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1930

YENCHING UNIVERSITY

Its Religious Ideals and Service

Dear Friend:

The President and the Trustees of Yenching University ask your serious consideration of the contents of this folder —a suggestion of the profound impression which the Christian religion is making in China.

If ever the Christian world had an opportunity in China, this is the time. If there has ever been need for sacrificial support of the cause of Christian education in that country the crucial moment is neither in the past nor in the future, but just now. Christianity must play its role while the new China is being made.

Consecrated and sacrificial gifts of Christian people all over our country have carried forward the University until this hour. Their gifts have built up a great volume of Christian good-will in China, which is now the supreme influence bringing order out of chaos. Those responsible for the University in the position of highest opportunity and responsibility, given to it through the sacrifice of its friends, would fail in their duty if they did not ask these and other friends to stand by the institution at this critical time. We earnestly ask that you include Yenching in your benevolence at the present moment.

Will you please use the enclosed form for remittance and make your check as large as you can?

Sincerely yours,

OLIN D. WANNAMAKER,
Assistant to the President

150 FIFTH AVENUE,
NEW YORK, N. Y.
DECEMBER, 1930.

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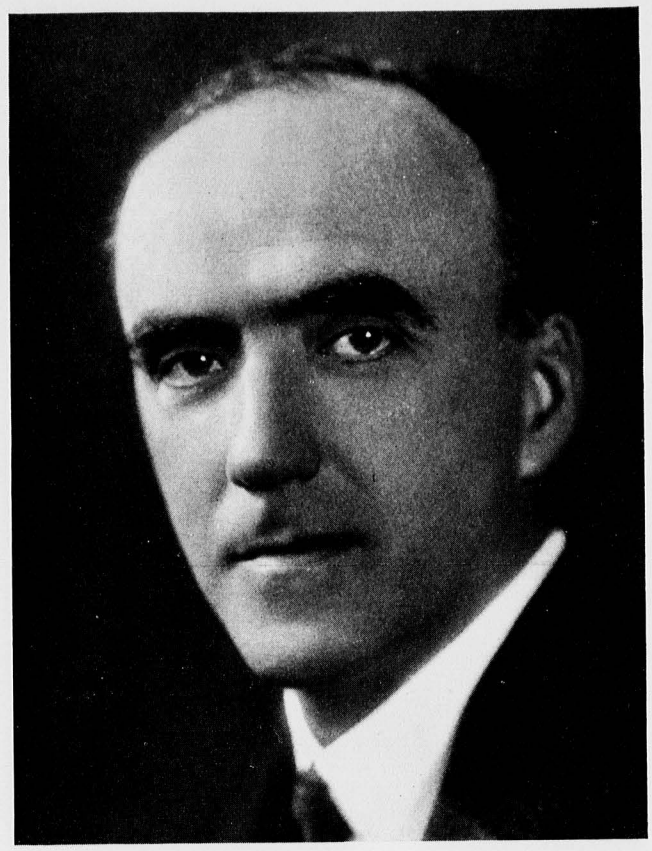
0081

Progress

IN spite of civil war, famine and foreign interference, China has made astounding progress in industry, commerce and education during the last decade. Perhaps nowhere has progress been more manifest than in the pervasive influence of the Christian religion on the lives of a great number of Chinese young men and young women. Examples of this are the groups of University students who are going out through the country-side dramatizing the stories of the Bible according to the oriental manner, and the influence this work is having on the people of the communities where the pageants are given. In a case where The Prodigal Son was dramatized in the theater dedicated to the city deity by a group of Yenching students, the meeting closed at a late hour only to adjourn to the office of the Board of Education for conversation continued well after midnight. The Vice Chairman of this Board, a firm opponent of the entire undertaking at the beginning, said that he had changed his mind and felt that in the spirit of this meeting might be found what China needed and had long hoped for. A local representative of the People's Nationalist Party informed one of the students that he himself had recently bought two copies of the Scriptures.



PRESIDENT J. LEIGHTON STUART

An embodiment of the idealism of America, he is felt by the Chinese to be one of themselves.

ALTAR IN CHAPEL

Yenching University seeks through the pervasive spirit of a friendly Christianity to mould the new generation.

Yenching Alumnae at Work

YENCHING claims to have given the Chinese Home Missionary Society its first woman missionary—Miss Yu-ling Ch'en, who graduated in 1914. Daughter of a Chinese scholar and official, and herself a rare personality, she has been besieged to accept positions in centers like Peping and Shanghai, but cannot be persuaded to leave the pioneering work she is doing in wild, re-

CHANCELLOR WU LEI-CHUAN

Ripe scholar in the Chinese classics, a Christian convert in mature life from deep sincerity of conviction.

mote Yunnan. Living among primitive people of that province is as hard for her as was the life in China a century ago for the most cultivated and refined American women.

Some of the finest of the Yenching alumnae have gone into the Y. W. C. A. work. Miss Shu-Ching Ting of the class of 1911 became a secretary in Peping and has become a Christian leader of extraordinary executive power and great devotion. The American and Chinese secretaries working under her leadership have the greatest confidence in her and the greatest affection for her. She has frequently been in America and has won many friends in this country.

The Rising Tide

THERE are encouraging indications that the ebb-tide of recent years, due to the Anti-Christian Movement, has begun to turn. While one of the Yenching professors was on furlough in America in 1929-30, he received many letter from students and faculty members at Yenching almost invariably mentioning a growing interest in the Christian life. Numbers of students referred to the splendid effect of the service of dedication at the Formal Opening in October 1929. Others referred to the increased membership in the Yenta Christian Fellowship. There was mention of student appreciation of Yenching's freedom in religious observance, which has won some students who had previously been alienated by excessive religious propaganda elsewhere. Individual students mentioned their own deepened interest in Christian activities. One wrote: "I always come back with my heart full of joy and

DR. T. T. LEW AND DR. T. C. CHAