of carelessness were not given corrective exercises but were put on probation for one semester. At the beginning of the following semester, these students were required to take another posture picture. If they were able to raise their grades

above "D+" they would be considered up to the passing standard, otherwise, they had to take corrective exercises for one semester.

The posture of Yenching girls in general is surprisingly good. In 1939-1940 only 9 out of 235 students had to have corrective physical education. In 1940-1941 there were 15 out of 265 in the corrective physical education class. Ten out of these 15 girls had postural defects of some kind—namely: stoop shoulders with head forward, round back (Kyphosis), hollow back (Lordosis), and flat feet caused by fallen arches, etc., because of muscular weaknesses and bad habits of faulty position. After general exercises and corrective exercises suited to individual needs for one semester, nine out of the ten students showed so much improvement that they were no longer required to take corrective physical education.

Out of the fifteen, the remaining five girls had some structural or physical deformities (Scoliosis-single or double curvature of the spine). These structural deformities were the results of: 1) congenital malformation, 2) some serious illness, or functional deformities which developed into a more serious nature and thus became structural. After one semester of work in corrective exercises, all showed improvement in their posture and straightening out to some extent of their deformities. Two of these girls after corrective work grew in height, thus indicating that they had straightened out their spine. One of them reported that her school-mates remarked on her improvement in posture and carriage.

This work at Yenching certainly appears to be awakening Chinese youth to the value of a good posture and its reaction on self respect and self confidence in life!

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A+=	1	B+=	6	C+=	11	D+=	16	E+=	21
A =	$\begin{cases} 2 \\ 3 \\ 4 \end{cases}$	B =	$\begin{cases} 7 \\ 8 \\ 9 \end{cases}$	C =	$\begin{cases} 12 \\ 13 \\ 14 \end{cases}$	D =	$\begin{cases} 17 \\ 18 \\ 19 \end{cases}$	E =	$\begin{cases} 22 \\ 23 \\ 24 \end{cases}$
A--	5	B--	10	C--	15	D--	20	E--	25

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**INTERNATIONAL HOUSE**  
500 RIVERSIDE DRIVE, NEW YORK 27, NEW YORK

June 1st, 1948.

Dear Friends:

Greetings! May the advent of summer find you and your loved ones every success and in the best of health.

The academic year has gone swiftly by and I have already completed another year of work. Within the next semester, I hope to finish my work for the degree of Doctor of Education at Teachers College, Columbia University. So far my work has progressed nicely, and I am more than thankful for this smooth sailing.

Perhaps you will remember one of the things I mentioned in my last Christmas letter: my plan to promote the training of physical education personnel in China upon my return. As a great and true friend of China, you know as well as I, that despite the fact that the present situation in China offers many obstacles, we must not adopt a defeatist attitude. It is precisely because the present situation is so critical that I feel strongly that something must be done without delay. We just cannot wait any longer for the propitious moment to arrive, as China's future lies in the hands of our coming generation and they in turn need to be trained and led wisely. Therefore, we must push ahead without fear and with great faith and courage.

On my part, I am fully determined to get my project underway and I am appealing for both moral and material support from all my friends. It certainly takes a great deal of courage to launch a project such as mine these days, but your support is my strength. I would, therefore, like to give you a more complete description of my plan so that you can help me with greater understanding and sympathy.

It is a generally accepted idea today that education should emphasize the development of a sound body together with a sound mind of an individual in order to produce a well-rounded and educated man in the true sense of the word. It is necessary, therefore, for the school to provide ample opportunity for individuals to develop in situations which are physically wholesome, mentally stimulating and satisfying, and socially sound. For this reason, the leadership of physical education, health education and recreation become so vitally important in any school campus. Through expert and adequate guidance, every individual will develop **BETTER LIFE, BETTER HEALTH AND BETTER PHYSICAL AND MENTAL SKILLS.**

Though the present situation in China is one of great distress and confusion, some degree of stability still exists in a large part of the country. Besides, her future hope lies in the hands of the growing generation, and it is our duty to provide them with an all-round education in order to prepare them for future service. Yet the bare fact remains, that such personnel falls appallingly short of meeting even one percent of the minimum need. The picture of the present situation in China insofar as physical and health personnel is concerned, appears as follows:

If we were to place one to two physical education teachers in every school we now have in China, our needs would be 277,556 persons; if we were to place two in every one of the 500 recreational centers or playgrounds now established in China, we would need 1,000 trained personnel; if we were to place one director of physical education in every large city, we would need 47 persons. The total minimum number of personnel required, then, would be 278,603. But despite this desperate need, actual figures show that throughout the past half century of modern physical education in China, approximately 3,500 trained physical education personnel have been turned out, and that actually not more than 1,200 of them are in active service—the rest retired from the field due either to death, illness or economic reasons.

In calculating the need in a more concrete way, the result shown is even more disappointing, and the need even greater. The record of the Ministry of Education for 1946-7, shows the following figures for the total number of students in all school levels:

21,831,898	students in elementary level
1,873,523	students in high school level
129,336	students in higher educational institutions
980,457	students in other vocational schools

**24,820,214** Total number

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Let us presume, that one physical education teacher is needed for every 500 students, (actually the number is too large for the purpose). In that case, we would need 5,000,000 (five million) teachers of physical education to meet the needs. This does not include the public recreational work requirement.

But the sad fact remains that we have, at present, enough trained personnel (1,200) to meet only 0.02% of this minimum need. The above statistics poses a challenge to every educator and physical education leader. Something concrete must be done during this period of "crisis." And the challenge is being met. A group of young and energetic educators and physical education leaders have made up their minds to devote their time and energy to this important work if given the opportunity. China has to meet needs far beyond her present capacity and ability in education, and particularly in the field of physical education which is comparatively young and has been left behind in development. Those in the field of physical education have particularly felt the lack of progress and support, and are now gathering all forces together to appeal for help from all our friends.

We feel very strongly that in order to train the urgently needed personnel, we must first establish a nucleus. We have, consequently, planned to establish a RESEARCH AND TRAINING INSTITUTE FOR PHYSICAL EDUCATION AND HEALTH EDUCATION IN CHINA. It is our fondest hope that this institute will have enough security to carry on the work without being unduly affected by the present political and economic instability in China. In order to lay the groundwork for such a tremendous task, we are issuing an urgent appeal for unstinted support, both morally and materially. This institute will be the very first of its kind in China, and its aims and objectives are as follows:

1. Research—to compile methods and materials of physical education activities suitable for Chinese people for:
  - a. Professional training of physical education personnel;
  - b. Physical education activities for all school levels; and
  - c. Recreational activities for children, youth, and adults.
2. Training of competent leadership.
3. Building creative programs for physical education without much financial outlay through:
  - a. Selection and adaption of equipment and facilities for activities; and
  - b. Self-production of physical education equipment and facilities.
4. Promotion of teacher-student cooperation to meet the common challenge, and the provision of opportunity for the development of better human relationship while in training.
5. Strengthening of the general education foundation of our prospective leaders, including scientific background as well as international outlook.
6. Emphasis of practical experiences and intelligence by providing an adequate program of pre-service training in field work.
7. A ten-year emergency planning to demonstrate the above points and serve as a foundation for future development.

With the whole-hearted support of a group of well educated and experienced personnel who are all willing to devote their entire energy and time to this work, a great contribution could be made to the moulding of the new generation in China. We earnestly solicit your endorsement and support of the training and research institute project.

For if China is going to survive at all and if China is going to play its part in world reconstruction, she must be given an opportunity to develop on all fronts.

At this point, we would like to express our deepest appreciation to our American friends for what America has done for China so far, through their friendship as well as material support.

Insofar as our project is concerned, I may assure you that if support is given the results will be immediately seen because:

1. It plays an unusually important part in the educational foundation of all professions;
2. It is a plan that has already received actual support of leading educators and physical educators in China—this means we have obtained the best personnel available to start this work;

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3. It aims to preserve the best in Chinese culture and combine it with that of the West, by compiling materials and formulating scientific methods through research work for adaption under modern conditions;

4. It is something which has never been done before in China. Crisis in Chinese means "danger" and "opportunity." Your help will get results and your efforts and support will not be in vain. Moreover, you will be a real founder of this good work.

During my final examination period, there was a meeting of the Preparatory Committee held on May 21st, 1948, to discuss this project. It is now headed by Professor Josephine Rathbone of Teachers College, Columbia University, and includes active participation of leading American and Chinese personalities such as Professor Donald G. Tewksbury of Teachers College and Mr. T. C. Tang, Chief of New York Bureau, Central News Agency of China, etc. They have chosen a group of outstanding educators and civic leaders to act as sponsors of the project.

The next step is to organize an Advisory Committee, and then a Board of Directors. After this, we shall launch the campaign immediately. I hope all this will be done within this year. I plan to make a trip round the country next spring, and with your cooperation and support, I am confident of concrete results.

One word about the possibility of this Institute being affiliated with some established Christian college or university in China. This is our fondest hope, and we have been giving the matter much thought. Under the present highly unstable conditions in China, however, there are many practical difficulties involved. To get our project properly launched, we will naturally be interested in safeguarding our freedom of administration and independence of finance. Then when a degree of stability returns to the Chinese academic world, the way will have been paved for a judicious consideration of the possibilities of a proper affiliation.

So far, in my preliminary exchange of views with educators and friends, all responses have been highly encouraging. For instance, fourteen principals of leading high schools, now attending Teachers College of Columbia University, were so enthusiastic over my project that they had made a joint endorsement. In their statement, they strongly urged public support of such a project, which they said, "will go a long way toward fulfilling one of the most urgent needs of modern China." Another evidence is that three volunteer contributions have already come in. One is a six thousand dollar contribution for the promotional work, another is one thousand dollars for the library fund, another is fifty dollars from a camp friend of mine. Consequently, such enthusiasm from my friends has given me great strength and confidence to go ahead.

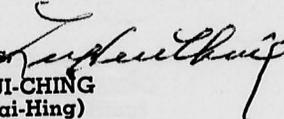
A word about myself. I am going to Europe this summer—first to attend the World Olympics in London, as an observer attached to the Chinese delegation. This means that I will have an opportunity to see many leading physical educators from all countries of the world in one concentrated area. Then I plan to visit educational institutions on the European Continent with special emphasis in their post-war programs of educational reconstruction. This experience will be of immense help to me in my future work in China, as the European situation is much similar to ours.

Regarding my future addresses, your letters can always be addressed to the International House, 500 Riverside Drive, New York 27, New York. The other one is c/o Professor Josephine L. Rathbone, Teachers College, Columbia University, New York 27, New York.

In closing, I would like to make one request. Attached please find a questionnaire. I would be very grateful if you will be so kind as to fill out the questionnaire and put down any suggestions you care to make for my guidance. Your moral and material support will be a real contribution to the future China whom you have always displayed such great personal interest.

With best wishes and heartfelt thanks.

Sincerely yours,

  
LU, HUI-CHING  
(Lo Wai-Hing)  
or "Wing"

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QUESTIONNAIRE

Please send this back at your earliest convenience to:  
Lu, Hui-Ching — 500 Riverside Drive, New York 27, New York

1. Are you interested in the project for the promotion of a Research and Training Institute for Physical and Health Education in China?

2. Could you advise us on the following?

a. People who may serve in a sponsoring or advisory capacity:

b. People who may give material contribution and support:

4. Would you be interested in making a contribution towards this project?

c. Existing foundations which may be interested in the project:

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d. Names of people or institutions you can help us approach:

Please send this back at your earliest convenience to:  
Dr. Hui-Ching — 200 Riverside Drive, New York 27, New York

Are you interested in the project for the promotion of a Research and Training Institute for Physical and Health Education in China?

3. Would you kindly give your comments on the project, or statement of support, or endorsement?

People who may give material contribution and support:

4. Would you be interested in making a contribution towards this project?

Existing foundations which may be interested in the project:

Signed by

Name

(over)

Address

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Mrs. Mills

BRIEF ACCOUNTS OF  
HEALTH, PHYSICAL EDUCATION AND OTHER ACTIVITIES

YENCHING UNIVERSITY IN CHENGTU

By MISS LU HUI-CHING  
January 4, 1946

I. Health of Students and faculty:

Yenching appears to have the highest record of sicknesses and tuberculosis cases among all universities in Chengtu. It is true on one hand but it is not on the other. Yenching is the only university that administers very strict physical and medical examinations to all members of the community every year. We know of the health record of every individual. Average speaking, we give physical examinations, medical examinations, and flourescopic examinations to 400-450 people yearly. The percentage of active tuberculosis cases for the past years are: 4.4%, 2.7% and 1.7% in 1943, 1944 and 1945 respectively. In the past three years, there were around 40 cases of typhus, 3 cases of typhoid, 12 cases of appendicitis, 4 cases of pneumonia, 3 cases of stone kidney, and countless cases of dysentery and sinus trouble. All the cases recovered with the exception of three, two men students died with tuberculosis, one woman student died with acute pneumonia. The number of all kind of sicknesses decline every year and we believe that this result is due to special effort put on preventive measures.

II. Body Weight Studies:

While we were administering the physical examinations of the Yenching members we realized the body weight of the individuals seem to decrease in comparison to pre-war times. After the first year in Chengtu, Miss Wu Pei-chi, one of our Physical Education majors made a study on "Physical Measurements of Chinese Adults in College". She compared the weight and height of college men and women students in wartimes and pre-war times. Since the body type of Chinese people are different in different sections of China, Miss Wu Pei-chi then compared her data of the subjects with the people from their respective sections of China. One of her conclusions was as follows: "Wartime college male adults of China are superior in height and inferior in weight to pre-war Chinese college men. As to females, they are like the men, taller than before the war, but when the ratio of weight per height is concerned, they are also slightly lighter than before. The male adults of North China have the greatest difference for the two periods both in height and weight". Miss Wu's study gives us some information on an important factor of measuring health.

This year, the university finally was given a body weight scale which was presented to us by the Wellesley-Yenching Fund Committee. We are able to measure every student's body weight every month. Just for the sake of reference, Miss Wu compared the body weight records of our students with the American standard taking the smallest American body frame standard for comparison. 207 men students and 92 women students were chosen. Those subjects when compared with the American standard, 31 men (14.97%) and 27 women (29.34%) were up to the standard, 73 men (35.26%) and 45 women (48.91%) were under five kilograms, 75 men (36.23%) and 20 women (21.74%) were under 6-10 kilograms, 28 men (13.23%) and no women were under 11-18 kilograms. This fact shows, perhaps, the men students do not know as well as the women students as to how to take care of themselves.

III. Daily University Clinic Service:

Yenching is the only university which has her own clinic service for the

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community every day. We have one man and one woman nurse and a part time doctor, all resident in the university campus. Within this small community of about 500 population, the number of patients received clinical help were as follows:

	<u>Medical</u>		<u>Surgical</u>
1942	2189 cases	1942	2468 cases
1943	3185 cases	1943	3426 cases
1944	4178 cases	1944	4952 cases
1945	6382 cases	1945	6622 cases

The reason for the increasing number of cases every year may be due to the improvement of the clinical service that we can take care of most of the cases in the university without going to the hospital. On the other hand, it is a good control of further development of more serious cases.

IV. Physical Education Facilities:

In the Chengtu Yenching campus, there are two pieces of grounds (52 ft. by 135 ft. and 80 ft. by 45 ft.) available for athletic activities. All required physical education classes and extra-curricular activities take place on these two grounds. Two full time boys are employed to mark off courts at any time and all times. The activities that can take place on those grounds are: volley ball, basket ball, play ground ball for girls, badminton, paddle tennis, deck tennis, archery, gymnastics, tumbling, folk dance, tap dance, and all forms of recreational activities. As far as equipment is concerned, we have sufficient things, to accommodate any number of groups. By doing this, the limited spaces are so planned to enable us to accommodate everybody in the university for extra-curricular activities after classes every day with three "one-hour" shifts.

V. Keeping up the Yenching Standard of Physical Education:

In spite of the present conditions, the physical education standards of Yen- ching in Chengtu are being kept up as before. The required physical education and extra-curricular programs are in full swing. There are five members on the staff and they offer some 25 sections and 15 kinds of different activities. The university gives full support in promoting this welfare especially in financial supports. The number of students in all sections are limited to not more than 25 people and indi- vidual attention is highly emphasized.

VI. Badminton birds:

Yenching has introduced a modified form of badminton in Chengtu and it soon spread all over the interior of China. The birds (shuttlecocks) are being made just like the imported ones in their outside appearance, but different in materials. Be- cause of the shortage of guts, and lack of suitable wood material to make the frames of the rackets, we use wooden paddles. The playing regulations are just the same as in England and America. The playing technique is by no means reduced in spite of the adaptation of materials. Badminton now is taking the place of tennis in interior China. It is the most popular and most economical game. Yenching trains its servants to make the birds. We encourage sport shops to make them. However, it is due to the technical supervision, Yenching produces the best product. This invention of badminton birds and paddles making, is not only Yenching's contribution to Szechuan, but all over China.

VII. Vitamin Pills:

Gifts of vitamin pills from our American friends are heartily welcome by all faculty members and students. We distributed the pills to those who need extra nourishment. Most members of the Yenching community are benefited by such gifts. They do us good both physically and psychologically.

VIII. Food Subsidy:

Sicknesses are mostly due to under-nourishment. The Wellesley-Yenching Fund is doing a great deal on food subsidy to women students and faculty. The health of the women members are decidedly on a higher level than the men. This is true from all the facts in the health records of our people. Acting President Mei has received a contribution from McBrier to promote the same for the men. But it is not yet well established and we hope that some thing more can be done later.

IX. Wellesley-Yenching Fund:

The Wellesley-Yenching Fund has promoted plenty of good will among the women members of Yenching. The budget for the year of 1945-6 is six thousand American dollars. It may be more real to report to our American friends to present the proportion of each item in terms of American dollars. The budget for this year is planned as follows:

1. Women faculty welfare	15%	\$780.00	U. S. C.
2. Faculty dental subsidy	6 %	360.00	"
3. Faculty food subsidy	8%	480.00	"
4. Faculty loan and relief	15%	900.00	"
5. Student food subsidy	30%	1800.00	"
6. Student loan and relief	8%	480.00	"
7. Faculty children relief	2%	120.00	"
8. Wellesley infirmary	6%	360.00	"
9. Miscellaneous	4%	240.00	"
10. Contingency	8%	480.00	"
Total	100%	6000.00	U. S. C.

Since Yenching is re-opened in Peiping, we are thinking of our sisters over there who are now having an even harder life than we are here. As soon as we can find a way to send money to them, we plan to cut down from all items and share with our sisters in Peiping. The generous gift from our sister college Wellesley, enables us to help all women members of faculty and students to solve many problems which cannot be solved by any other means and to promote their health in certain respects which cannot be done otherwise!

X. Vacation Grants:

Soon after President Mei's arrival to America, the Wellesley Fund Committee learned about the rising of prices in China, and they immediately sent us another thousand American dollars for last year. The money was received just on time for summer vacation. The Wellesley-Yenching Fund Committee here then decided to encourage vacation plans. None of us in Yenching in these days is financially able to get away from the school, to get away from the working place during vacation, the Wellesley Fund Committee made grants to all women members with the hope that this change would bring higher efficiency for the future work. As a result, this one thousand American dollars provided 136 different women and men students to take 23 day-trips during summer vacation. Each student took from 1 to 6 trips. Twenty-five women faculty took trips outside of the city and traveled various distances. Besides the trips, we also managed to give two all faculty and students parties, one at the beginning of the vacation and another at the beginning of this academic year.

Yenching Goes Home  
(Written by Lu Hui-ching)

The vast territory of China covers about 11,170,000 square miles. Mountain ranges run throughout the western part, thus making communications in the interior very difficult, with a consequent backwardness of civilization. The eastern coastal area presents a contrasting picture because its geographical advantages.

The incident of July 7, 1937, brought China to face a war of self-defense. But because of lack of military strength, China was forced to a continuous withdrawal till finally the Central Government was moved to Chungking in 1939. Opposition to the invaders, however, did not die.

Beginning in the summer of 1937, those who were driven by patriotism and were capable of making a move, left their homes and headed for the west. One of the first difficulties they faced was that of transportation. The mountainous interior had long been ignored until the capital was moved to Chungking, towards which millions of people were rushing. To meet the need, both of the people and the armies, highways were built within a short time with a limited amount of man-power, materials and financial resources. Thus the roads were far from perfect.

In December, 1941, Japan's attack on Pearl Harbor and Hongkong brought both the American and British armed forces into action in the Pacific against the invaders. Almost four years of continuous fightings elapsed before Japan surrendered. The final victory brought relief to everyone. Those who were away from home were most anxious for a family reunion, but the problem of transportation became more serious than ever before because of the destruction brought about by the war. The difficulties faced by Yenching in its attempt to return to Peiping are representative of those which had to be met by all those who wanted to go home.

After Yenching was closed by the Japanese on Dec. 8, 1941, part of the students and faculty members managed to slip through the enemy lines in different ways. Finally, Yenching opened again in Chengtu the following year. Those war years were difficult ones, and the end of the war made the refugees impatient at the enforced delay in going home.

Committees to plan the return were selected in the University and preparatory work was started in Feb. 1946. The spring term was shortened so that the journey could be made sooner. Travel and other expenses were estimated. The figure reached a terrific amount. After years of hard living, only a limited number of people was able to furnish their own travel expenses.

The relief fund from the States, although far from sufficient, became the main source of help. Transportation and finance were thus the dual problems that most people faced.

The returning Yenching people had a choice of:

1. The southern route:

By bus from Chengtu to Chungking, whence boats run down the Yangtse River to Shanghai, passing the cities of Hankow in Hupeh, Kiu-kiang in Kiangsi, Wu-hu in An-hui, Nanking in Kiangsu, and finally reaching Shanghai. There, one can take a ship up the coast to Tientsin in Hopeh, passing Tsing-tao and Chefoo in Shantung. The remaining 120 miles of journey is traveled by train. Thus one completes a trip of 4,000 miles

and transverses 7 provinces in about a month's time. Because of the expense of this trip only a small percentage of Yenching people took this route.

## 2. The northern route

The buses run from Chengtu northward to Pao-chi in Shensi, thence the railway runs to Sian. Between here and Tai-yuan in Shansi, there are no regular roads. But from Taiyuan on to Shih-chia-chuang and on to Peiping, trains run as before. This journey covers four provinces, and covers about 2,600 miles. It takes approximately three weeks, and costs much less than the route mentioned above. Thus the majority of the Yenching people took this route in spite of the hardships they had to face, which were at least double those of the former.

The total number of Yenching members heading for Peiping, amounted to about 400. It was divided into five groups, each consisting of less than a hundred, starting with an interval of a few days between. The first part of the journey, about 720 miles, was accomplished by bus. The roads wound in and out. They were narrow and turns were sharp. In most places they were badly built and needed immediate repairs. Broken bridges were found. Wide rivers were crossed only with the help of a ferry. Vehicles lined up by the shore waiting for their turn to be ferried across. Moreover, the worn-out engines broke down frequently, forcing the passengers to wait patiently for repairs. Thus it was impossible to predict the exact number of days such a trip would take. It could amount from four to ten days, all depending on one's luck. Those vehicles, as a matter of fact, were not for passengers, but were truck. Naturally they had neither tops, sides or windows. Luggage was piled on the bottom of the truck. By the time this was done, the thirty passengers, who had to crowd on top of the load, were found sitting or rather huddling together precariously. Everyone tried to hold on to something, especially the ones who sat by the side of the vehicles. The roads were rough and it was not seldom that passengers fell off the truck and were killed. Straw hats served to shade the wearer from blazing sun or to protect him from the rain. Sunburn was common. One learned to stand everything: heat, cold, wind and dust. It was really a sight when people first got off a truck covered with dust from head to foot.

The only bit of railway preserved during the tedious years of war runs between Pao-chi and Sian, a distance of about 173 miles. It took about ten hours, a speed almost unbelievably slow. Because of the lack of fuel and locomotives the train ran only twice a day, taking at least four or five times more passengers than the trains were designed to hold. People crowded in everywhere, no room was left for one to pass through, so once one got on, he had to keep his position throughout the trip. The tops of the cars were equally packed with people. And there was a last place under the car, just above the wheels, where people sat between two iron bars.

To buy tickets was not an easy job. People lined up the night before for hours in order to have a chance at the tickets. Then came the time to climb up into the cars. Passengers fought like the knights in the medieval ages. Thus by the time one got settled in his seat, provided he had any, one felt absolutely exhausted.

Fighting had ruined the railways in southern Shansi. As a temporary measure, trains were substituted by carts, a form of transportation dating back to the middle ages. They were made of wood. The wooden box held three or four people. In the front, two yokes held either an ox or a mule. The journey lasted for eight or nine days, with a speed of forty to fifty miles per day. The narrow roads became too muddy for carts in rainy weather. Few inns were to be found in that isolated part of the country. On most occasions people traveled on an empty stomach. Robberies were common. After this, the worst part of the trip was over.

The railways between Taiyuan and Shih-chia-chuang and there to Peiping, fell into the hands of Japanese eight years ago. Both the rails and cars were badly destroyed and trains were often derailed. There were no first or second class, no parlor cars, washing rooms, but only closed freight cars. These trains were as crowded as mentioned above. Casualties were quite as common. The following accidents are what I have witnessed with my own eyes.

1. On the way from Chengtu to Pao-chi, near Chien-k'ie, where the road was narrow and rough, the vehicle just before us spilt over the steep cliff, because it failed to make a sharp turn fast enough. Six of the twenty-eight passengers died immediately. Eighteen were seriously wounded, while the rest suffered slight wounds. Among the tragic lot, a highschool teacher, Miss Chow Ching-ying, whom I happen to know personally, had her left arm broken. Her husband died an immediate death with a crushed skull. Her three kids of twelve, eight and four years old were all wounded, too. There was yet well over thirty miles before any town could be reached, where accommodations and victuals were found. Medical care were made impossible. The tragic scene of the wounded four, weeping around the dead man, was too much for further relating.

2. On the train of Pao-chi to Sian, the engine suddenly ran out of fuel and stopped right in the middle of a dark tunnel. Passengers were moving around in the dark and the air was suffocating. A farmer with his wife and two sons slipped off from the top of a car. Later he found his wife, but the two sons were lost.

3. A student by the name of Tsao, while traveling from Sian to Taiyuan by mule cart stopped by a village to stay overnight. He was robbed clear of all his belongings and money by four unwelcomed visitors.

On average, those traveled by the north route, took about twenty to thirty days with or without suitable vehicles. This hard trip claimed one hurt and one seriously sick. In Taiyuan the last group was held up by the disturbed condition there for eight days. The consequent departure from that troubled locality was effected by crowding onto the last train leaving there, but not without the sacrifice of part of their luggage, which were unable to mount aboard the train.

We are much indebted to Dr. Sailer who had endeavored the greatest effort in promoting and detailing this possible rehabilitation of our University. It was much to our grief that he was stricken down by his delicate health in Sian. With great relief we learned that he traveled by air to Shanghai after his recovery and recuperation in Sian.

It was the general expectation that after rehabilitation the conditions towards the welfare of students would be somewhat improved. This is seemingly denied since the cost of living in Peiping far exceeds that in Chengtu. The meal for students in Peiping Yenching at present consists of only one dish of vegetable and corn bread, whereas in Chengtu, it consists of five dishes and good rice and flour with meat frequently. Thus many of the students are suffering from stomach troubles.

The difficulties encountered in rehabilitation work might be universal in various countries that suffered from the devastations of war. In China, unfortunately such obstacles range higher than anywhere else.

PART OF MISS LU HUI CHING'S JOURNEY

(Miss Lu is Acting Head of Yenching Physical Education)

.....Then I started to come inland on April 30th. Three P. E. major students, one of our faculty members, five other Yenching alumni and I travelled with a group of other people - thirty-six of us together. We went through Japanese occupied territory and guerilla areas. We went from Shanghai to Hangchow, the "Switzerland of China", by trail, then we went on our really perilous journey, full of hair-raising experiences.

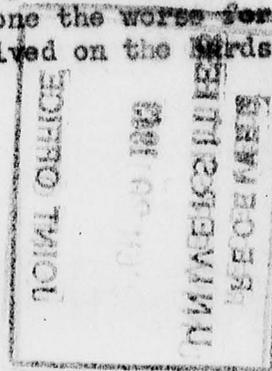
In order to start our overland trek, we had to cross the mighty Chientang River, and the river in which the famous Hangchow bore can be seen. We were quartered in a dingy inn on the Hangchow side, waiting for the coast to clear. Then in the darkness of the night, we made a dash across the river in a sanpan, risking Japanese fire on the opposite shore. Our guides know every inch of the territory, though, and once on the other side, we began our "Long March".

The first few days we spent travelling in house boats, the most popular form of conveyance in that part of the country where a maze of waterways exists. Later on we hiked until we reached the railroad at Kinghua, which has now become the focus of the Sino-Japanese struggle on the East China front. The Japanese were literally on our heels, for no sooner had we reached Kinghua, then the Japanese started their gigantic offensive in East China in an attempt to capture all the Chinese airbases there so as to minimize the danger of future American bombings of Japan. General Deolittle and his men certainly gave the Japs a bad jolt on April 18th. The Japs were right behind us wherever we went, but by hook or by crook we managed to shake them loose and were always a jump ahead of them. However, towns that we passed fell into their hands one after another, and though we were glad to have escaped alive, we were grieved to learn that what were once peaceful and prosperous towns had been trampled under the invader's heel. The only consolation for us after we had safely arrived in Chungking was that the Chinese forces had counterattacked and had successfully recovered most of the towns we passed through except Kinghua.

The Toughest stretch of our travel, not counting the Japanese menace, was that between Yingtun and Hungyang. For 14 days we rocked and swayed in a charcoal powered bus in which we were packed like sardines. There were in that bus 75 pieces of luggage and 25 passengers. At night we stopped off on small inns along the roadside, which were infested with bed bugs. There were engaged a "Two-dimensional War", the bed bugs crawling around like tanks and the mosquitoes swooping down like dive-bombers.

Travelling in wartime China was certainly an experience, yet in a way I was glad that I had a taste of it. It has helped to make me understand conditions in the interior much better, and appreciate the problems which our country has been facing the last five years of hardship and which she must continue to face. For me it was an eye-opener for I had continued to enjoy the modern comforts of life until I was compelled to leave Yenching.

Finally my students and I arrived in Chungking on a truck, one hot dusty summer day after covering a distance of some 5000 kilometers (or roughly, 3000 miles). We had spent four months on the road and I am glad to say that we fared none the worse for the strenuous travelling conditions. As a matter of fact, we actually thrived on the hardships and we acquired among other things a deep coat of tan.....



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(Miss Lu is Acting Head of Yenching Physical Education)

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In order to start our overland trip, we had to cross the mighty Qiantang River, and the river in which the famous Hangchow boat can be seen. We were departed in a dingy boat on the Hangchow side, waiting for the coast to clear. Then in the darkness of the night, we made a dash across the river in a sampan, taking Japanese life on the opposite shore. Our guides knew every inch of the territory, though, and once on the other side, we began our "long march".

The first few days we spent traveling in horse boats, the most popular form of conveyance in that part of the country where a maze of waterways exists. Later on we hired until we reached the railroad at Kingma, which has now become the focus of the Sino-Japanese struggle on the East China front. The Japanese were literally on our heels, for no sooner had we reached Kingma, than the Japanese started their gigantic offensive in East China in an attempt to capture all the Chinese cities there so as to minimize the danger of future American bombings of Japan. General Boettler and his men certainly gave the Japs a bad job on April 15th. The Japs were right behind us wherever we went, but by hook or by crook we managed to shake them loose and were always a jump ahead of them. However, towns that we passed fell into their hands one after another, and though we were glad to have escaped alive, we were grieved to learn that what were once peaceful and prosperous towns had been trampled under the invaders' heels. The only consolation for us after we had safely arrived in Chungking was that the Chinese forces had counterattacked and had successfully recovered most of the towns we passed through except Kingma.

The toughest stretch of our travel, not counting the Japanese menace, was that between Kingma and Hangzhou. For 14 days we roamed and stayed in a smoggy powered bus in which we were packed like sardines. There were in that bus 75 pieces of luggage and 25 passengers. At night we stopped off on small inns along the roadside, which were infested with bed bugs. There were engaged a "Two-dimensional War", the bed bugs crawling around like tanks and the mosquitoes swooping down like dive-bombers.

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from Lee, Hui Ching

May 15, 1944

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BIWEEKLY LETTER NO. 7 - TO MEMBERS & FRIENDS OF YENCHING

Dear Colleagues and Friends:

As usual, I am again behind the schedule so I must make a brief account of the past month instead of two weeks. Dr. Mei has returned from Chungking and has reported that the ~~ONE HUNDRED~~ TEN MILLION DOLLAR CAMPAIGN is getting along very well in deed. Judging from the atmosphere and the results so far, we will probably make the goal at the end of the period. [Dr. Mei is as busy as he can be. If any request should come from Chungking, he may have to go there again.]

[For the past few weeks, many things have happened. Some of them are just beyond your imagination and I better skip them.] On April 19, we had the opening of the Wellesley Infirmary. (for women students) It is a small room consisting of two beds and other necessities. [It's quite nice.] The beds are wooden beds with no spring of course, but they are comfortable and well made. The main trouble is noisiness. But this is nothing new, for no matter where you go in this campus everybody can hear everybody else talking. Agnes was our first honorable patient. She was down with reaction from diphtheria injection.

Our Controller, Mr. Hauske fell ~~down~~ from his bicycle on his way back to Huasipa and broke his ankle. He is still on cast and crutches. It has been three weeks already. Miss Boynton had been sick for more than a week. At first she had fever for no reason that the doctor could find. Then she had an inflammation of her left thumb and had to have her nail taken off. She is up now. Dr. Mei's secretary, Miss Fung Pao Chung had acute appendicitis and was operated on immediately. Mrs. Band was helping in the President's Office during Miss Fung's absence.

We seem to have plenty of sicknesses around. Perhaps it is due to the crowdedness and lack of nutrition. This year, we have 18 active T.B. cases. Among them two are faculty members and the rest are students. Nine of the students are from Peiping, with conditions as they are the university has to spend a great deal to help them. Now the average expenses for a student to stay in the sanitarium is around six thousand dollars per month. Just lately the Student Relief Committee decided to help more but before, they only subsidized \$600.00 a month.

In December, January, and February, we had more than a dozen cases of Typhus included the President and Dean Wu Chi-yu. We thought perhaps the dirt, dust and rats have a great deal to do with it. [the way all those who had typhus were men] So we spent two week ends ~~to do~~ house cleaning, boys first and then girls. Every student, faculty, (those who live in the dormitory) and workman had a share. The result was very good. God gave us good sun shine so that we could sun our belongings.

Three weeks ago, we had two diphtheria cases. Every one was afraid and we had managed to give practically the whole university injection of diphtheria toxin and the ~~Shake~~ Test. It is quite a job. We had to borrow nurses and doctors and hypodermic syringes. ~~Anyway we had it done.~~

~~that~~ So much about sicknesses. <sup>chief</sup> The reason for <sup>giving</sup> telling such reports is because I am in charge of the University Health Service. This work is quite different from the good old days when we had two infirmaries and a team of doctors and nurses. We have now a room for clinical services.

0042

The nurses, one man and one woman, are holding office hours morning and afternoon. If there is anything to consult doctors, we must go to the Union Hospital Clinic. The most difficult problem is the finance. Whenever one gets sick there is always money problem. Then we have to apply for medical aid and relief.

Most of my time is given to the Health Service. I am teaching five credit hours of major courses in Ginling College. I am not teaching P.E. in Yenching but only doing Department administrative work. We have now six members on our P.E. staff, including Miss Wu Pei-chi who is added on in the Spring. She is our first and the only graduate of our Department. She is teaching half and doing half Health Service. Mr. Lin Chi-wu is also teaching half time in Ginling College on major work, so you see, we have about four men to take care of our own P.E. work. I am sorry to tell you that we do not have major work in Yenching because the Minister of Education won't let us do it. We are now concentrating on our required work and intra-mural program. In spite of the limited space, we are able to offer some 15 kinds of activities. You find every one playing something in Yenching. Badminton, especially, is the most popular game of the year. It's a nice game which two or more people can play regardless of technique or age. Sometimes you find Dr. Mei or some Dean playing badminton with a workman. This kind of spirit you can not find anywhere else but only Yenching. This sport is considered the cheapest individual sport you can find to-day. We are making our own birds and they work just as good as the imported ones. We make the best birds in the market and charge the lowest prices. We play with wooden paddles, not rackets. It's a wonderful game, just like real badminton. Try it some day!

Miss Josephine Rathbone always thinks of our women faculty. She sent two lip-sticks and a fountain pen through President Wu Yi-fang. She said if I don't use them give them to some one who needs them. She saves my life because I don't have a fountain pen which is not leaking. But the two lip-sticks I can give away. I sold them for \$1500.00. Half of the money I had spent on buying some eatables for the T.B. students and the other half I spent on making a pork dish to each of the women faculty tables - in proper Szechuan language "Ta Ya Chi" literally speaking, "sacrifices to teeth". Seven hundred dollars may sound a lot of money, but it will only buy 4 cattles of pork.

Last night Miss Nina Stallings of the Methodist Mission, who is teaching Home Economics in Yenching invited some of our faculty members including Dr. & Mrs. Mei, Agnes, Mr. Chiang Yin En, Dr. Chen S.Y. (etc.) for dinner to meet Miss Jean Lyon of the Chinese Information Bureau, Head Quarters in New York. She was sent to China for three months to collect some first hand information of the situation here. We were glad to have such a privilege to spend an evening with her.

The Five Universities Department Heads had a joint meeting a few days ago discussing concrete plans of cooperation between departments. Some things were worked out in the meetings. We hope that they can carry out some practical plans in the near future. It is getting closer to the end of the semester now. We are praying hard that some of you will be back with us in the Fall. With my warmest greetings and best wishes to you all!

Most sincerely yours,

Lu Hui Ching

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Two nurses, one man and one woman, are holding office hours morning and afternoon. If there is anything to consult doctors, we must go to the Union Hospital Clinic. The more difficult problem is the finance. When ever one gets sick there is always money problem. Then we have to apply for medical aid and relief, etc.

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Last night Miss Winn Stallings of the Methodist Mission, who is teaching Home Economics in Yenching invited 8 of our faculty members including Dr. & Mrs. Mei, Agnes, Mr. Chiang Yin Lin, Dr. Chen S.Y. etc. for dinner to meet Miss Jean Lyon of the Chinese Information Bureau head quarter in New York. She is sent to China for three months to collect some first hand information of the situation here. We were glad to have such a privilege to spend an evening with her.

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Most sincerely yours,  
Lin Hui Chang

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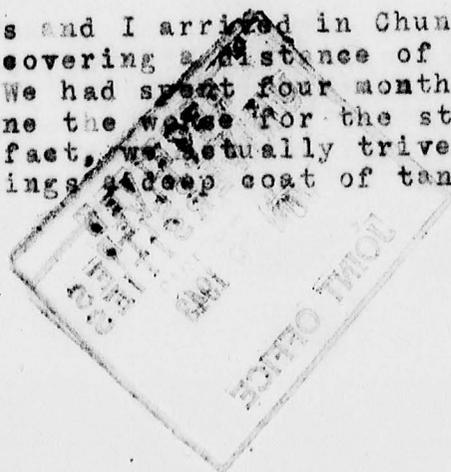
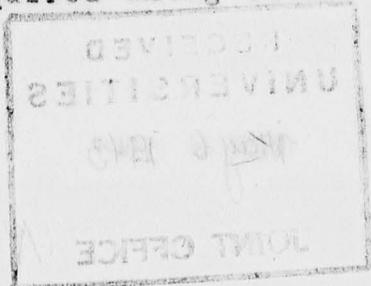
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Part of Miss Lu Hui Ching's Journey  
(Miss Lu is Acting Head of Yenching Physical Education, ~~Dept.~~)

...Then I started to see one inland on April 30th. Three P. M. major students, one of our faculty members, five other Yenching alumni and I travelled with a group of other people - thirty-six of us together. We went through Japanese occupied territory and guerilla areas. We started from Shanghai to Hangchow, the "Switzerland of China", by train, than we went on our really perilous journey, full of hair-raising experiences. In order to start our overland trek, we had to cross the mighty Chientang River, and the river in which the famous Hangchow bore can be seen. We were quartered in a dingy inn on the Hangchow side, waiting for the coast to clear. Then in the darkness of the night, we made a dash across the river in a sampan, risking Japanese fire on the opposite shore. Our guides knew every inch of the territory, though, and once on the other side, we began our "Long March". The first few days we spent travelling in house boats, the most popular form of conveyance in that part of the country where a maze of waterways exists. Later on we hiked until we reached the railroad at Kinghua, which has now become the focus of the Sino-Japanese struggle on the East China front. The Japanese were literally on our heels, for no sooner had we reached Kinghua, than the Japanese started their gigantic offensive in East China in an attempt to capture all the Chinese airbases there so as to minimize the danger of future American bombings of Japan proper. General Doolittle and his men certainly gave the Japs a bad jolt on April 18th. The Japs were tight behind us wherever we went, but by hook or by crook we managed to shake them loose and were always a jump ahead of them. However, towns that we passed fell into their hands one after another, and though we were glad to have escaped alive, we were grieved to learn that what were once peaceful and prosperous towns had been trampled under the invader's heel. The only consolation for us after we had safely arrived in Chungking, was that the Chinese forces had counterattacked and had successfully recovered most of the towns we had passed through except Kinghua. The toughest stretch of our travel, not counting the Japanese menace, was that between Yingtian and Hungyang. For 14 days we rocked and swayed in a charcoal powered bus in which we were packed like sardines. There were in that bus 75 pieces of luggage and 25 passengers. At night we stopped off on small inns along the roadside, which were infested with bed bugs. There were engaged a "Two-dimensional War", the bed bugs crawling around like tanks and the mosquitoes swooping down like dive-bombers.

Travelling in wartime China was certainly an experience, yet in a way I was glad that I had a taste of it. It has helped to make me understand conditions in the interior much better, and appreciate the problems which our country has been facing the last five years of hardship and which she must continue to face. For me it was an eye-opener for I had continued to enjoy the modern comforts of life until I was compelled to leave Yenching.

Finally my students and I arrived in Chungking on a truck, one hot dusty summer day after covering a distance of some 5000 kilometers (or roughly, 3000 miles). We had spent four months on the road and I am glad to say that we fared none the worse for the strenuous travelling conditions. As a matter of fact, we actually trived on the hardship and we acquired among other things a deep coat of tan.....



Chen Yu Ming's Journey

My name is Chen Yu Ming, a third year premedical student... I left Peiping on the 18th of July, 1941 on the one o'clock train of the Peiping Hankow railroad to Changte, Hunan province. Then by bus I went to a small town about 100 Chinese li away from Changte where I met several Japanese soldiers and was kept in prison for eight hours. Fortunately, on account of some Chinese friends' help I got through the front lines during the night by walking about 150 Chinese li to Ling-hsian, Hunan where the Provincial Government of Hupeih is. After staying there for three days, twenty of our young students, most of them were middle school students who escaped from Peiping, walked from Tai-hang-shan (Mount Tai-hang) for eight days and nights to Lo-yang. It was indeed an adventurous trip, yet awfully precious to me. Most of our travel was during the night. We walked across the high mountains and although it was summer time, we had to put our winter clothes on. Sometimes we had our meal just with one or two pieces of dry bread under the shadow of a tree. Sometimes we slept beside cow-sheds. The most dangerous night was the night we crossed the rail-road. Although we had walked about 100 Chinese li already in the day time, yet we had to continue our way in the night. The universe was so quiet that we could hear the sound of our own breath. We walked as fast as we could. It was so strange that everyone of us seemed not a bit tired, but full of strength. The bright new moon was hung in the blue sky in the west. Well, finally we were fortunate to be able to cross the railroad without any mishap.

Unfortunate things happened one after another after that. I got malignant malaria when I got to Lo-yang a few days later. For one day and one night I was not conscious of anything. Living in a dark, small house besides a pig-sty, I lay there on my back for nearly two months. Several

By borrowing some money from one friend, I was able to come to Chengtu by way of Hsi-an and Pao-chi by bus. There was only \$15.80 left on hand when I got to Chengtu, where I even did not know one single friend or relative beforehand. By chance, I met Lestree Huang, an old friend, in the West China Union University. She introduced me to the Dean of West China Union University Medical College, and I was admitted as a guest student from Yenching University. Time flies as an arrow. A whole year has been passed. Now our university has reopened here in Chengtu so that I could happily return to my mother school. During the year in WCUU I got through by finding some self-help work in school although I still owe some money to WCUU.

This is the first time that I ever left my native province, Hopei, and I am far away and have met many difficulties in life. I am sure that I could not have these precious experiences unless our honorable war had given them to me. As our final victory is approaching, I feel that it is lucky for me to be born in this generation.

Finally my students and I arrived in Chungking on a truck, one hot dusty summer day after covering a distance of some 5000 kilometers (or roughly 3000 miles). We had been on the road for months and I am glad to say that we faced none the less the strenuous traveling conditions. As a matter of fact, we had acquired some other things...

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PART OF MISS LU HUI CHING'S JOURNEY

(Miss Lu is Acting Head of Yenching Physical Education)

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In order to start our overland trek, we had to cross the mighty Chientang River, and the river in which the famous Hangchow bore can be seen. We were quartered in a dingy inn on the Hangchow side, waiting for the coast to clear. Then in the darkness of the night, we made a dash across the river in a sanpan, risking Japanese fire on the opposite shore. Our guides knew every inch of the territory, though, and once on the other side, we began our "Long March".

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(Continued from last page)

..... Then I started to come inland on April 23rd. There I met a group of our faculty members, five other Yenching alumni and I traveled with a group of other people - thirty-six of us together. We went through various points of military and political lines. We went from Shanghai to Hangchow, the "Switzerland of China", by train. Then we went on our really perilous journey, full of hair-raising experiences.

In order to start our overland trip, we had to cross the mighty Chinghai River and the river in which the famous Kaitung Pass can be seen. We were quarantined in a dingy inn on the Hangchow side, waiting for the coast to clear. Then in the darkness of the night we made a dash across the river in a raft, riding Japanese lines on the opposite shore. Our guides knew every inch of the territory, land and once on the other side, we began our "long march".

The first few days we went traveling in horse boats, the most popular form of conveyance in that part of the country where a network of waterways exists. Later on we found that we reached the village at Kiating, which has now become the focus of the anti-Japanese struggle on the East China front. The Japanese were literally on our heels, for so common had we reached Kiating. Then the Japanese started their frantic offensive in the region in an attempt to capture all the Chinese soldiers and to destroy the danger of having American bombing of Japan. General Lockhart and his staff were in the area and he had a bad fall on April 19th. The days were tight behind us wherever we went, but by hook or by crook we managed to cross the river and were always a few days ahead of the Japanese. Some of the people fell into their hands one after another, and such persons had to have special passes. We were obliged to learn that what were once general and progressive towns had now been turned under the Japanese heel. The only consolation for us after we had safely arrived in Chungking was that the Chinese people had counterattacked and had successfully recovered most of the towns we passed through except Kiating.

The toughest stretch of our travel, not counting the Japanese period, was that between Kiating and Chungking. For 14 days we rode and swam in a crooked, narrow Dan in which we were packed like sardines. There were 12 that had 75 pieces of luggage and 25 passengers. At night we slept on the riverbank, which was in a bed with the bodies of the Japanese soldiers. The old Japanese soldiers were around the camp and the Japanese were in the area.

Traveling in winter there was certainly an experience, yet in a way I was glad that I had a taste of it. It was hard to find an adequate condition in the interior upon better and appreciate the position which our country has been taking the last few years of hardship and which she must continue to face. For me it was an eye-opener for I had continued to enjoy the modern comforts of life until I was compelled to leave Kiating.

Finally my efforts and I arrived in Chungking on a train, one hot dusty summer day after a tiring a distance of some 3000 miles (or roughly, 3000 miles). We had spent four months on the road and I am glad to say that we had not had any serious traveling conditions. As a matter of fact, we actually enjoyed a good deal of the trip among other things a good deal of the trip.

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By Mr. Lu Kuang-men

THE MARKETING OF HISHO COTTON

Account of a trial shipment made to test the possibility of cooperative marketing.

I. The first visit to Shentse and Shulu.

At the beginning of September, 1932, Professor Tayler suggested that I should go to Shentse and Shulu to make a careful study of the cotton-marketing situation in those localities, and to look into the desirability and the possibility of starting some form of cooperative marketing among the farmers. As I was unfamiliar with the local conditions in these district it was certainly necessary for me to see for some information from people who knew those places well. On September 12th I went to the Kung-Li-Hui (American Board Mission) to meet Pastor Wang of Shentse through the kind introduction of Rev. H. W. Hubbard. I was very glad to learn from Pastor Wang that not only was he in a position to give me considerable information, but that he would also like to accompany me during the tour.

I left Peiping on September 20th by the morning train and met Pastor Wang at Paoting-fu. We stopped at Ting Hsien in the afternoon, and passed the night in the Kung-Li-Hui Church. Shentse is about one hundred li away from Ting Hsien. As it was just after a heavy rain which had lasted several days the road was terribly bad, so we had to start as early as five o'clock the next morning, and even then did not arrive until 9:30 that evening.

For the first four days my time was principally spent in making investigations at Shentse. With the help of Pastor Wang and other church elders I had been able to visit a number of villages and sometimes hold meetings with the farmers at which I frequently spoke to them about the aim of my visit and the meaning and advantages of organising cotton-marketing. The few days' work of investigation at Shentse seemed to me to be very successful, and I had been able to get every information about the things I wished to know. This, I must say, would not have been possible without the help of Pastor Wang and other friends of the Shentse church.

On September 26th I hired a cart as cycling was still impossible, and accompanied by Pastor Wang I set out from Shentse to make a circular tour in the district of Shulu. For four days we visited the marketing towns of Shiao-ch'eng, Hsin-chih, Wei-pai, and Shiao-chang, and also the villages of Ho-chuan, Homoching, Fan-chai-chuang, and Ma-lu. In all these market-towns except Shiao-chang, we were able to get the help of friends or acquaintances to introduce us to the Cotton Inns and Ginneries, and make all necessary enquiries. But it was only in the villages of Ma-lu and Fan-chia-chuang that I was able to gather groups of farmers and speak to them about the organisation of cotton-marketing associations.

On October 1st Professor Tayler came to Shentse with a card from Dr. New of the China International Famine Relief Commission, which proved very helpful, and stayed there for four days. We again visited the few villages where the farmers were deeply inspired and ready to make a start in this coöperative marketing movement. Definite plans were made with the farmers for a practical organisation of marketing societies, and in the village of Li-yuan a carefully designed constitution was worked out. We left Shentse on October 5th, Professor Tayler proceeding to Shansi, while I came back to Peiping. Thus concluded our first visit to Shentse and Shulu.

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It is generally known that China, after the United States and India, is the next largest cotton producing country in the world. The three chief cotton growing districts in China are the Huang Ho valley which includes the provinces of Shensi, Shansu, Honan, Shantung, and Hopei; the Yangtse Valley, which includes Hupeh, Kiangsi, Anhui, Kiangsu, and Chekiang; and the Province of Yunnan. It is estimated that the Huang Ho Valley produces 50% and the Yangtse Valley 42% of the total cotton crop in China. Hopei is one of the largest cotton producing provinces in China second only to Kiangsu in point of quantity, while as regards yield per mou Hopei is said to rank first.

In former days cotton produced in Hopei was mainly for home consumption. When the harvesting season was over and there was little farm work to be done the women folk of the country families spent much of their time in spinning threads and weaving cloth for family use. Only surplus products, if any, were sold to merchants, who shipped it to other localities for profit. But the situation has gradually changed during the last thirty years. The tremendous development of the cotton industry abroad has led foreign manufacturers to seek raw materials on the Chinese market, and in response to their demand Hopei for one has begun to extend cotton cultivation and export cotton.

The cotton area in Hopei may be divided into three districts, namely, the Hsi-ho district, the Yu-ho district, and the Tung-pei-ho district. There are two reasons for making this division. First, each district produces cotton of some special type; and secondly, the rivers in each district usually form the main trade route. Shentse and Shulu are well within the area of the Hsi-ho district. Cotton grown in this district is characterised by its whiteness, stiffness or elasticity, thickness, and short staple. The shortness of the Hsi-ho staple, averaging little more than half an inch in length, makes it unsuitable for spinning fine yarn. In Tientsin cotton mills Hsi-ho cotton is used only for spinning yarn of ten counts by mixing it with other larger staple varieties. It is greatly in demand by Japanese for mixing with wool to make hats, blankets, for making explosives, and for various purposes such as padding or wadding.

Most of my time during the two weeks' stay at Shentse and

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Shulu was spent in making enquiries about the organisation of the district markets, and the cost of marketing cotton through the usual channels. According to the information I was able to gather, the organisation of the cotton market is by no means a simple thing. There are two primary specialised cotton markets in Shentse and three in Shulu. The number of local markets in these two districts is very difficult to estimate. Out of the less than two hundred villages in Shentse it is thought that there are nearly fifty villages having their own markets. All I can say about the difference between a primary and a local market is that the former comprises Cotton Inns with packing presses and sometimes agents of manufacturers' companies while the latter is only a buying and selling concern between small producers and local dealers (or ginneries) and deals in all kinds of produce. As a rule the small cotton producers sell their produce at the local markets. Most of the local buyers are ginneries, men who possess ginning machines. Their business is two-fold: first to do ginning work for farmers and dealers; and second, to buy seed cotton, gin it and sell it for profit. There are also a number of local dealers who buy and sell cotton on their own account. They travel from one market to another, buying cotton at cheaper prices, and selling it for profit. Their activity has the effect of bringing cotton prices at different markets to a more or less uniform level.

A three per cent commission must be paid when seed cotton is sold to the brokers who are the representatives of the Cotton Inns. The commission is said to be paid by the buyers, but in fact it naturally shifts to the cotton producers. Farmers with comparatively large cotton fields are in a position to haul their produce with their own carts to the larger or primary markets, and sometimes they possess ginning machines and can sell lint directly to the Cotton Inns. In that case the commission and profit paid to the brokers and the local dealers can all be saved.

The business activities of the Cotton Inns differ in different markets. Most of the Cotton Inns at Chiu-ch'eng act only as intermediaries between the sellers and the buyers. They do not ship cotton to Tientsin for sale at all. They only buy it from the farmers and sell it to their customers, and also make arrangements for them in baling and shipping. Their Inns serve as convenient lodging places for farmers and dealers and also provide temporary storage for their commodities. In Shentse the Cotton Inns buy cotton only for themselves and ship later to the terminal market for sale. The Cotton Inn also acts as the collector of the broker's tax. The tax is generally first paid in a lump sum by the manager or licensee to the local government tax collector. The manager of the Cotton Inn thus becomes the licensed broker. He is not only the intermediary in the selling-and-buying activities, but also the official weigher inspecting the weighing of cotton when any transaction is concluded through him. In some markets such as Chiao-cheng and Hsin-chih the Cotton Inns organize themselves into unions. The unions even have the power to interfere in any transaction conducted without their presence.

I have just said that in Shentse when seed cotton is sold, a three per cent commission is paid to the broker, and when lint is sold the commission is one per cent of its price. The rate of

commission is lower in Shulu due, perhaps, to the large volume of its business. It is impossible to know how much of the commission paid to the brokers goes as taxes to the district government.

The Cotton Inn is also the money lender in these districts. As there is no banking organisation of any kind the majority of the small independent farmers depend on the Cotton Inns to finance their cultivation. The rate of interest in the country is very high, but the Cotton Inn lends money to the cotton producing farmers at low interest and sometimes at no interest at all, with the understanding that the whole quantity of cotton produced by the farmers must be sold to the Cotton Inn at comparatively low prices. The manager of the Cotton Inn knows the conditions of the farmers very well. He lends money to them at a nominal 30% (the legal limit), but as he deducts \$10 in the hundred, giving only \$90 for the \$100 borrowed, and since the loans usually run from Spring to Harvest, the rate may actually exceed 50%. The amount so loaned does not exceed 50% of the value of their whole produce. All this combines to make the place of the Cotton Inns in the district markets a very important but very unsatisfactory one.

Now a few words about picking, ginning, carding and packing of cotton in the districts which composed the principal area of my study during the first visit.

The season this year has been a wet one and in consequence the ravages of the pink boll worm have been unusually heavy, especially in Li Yuan. We had to take measures to eliminate the worm and the broken seed before ginning. The trouble was not so serious in Malu where the soil is dryer. There the cotton was of definitely superior quality. It is clear that there are many local strains which should be studied carefully.

Picking. Picking was generally started this year in Shulu and Shentse at the beginning of September. When I arrived at Shentse about September 20th the markets were filled up with cotton of the first and second picking. The price was low, generally from \$14 to \$15 per hundred catties (20 liang or ounces, one catty) of cotton, as cotton of the first two pickings is of poorer quality. The third and the fourth pickings usually give the best cotton. It was just after the third and the fourth pickings when I arrived at Shentse the second time, and the price had risen to \$16 or \$17 per hundred catties, the price in Tientsin during this period being unchanged.

The work of picking is done by women and children. In the middle of the harvesting season when the flower is in full bloom, one picker collects about 30 catties of cotton at Shentse and 20 catties in Shulu. In Shentse one catty is equal to 20 liang (about 1.25 regular catties) while in Shulu one catty is equal to 25 liang (about 1.6 regular catties). The wage is regulated by the number of catties picked. Three or four coppers is generally paid for each catty. The best picker can get 90 or more coppers per day (say 22.5 cents).

Cotton collected after the killing frost is short in staple and slightly red in colour. This red cotton is sold locally at a cheap price and is used in spinning a kind of cloth called Tse-hua-pu, which is the most common stuff for making clothes among farmers in these districts.

Ginning. In Shen-tse the average yield of seed cotton is about one hundred catties (20 liang to the catty) per mow of land. The best land gives about 150 catties. The crops this year were bad, and the average yield this year came down to about 80-90 catties of seed cotton; 40-45 catties (18 liang to the catty) of lint can be ginned. In the neighbourhood of Fan-Chia-chuang and Ma-lu in Shulu, the average yield of seed cotton this year was 100-150 catties (25 liang to the catty) per mow, and one hundred catties of seed cotton on the average give fifty catties (18 liang to the catty) of lint.

In Shen-tse ginning machines are mostly in the hands of village ginners who buy seed cotton from the farmers and later sell lint to the Cotton Inns. In Shulu, especially Chiu-cheng, the largest cotton market in the two counties, the Cotton Inns (a) possess quite a number of ginns and gin the cotton for the farmers, and (b) confine their other activities to brokering; while in Shen-tse and some of the Shulu markets the Cotton Inns have no gins, but on the other hand act as dealers and forward cotton to Tientsin on their own account. In this case the ginning is done in the villages by the richer and more enterprising farmers.

Most of the ginning machines bought four or five years ago are of Japanese origin. Within the field of my investigation, nearly 80% of the machines in use in Shulu are Japanese made, but were generally bought a few years ago. All the new machines are either made locally (for example, in Chiu-cheng) or in Tientsin by Chinese workmen. The Japanese made machine costs about \$35, while the home made is much cheaper, about \$10 less than the price of the Japanese (\$20-\$25).

It is very difficult to know how long a machine will last. All I could gather from the farmers or the ginners is that the machine is liable to need repair; at least one or two toothed cylinders have to be changed each year, each costing about \$3.00. Sometimes the iron axle costing about fifty cents has also to be changed once every year. After making careful enquiries about the matter I gather that each year \$5.00 must be spent for repair expenses.

The wage for ginning is one dollar for 100 catties of lint (20 liang to the catty). On the average 50-60 catties of lint can be ginned out in a day, and the working hours are as long as ten (time for food and rest not counted). The gins used are treadle machines

and ginning is hard work, the workers sweating throughout the working hours. It seems to me to be work hardly possible for human beings to bear. Only in Hsin-chih I saw a big ginning factory where they had altogether twenty machines worked by steam power. The machine is much larger and can gin 250 catties of lint per twenty-four hours. Woman labour is used in this factory. The machines were bought in Tientsin two years ago, costing about \$4,000.

Carding. Only seed cotton of inferior quality is carded. The carding instruments generally in use are of the oldest style. Only recently quite a few carding machines of the modern style have been introduced. They are made or put together in Chiu-cheng, Shanxi county, the parts mostly coming from Tientsin. There are two kinds of modern style carding machines, one with iron-wire clothing made at home; the other with steel clothing bought from abroad. The former costs about \$30, while the latter costs about \$70. The clothing must be changed every year, each kind costing about \$50. Fifty catties (16 liang per catty) of lint can be opened per day. The price for carded cotton is one dollar for a little more than two catties (20 liang to the catty).

Packing. The packing presses are owned by the Cotton Inns. In Shen-tse there are about nine presses; in Chiu-cheng, twenty; Hsin-chih, twelve; Wei-pai, six; and four in Fan-chia-chuang. The presses in use are much the same style, and are bought mostly from Tientsin. The value of each is about \$700. The press is worked on the average by ten men, but in Fan-chia-chuang I saw a small press worked by four men. The cost of such a small press is just over one hundred dollars.

A hundred bales of cotton can be packed per day with the large presses. The packing for one bale of cotton takes from five to six minutes. The small press can only pack thirty bales a day. The cost of packing usually comprises three items: the wage, the charge for using the press, and the cost of the rope and sacking for covering. In packing one bale of cotton the workers get fifteen cents (sometimes even less than this), and the Cotton Inns get about the same sum of money for the use of their presses. The covering materials, including sacking and ropes, cost about ninety cents. Sometimes the Cotton Inns use ropes mixed with clay instead of the clean ropes to make the packing cheaper, but the result is that it adds more weight to the bale, and extra expense is unavoidable as the transit duty is charged according to the gross weight of the cargo. The iron bands in the press, if carefully handled, can be used for packing 3,000 bales of cotton. A new one costing about \$20 has to be substituted when the old one has been used for packing more than that number of bales.

The mischievous practice (known also in India\*) of throwing seeds and water in the lint before packing, has been common in the gineries and Cotton Inns. This not only adds an extra expense for

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\*c.f. India - R. S. Peake.

taxation, but also makes the cotton so very unclean that the cotton exporters or manufacturers in Tientsin have to spend time and money to sort it before it is carded or packed for export. As a result of this it is natural that the price of cotton has decreased to a very low level in recent years. When the price of cotton in Tientsin is low it is the farmers who suffer the most, as the Cotton Inns and ginneries always buy cotton at a price profitable to themselves.

From such a report as I have just written one can clearly see to what extent the small cotton producing farmers suffer from the domination and the misdoings of the middlemen in the district markets. It is but too clear that not only is there the need, but there is also the necessity for the farmers to market their cotton co-operatively. The establishment of marketing societies under conditions such as this is certainly desirable. The only question to be tackled is whether the farmers in the villages are ready and have the vision and ability to co-operate.

Now, the farmers in the villages west of Shentse city have already had practical experience in the organisation of co-operative societies. There are quite a number of credit societies already organised among them under the direction of the China International Famine Relief Commission. Quite a few leading farmers are well trained and seem to be very quick in understanding the meaning of any new movement. I felt satisfied with the situation and thought that even to make a small-scale start would be worth while. I wrote to Professor Tayler towards the end of September and he came immediately. We spent about three days together visiting quite a few villages where the farmers were very much interested. Professor Tayler had already arrived at some understanding with one member of the Famine Relief Commission that if the opportunity in Shentse and Shulu presented itself the Commission would be ready to assist us in making a small-scale experiment this year. October 5th I left Shentse, and came back to Peiping to inform the Commission's staff of the favourable conditions in Shentse and Shulu for making a practical start in the establishment of co-operative cotton marketing societies.

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II. The actual handling and shipment  
at Shentse and Shulu, and the selling of the  
Cotton in Tientsin.

As soon as I arrived in Peiping on October 6th I went to the Famine Relief Commission to meet Dr. New, head of the Department of Rural Improvement. I told him of the situation at Shentse and Shulu and he was very much interested. But he told me he had just resigned from the Department and was about to leave for Suiyuan, and he asked me to come again the next day to talk the matter over with Mr. Yu, the new head of the Department of Rural Improvement. I met Mr. Yu the next morning. He was interested in our endeavours, but he said that for the moment the Commission was certainly not in a position

to do anything along this line. I was greatly disappointed, and wired to Professor Tayler asking him to come back to Peiping immediately. We had the belief that if the Commission could lead the farmers in these regions to make a start along this line, they would have every reason to be successful as the farmers have confidence in the Commission, and seemed to be prepared to follow whatever plan the Commission might suggest to them. Also a certain sum of money is needed to finance farmers in a co-operative marketing experiment, and we thought it would be more convenient and easier for the Commission to lend money to the co-operative farmers on short terms. But Mr. Yu<sup>1</sup> though as willing as we were to do something, thought that everything was unprepared, and it was certainly undesirable that the Commission should start any new movement carelessly.

Professor Tayler came back on October 12th. He again consulted with Dr. Djang, Dr. New, and Mr. Yu of the Commission, and the result was satisfactory. The Commission was not in a position to be responsible for this experiment, but would like to give us help if we were ready to make a start. Arrangement were made between Dr. Djang, Professor Tayler, and a thousand dollars were advanced for the financing of the shipment. On October 12th Dr. New of the Commission went with me to Shentse. He stayed at the village of Li-yuan for two nights and met a group of the leading farmers. He gave them a lecture on the success and failure of marketing societies, and also told them the ways of sorting cotton. His lecture gave the farmers much encouragement. He left Shentse on the 20th, and the whole matter was then left to me.

Although things during the last few weeks had been talked over very thoroughly, nothing had been done yet. The leading farmers met again on October 21st, and discussed the matter substantially and fixed up something definitely. They decided to prepare altogether 150 bales of cotton to be ready for packing before November 9th, and the cargo boat to leave for Tientsin on November 10th. There were altogether more than thirty farmers in more than ten villages taking part in this co-operative marketing experiment. Most of them were without ginning machines. Some of the farmers were busy for the first few days in getting ginning machines and hiring the expert ginners to start working. Others were making arrangements with the village ginners. The farmers were having much trouble with the use of these ginning machines. During the first few days, the machines did not work well, and every day only twenty to thirty cattles of lint were ginned. It was only after five or six days that the machines began to work efficiently.

Farmers who used the machines of the village ginners to gin their cotton had to pay an extra fifty cents besides the ordinary wage charge. As we met so many troubles with the ginning machines we found the time was too short for us to prepare 150 bales of cotton, and then decided again on October 24th to ship only 100 bales to Tientsin. It was not possible for us to postpone the date of shipping as the river would be frozen toward the end of November.

I had very difficult times with the farmers towards the end of October. Although most of the leading farmers were doing their best to sort their cotton and making the experiment a success, the majority of the farmers seemed to be very slow in getting a real understanding of the meaning of co-operative marketing. They changed their minds very often. To-day Farmer A. thought he would like to prepare altogether five bales of cotton for the society, to-morrow after a talk with Farmer B. he had his mind seriously changed and only wished to prepare one bale. It is impossible to give reasons or explanations why some of the farmers should be so very suspicious. Some of the farmers were accustomed to play the old game of throwing water and seed into the lint. In order to avoid all actions of dishonesty which tend to weaken the credit of the co-operative societies I had to visit these villages every day and supervise the work of the farmers. These villages covered nearly the whole western section of Shentse-Hsien, so I had to travel at least 60-70 li per day. I rode a bicycle throughout the time, but the roads were sandy and made cycling very difficult. As a result of my incessant calling most of the farmers, I must say, did the work excellently well. They not only took care themselves not to throw water and seed into the cotton, but also carefully sorted their cotton before and after ginning.

On October 26th I also went to Ma-lu village of Shulu, where there was a group of farmers who wished to organize among themselves a co-operative society, and wanted to make a start in marketing part of their cotton co-operatively. I spent one whole day with them and they decided to prepare twenty bales of cotton of the best quality and ship it to Tientsin together with that of the Shentse Co-operatives. Later the Ma-lu farmers met the same kind of trouble as the Li-yuan farmers in the use of ginning machines. They then decided to ship ten bales of cotton instead of twenty.

Packing was done at Shentse on November 10th. It was not a market day and the arrival of so many carts of cotton startled most of the Cotton Inn brokers. They came over many times to enquire about the matter, but no trouble of any kind happened. We first divided our cotton into three grades according to its cleanness, the length of its staple, and its quality, and later packed these grades separately. We used the press belonging to a cotton Inn in the town. The work of packing began early in the morning and was only finished by midnight. The Li-yuan farmers prepared altogether for 80 bales, but after packing we got 92 bales. As there was no moisture in our cotton it was elastic and was not easily pressed, and the result was that the average weight of each bale was just about 135 catties, 20 catties less than the weight of the ordinary Cotton Inn bale. Even so the men working the press found it a difficult task to compress the cotton and had to be given extra pay to compensate them for their unusual exertions - a significant comment on the state of the cotton as usually baled. The ten bales of cotton prepared by Ma-lu farmers came out after packing to be twelve, so altogether we had 104 bales of cotton ready to ship to Tientsin.

In Shentse there is no transportation company in the real

0057

sense at all. There are some store houses which render service in shipping cotton from the district markets to the terminal point; but they only take care of the insurance against theft and other trifling damages, they will not insure against fire. If you entrust your cargo to them an extra charge of about forty to fifty cents per bale must be paid. Many Cotton Inns in Shentse, provided they have a storehouse for themselves, generally make arrangements with local boat owners to ship their cotton to Tientsin without any insurance at all. If the boat owner is an honest man and is trustworthy, there is no fear of even small damage. We then took the risk of entrusting our cargo to an honest boatman. The charge per bale was ninety cents. We knew that a Bank had a branch office in Hsin-chia-chuang and also a special department to take care of insurance against fire on the cargo from point of shipment to place of delivery, but as arrangement must be made in Tientsin face to face with the chief manager we certainly had not the time to wait until something was arranged with him.

The river is just two li (two-thirds of a mile) away from Shentse, and the farmers removed their cargo to the boat on November 11th with their own carts. They made arrangements with the boat-owner that the boat should leave Shentse not later than November 13th. Three farmers were to accompany the cargo down to Tientsin. I had thought of coming to Tientsin with them, but the letters from the bank and from an export company asking me to come to Tientsin before the arrival of the cargo to make definite arrangements with them, made my original plan of travelling to Tientsin with the cotton impossible. Later it became clear that it was absolutely necessary for me to go to Tientsin a little earlier as there were so many things in regard to the Tientsin market which must be carefully studied before business was practicable.

I left Shentse on November 11th, and arrived in Tientsin on the 13th. My time during the following few days in Tientsin was spent in calling on quite a number of people who were in a position to furnish me with all kinds of information as to the real situation of the cotton market in Tientsin.

The organization of the Tientsin cotton market is really very complicated. On the sellers' side there are Dealers, agents of Cotton Inns, and cotton houses; while on the buyers' side there are exporting companies, cotton mills, and retailers. The auxiliary agencies consist of brokers, warehousemen, the Testing house, and custom attendants.

The most important sellers in the Tientsin cotton market are the dealers and agents of Cotton Inns of different district markets. They come to Tientsin during the marketing season and live and transact their business in the Cotton Houses. The Cotton Houses do business for the dealers and agents in very much the same way as the district Cotton Inns. They furnish rooms for their customers to live in, without charging anything at all. Each customer only needs to pay 40 cents per day for food. The chief business of the Cotton House is to sell cotton for its customers

on commission, which is usually one percent of the price of the cargo. In fact, the dealers and agents in Tientsin do nothing themselves; they entrust the Cotton House to do everything for them, such as the payment of transit duty and the testing charges, the unloading, the warehousing and so on.

As soon as the cargo reaches Tientsin from an inland district it has to pay a transit duty of 25 cents per picul at Ta-Hung-Chiao. The paying of transit duties involves quite a complicated process, which is usually done by a group of customs officers and attendants. The customs' officers being familiar with the service can save a lot of trouble and time for the cotton dealers. The commission charged by these men is one and a half cents per bale of cotton.

After the payment of transit duties, the cargo moves down to the International Bridge where stands the Cotton Testing House. In the busy days during the markets season there are hundreds of boats loaded with cotton bales lying in the river. Sometimes boats have to wait there for from ten to twenty days before the cargo is at last unloaded and displayed before the Testing House agents. The Tientsin Cotton Testing House was established in the year 1912 through the co-operation of Chinese and foreign merchants' associations, and has since become an official institution under the Ministry for Industries of the National Government. The main purpose of its establishment is to prevent all kinds of dishonest practices on the part of the merchants (such as throwing water on the cotton to increase its weight) and to improve the standards of quality and honesty in the exporting trade. All cotton that appears on the Tientsin market is subject to examination by the Testing House. Cotton found to contain not more than 12% of water is declared fit for the trade, while with more than that percentage of water it is barred from entering the market. It is very difficult to find out why the standard percentage of water contained in the cotton should be fixed at 12%, as ordinary cotton without any adulteration of water at all contains only eight to nine percent of water, except on wet days. The Testing House gives the cotton dealers a safety margin of about three per cent for them to adulterate the cotton with water. Also, the carelessness on the part of the Testing House in fixing the standard percentage of water on an unscientific basis certainly gives the testing officers a chance to practice dishonesty. Out of a hundred bales of cotton, only six bales are selected for testing. And the charge for each bale of cotton whether tested or not is three cents. A certificate is granted after the cotton passes through the Testing House.

It is then to be stored in the warehouse. Some of the big Cotton Houses have their own warehouses, while others use the godowns of the Bank to store the cotton for their customers. The charge for storing cotton in the warehouses, including insurance, is 4.4 cents per bale per week. In selling cotton for its customers, the Cotton House employs a number of runners whose duty

is to find out the market conditions and solicit business on behalf of the customers. Usually one fourth of the one per cent commission paid by the customers to the Cotton House goes to the runners.

Unloading and removing of cargo are done by Chiao-hang which are very well organised under different chiefs in different sections of Tientsin City. They have close connection with the Cotton Houses and the warehouses and charges are fixed between them in definite scales.

After getting to know more clearly the real situation of the cotton market in Tientsin I thought it would be wise and even more economical to entrust the warehouse with seeing our cargo through some of these proceedings in Tientsin. I consulted with the Bank and as they were willing to give encouragement to our present endeavours they asked the officers of their warehouse to take care of our small cargo throughout the proceedings, as an experiment, though the warehouse of the Bank had never done business of this kind previously.

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Our cargo arrived at Tientsin on November 21st in the afternoon. Usually, a boat going from Shentse to Tientsin takes only four or five days. Our boat had some delays on the way due to a strong wind. The river up from Ho-chien to Shentse, about 70 miles, is very shallow. Only boats with light cargo can manage to navigate it. It has for long been customary for the boat-owners to ship cargo in small boats to Ho-chien, and then transfer the cargo into larger boats sailing to Tientsin. The boat owners have to pay quite a number of private taxes on the way from Shentse to Ho-chien. As the Hu-tao-ho, one of the worst rivers in China, changes its bed very often during the rainy season of the year, it sometimes passes through a farmer's field, and the farmer, to make up his losses, puts an iron chain across the waterway and will not allow any boat to pass over his land without paying a certain sum as tax. The taxes are generally paid by the boat-owners; the possessors of the cargo have nothing to do with this.

As soon as the arrival of the boat was known I communicated with the warehouse of the Bank. They asked the custom's officer to be on the spot to pay the transit duties for us. The usual proceeding in paying the transit duty is that the owner of the cargo must furnish the customs with an information bill on which the gross weights of the cotton bales are written down clearly in detail, together with the number of bales and the total weight marked below. The custom's officer then forwards this bill to the collectors of the taxation office, and very often the tax is paid according to the weight written down on this bill without further examination. Now, the farmers were asked to supply the custom's officers with such a bill, and they had prepared one for their own use, knowing nothing about the payment of taxes. On the request of the custom's officer they immediately handed their bill to him. Later, a great mistake

was found in the bill. It was in the afternoon of November 22nd when the bill was examined by the collector of taxes. The weight of each single bale was written down very clearly, and the total weight was marked below. But the total weight was that of the Li-yuan Co-operatives, not including the twelve bales from Ma-lu. The farmers were then accused of acting dishonestly and were subject to a fine of ten times the ordinary rate of taxation. As soon as I heard this unwelcome news I went to Ta-hung-chiao to meet the head man of the branch taxation office. He received me kindly, and after I had explained the matter to him he promised to fine only five times the ordinary rate. I thought that was unfair and impossible. He then asked me to go over to their central office as he had no right to decide anything more than that. I went to their central office the next morning, and explained the matter again to the responsible head. He seemed to understand the whole matter quite well, and gave an order immediately to their branch office at Ta-hung-chiao to let the boat pass, and the cargo be taxed according to the usual rate.

The cargo then moved down to the International Bridge on November 23rd. It waited there altogether for three days, and was at last unloaded on the 26th (Saturday) in the afternoon. Sunday was holiday in the Testing House. On the afternoon of the 28th the Testing House men came. They opened altogether six bales of our cargo and took from each a handful of cotton for testing purposes. The result of the testing was made known on the 30th, and our cargo was then moved to the warehouse of the Bank.

As I knew the farmers at Shentse needed the money and since I was not quite sure whether the cargo could be sold immediately, it would be wise, I thought, for me, using the warehouse receipt as security, to borrow some money from the Bank for the farmers. The farmers agreed with my suggestion. We borrowed \$2,600 from the Bank and sent the money immediately to the farmers at Shentse and Shulu.

Now, a few words about the selling of our cotton. Ever since my second visit to Shentse, Professor Taylor and I had kept up a correspondence with the export company in Tientsin. We knew from them of the difficulties that every cotton manufacturer in Tientsin has to face in buying cotton through the usual channels. The cotton is generally mixed with leaves, a certain percentage of seeds, and cotton of inferior quality. Cotton exported to western countries must be carefully sorted to make it clean before it is re-packed in the heavier bales used for export. In doing this troublesome work of sorting the companies have to employ three women's labour for one bale of cotton, and a big sorting room built especially for the purpose. Usually, three or four catties are rejected from a picul of cotton, though with the best quality it may be only 2%. Also cotton bought from the ordinary dealers contains at least four or five per cent of extra moisture artificially thrown in. When the cotton bales are opened in Tientsin for re-

packing the moisture cannot be retained, and again this means a considerable loss to the buyers. Our export friends were of the opinion that they would certainly be glad to give us a better price if we could do the sorting work ourselves. We decided to do this, and did it excellently well. Also, the throwing in of water was strictly prohibited in the agreements made by the co-operating farmers.

When I left Shentse I had in mind the hope that the exporters would give us a very good price. I went to one company on December 2nd, asking them to send a man to the warehouse to sample the three grades of our cotton. They were sampled and inspected by the managers, but the prices named by them were very disappointing. For our first grade they offered only 24.2 taels, only 0.2 taels more than the market price; for our second grade they offered the market price, and for the third grade a price 0.2 taels less than the market price, that was 23.8 taels. Though I spent quite a long time with them talking about the price no better result was reached.

Fortunately, when Mr. Taylor was here a few weeks before, he had introduced me to another company, who usually collect cotton of better grade. When the samples of our cotton were shown to the chief manager a few days later he promised to give a certain percentage more than the market price. I went to meet him in the afternoon of the same day. Without even sending a man to sample our cotton he preferred to talk with me about the price according to the samples I had shown to him. When he knew the small number of bales we had for sale he said he was unable to give me different prices for these three grades of cotton, and would like to give one price for all. The price he offered was 24.5 taels per picul. I felt satisfied with this quotation as I saw the price level of cotton in the market had a tendency to fall. If we decided to wait we might not be able to get such a price. (Two days later the price of cotton actually fell, and a week later the market price was as low as 23.2 taels.) But I wished to leave the final decision to the farmers. I consulted with them, and they hesitated and were very undecided. At last they asked me to make the final decision, and I told them that I preferred to sell the cotton at this price, and believed it could not be sold at a better price, at least in the near future. I communicated our final decision to the company, and the cotton was transferred to the purchasers for weighing on December 3rd.

According to the warehouse regulations, cargo is not allowed to leave the warehouse until any loans made on the security of the cargo have been paid back. For the sake of making a co-operative movement of this kind a success the Bank treated ours as an exceptional case, and allowed us to remove our cargo first, and repay the loan later.

The weighing of cargo has always been a mysterious process in the business world. A weighing expert is necessarily employed in

every company. He can always make the sellers suffer at least a little loss for the benefit of his master. It is but natural that we should meet the same fate. The average loss per bale was 1.6 catties, of which accurate details were recorded.

We sold only 81 bales to this firm, weighing 11,579 catties, excluding the weight of packing materials, which as a rule becomes the buyer's property. We got altogether 2,836.85 taels, which changed at a rate of 0.674, giving us \$4,208.98 local currency. The money was sent back to the farmers through the agents of big shops at Shentse and Shulu, in Tientsin. As these agents were very good friends of the farmers, the charge for sending the money was not stated, and must be at a very low rate.

The total cost of marketing for each bale of cotton came to \$3.76, and for a picul of cotton to \$2.78. The price we got in Tientsin was \$36.35 per picul. Minus the total expenses per picul the farmers made \$35.57 net, which is three dollars more than the Shentse local price which at the time of my leaving was just a little over \$30. It is not too bad for the farmers to get a nine or ten per cent profit at the first experiment of marketing their cotton co-operatively. Detailed calculations of marketing costs are shown in the appendix.

The remaining sixteen bales of cotton of poorer quality rejected by the exporters were not sold when I left Tientsin on December 8th, but I entrusted it to a friend of mine who is holding it to sell as advantageously as possible.

Yenching.  
December, 1933.

APPENDIX.

Marketing Costs in Detail.

No. of bales.	Particulars	Total Cost	Cost per bale.
104	Packing materials	\$124.80	\$ 1.20
104	Boat transportation	93.60	.90
94	Travelling expenses	25.00	.27
104	Testing House	3.78	.036
104	Cotton Trade Association (Min Hua Yung Hui)	3.12	.03
104	Insurance fee at Testing House	4.66	.045
104	Removing of cargo to warehouse	13.52	.13
104	Warehouse charge for passing through Testing House	2.70	.026
104	Transit duty (25% per picul) (Municipal "Yu Shui")	35.13	.35 (140 catties)
104	Commission to the custom's attendant	1.56	.015
88	Removal of cargo to the company	7.04	.08
88	Interest for loan	4.33	.05
88	Loss in weighing	52.34	.59

Total Cost per bale (average 135 catties) \$3.761  
 Total cost per picul ... .. 2.78

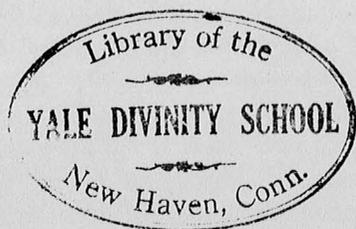
Price received per picul (in dollars) 36.35  
 Net return to the farmers per picul (dollars) 33.57

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# Peking University

Occasional paper No. 4.

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For Private Circulation.

**Supplementary Report to the Trustees of  
Peking University Jan. 28, 1910.**

Dear Brethern-

The accompanying Estimate for the needs of the University for the next five years has been approved by the Finance Committee of the North China Mission in accordance with the instruction of the circular letter from the Board of Foreign Mission. It was also considered by the recent meeting of the Board of Managers of the University and received their unanimous approval. It is now referred to the Trustees with the earnest hope that it may not only receive their approval but that they will use their influence to secure the approval of the Board of Foreign Missions, and subsequently of the General Missionary Committee, and take what further action may seem wise to enlist friends to contribute to this urgently needed endowment.

Never has the Methodist Church had such an opportunity to influence the Christian education of a great nation as is now offered by making the Peking University all that is implied in a great University. Never before have the conditions been ripe for such a movement on so large a scale. Here is the greatest non-Christian nation in the world just emerging from the long slumber of past millenniums, and grasping at every project that seems to promise help in their upward struggle. Many of the most enlightened and progressive officials openly declare that THE ONE THING that will bring their nation to the front rank among the great powers is CHRISTIANITY. There can be no question, in this country at least, that Christian education is second only to the preaching of the Gospel among the agencies to accomplish this glorious result. It is equally

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true that pacachers to be effective in this land of scholars must be educated men, and educated in our own schools. Hence our schools should be the best in the land. There are many men of wide experience who know thoroughly the peculiar conditions here, and the place education has always occupied in the estimation of the Chinese, who believe that education stands, at least, on a par with the more purely evangelistic efforts to make China a Christian nation.

The Universities of Chicago, Harvard, and Oxford and Cambridge have recently sent out representatives to study the educational situation in China. Without exception they were impressed with the superior advantages of Peking over any other place in the empire to establish a great University. It is an open secret that one or other would have selected this city for the educational institution they had in mind to found in China but for the fact that the Peking University ought to have the opportunity to build on the foundations already laid without the embarrassment of competition. Let us accept in good faith the silent concession that has been given us to make this the most influential institution in this great land, not sectarian, but Christian of the highest type. Peking exerts a vastly more powerful influence throughout the entire empire than any other city, and the Peking University is conceded to have the most favorable site in this great capital, NOW is our opportunity.

We have a fine campus of twenty acres, with three substantial buildings. All who have seen our plant say we have a magnificent beginning. But we must recognize the fact that it is only a beginning. It remains for us to carry to a complete success what past labor has made possible, and present favorable conditions make imperative.

The first requisite to make it possible to carry out the

plan to make this a real University, in the full meaning of that term, is more land. The estimate for this purpose calls for \$150,000. The land we wish to purchase lies to the east of and adjoining the present campus, and between it and the city wall. A part of this plot is covered with poor Chinese houses, though there are several lots upon which fairly good buildings have been erected. The possession of this land would just about double our present campus, or a little more. It is very important that this land should be secured at the earliest possible moment. Property in this region has more than doubled in value within the past ten years, and the prices are sure to advance higher in the near future.

The New Parliament Buildings are to be erected on the site of the old examination halls only about two blocks north of this proposed extension of our campus. The finest buildings of the University will stand directly in front of the most important Government buildings in the empire. The University buildings would thus be a constant reminder of the practical benevolence of Christianity to the legislators as they assemble from year to year to make laws for the nation. Here, in plain view, would be an educational institution founded by Christian people to prepare young Chinese for positions of highest usefulness in building up a strong nation. The contract for the erection of these Government buildings has already been given, and work will begin in the spring. It is interesting to note that one of the two contractors who are to put up these buildings was the Principal of our Industrial Department when that was maintained a few years ago; and the other was one of the pupils. This fact was commented on by Prince Pu Lun when he assigned the contract. The erection of the Parliament buildings will enhance the value of property in this region, and we should be placed in a position to

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negotiate for the land we need, and must have, immediately.

**BUILDINGS.** The necessity for more buildings is so apparent that little argument is needed. Pilcher Hall, and the dormitories already on the campus, will accommodate the Preparatory Department for a good many years, but we have no buildings for the College of Liberal Arts, Theology, the Sciences, and Laboratories. Of course it is intended to erect these only as there is an actual demand for them, but several of those mentioned in the estimate are already needed for our rapidly expending work. The buildings alone, without the necessary equipment would not enable us to do efficient work. The estimate for this is a very moderate one, and is only expected to give us a practical outfit. Almost the first inquiry made by either Chinese or Foreign visitors is in reference to the amount of our apparatus and outfit for teaching and laboratory work.

**PROFESSORSHIPS.** The present large number of students—nearly six hundred—and the prospect of a very large increase soon as we have dormitory accommodation demands a much larger staff of teachers than it has been possible hitherto to secure. We employ a dozen of our own alumni, and they are very efficient teachers, yet we believe it is necessary in order to have the best results that a certain number of subjects should be taught by Foreigners. This is specially true of Western Sciences and English. The reputation of the Peking University is second to none in the empire for the character of the work it has done. Our growth and influence as an educational institution will be seriously handicapped unless our force is large enough to enable us to keep up a high grade of work. We cannot ask the the Board of Foreign Missions to support many more teachers than are now employed. It is therefore very plain that the only way to secure the requisite number of teachers and maintain our reputation for high-grade work

is by means of endowment.

We have estimated for an additional endowment of \$300,000 in order to relieve the Board of Foreign Missions of the amount now annually appropriated toward the support of the University. In that case the present appropriation could be devoted to the other demands of the field. At the same time it would help make the University a more efficient agent in building up a strong self-supporting church in China.

We therefore hope and urge that the Trustees will realize the immense importance of the present opportunity and use their best efforts to make the Peking University a great factor in the uplift of four hundred millions of the human race.

We believe that we can then with the help of our friends raise the endowment without in any way interfering with the regular missionary collections.

Respectfully submitted,

H. H. LOWRY.

0068

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**List of Needs For the Next Five Years to meet the  
Present Unparalleled Opportunity.**

LAND.....\$ 150,000.

**BUILDINGS—**

Two Dormitories.....	\$ 60,000.
Science Hall.....	50,000.
Administration Building.....	100,000.
Theological Hall & Chapel.....	60,000.
Residences Ten Professors.....	40,000.
	<u>\$ 460,000.</u>

**EQUIPMENT—**

Department of Astronomy.....	\$ 10,000.
Department of Chemistry.....	10,000.
Department of Physics.....	10,000.
Department of Other Sciences.....	10,000.
	<u>\$ 40,000.</u>

**ENDOWMENT—**

*Ten Professors Chairs.*

History.....	\$ 30,000.
Economics.....	30,000.
Physiology & Hygiene.....	30,000.
Astronomy & Mathematics.....	30,000.
Normal School.....	30,000.
Geology & Biology.....	30,000.
Theology, Two.....	60,000.
Engineering & Surveying, Two.....	60,000.
	<u>\$ 300,000.</u>

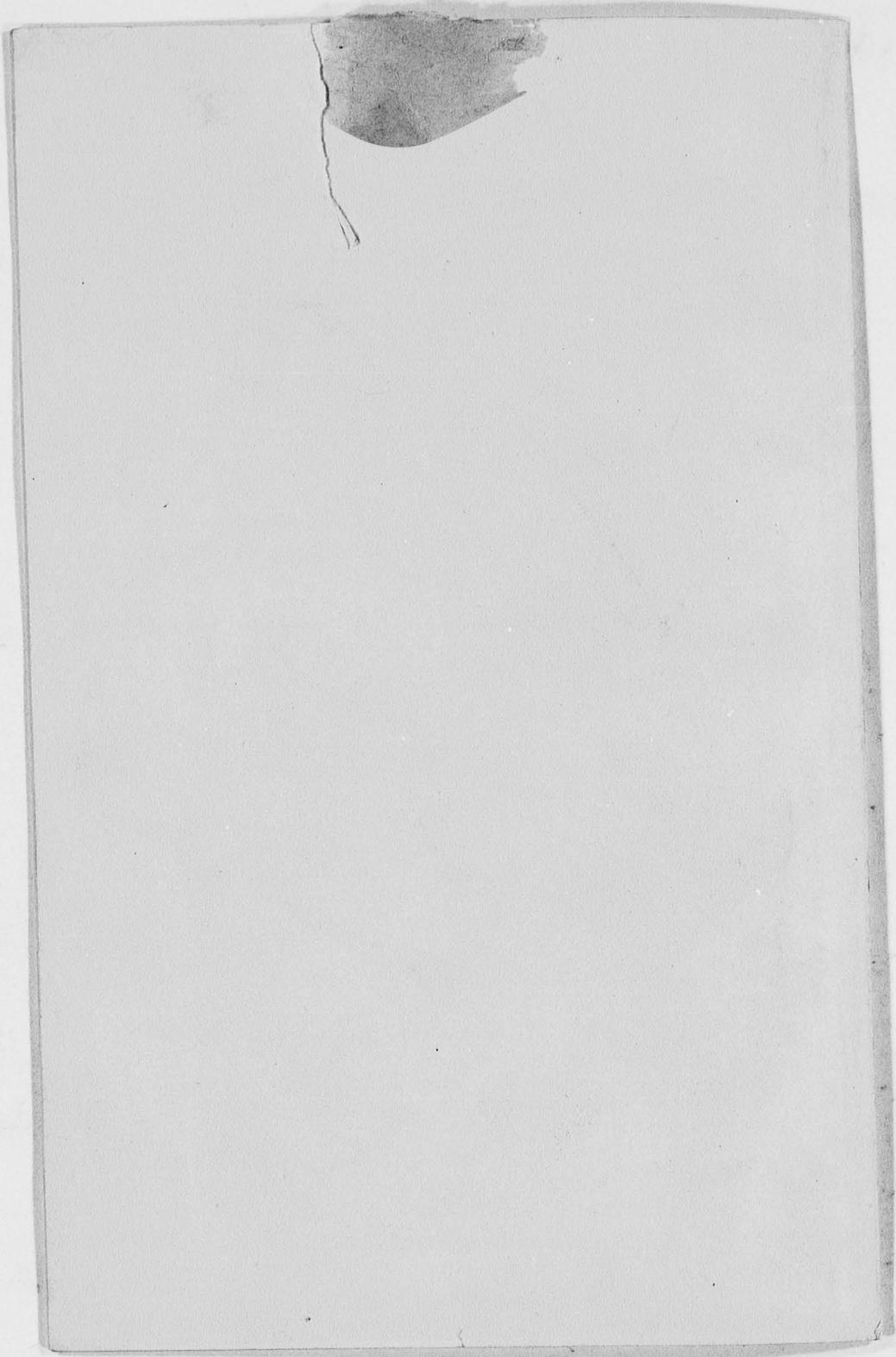
**CHINESE PROFESSORS—**

EIGHT CHAIRS.....	\$ 100,000.
PRODUCTIVE ENDOWMENT.....	\$ 250,000.
(ADDITIONAL.....)	\$ 300,000.)

To relieve the Board of Foreign Missions from the present support of Missionaries occupying the chairs of Physics Chemistry, History, Mathematics, English, Philosophy, & for the President, Treasurer, Chinese Assistants, & Current Expenses.

GRAND TOTAL \$1,450,000.

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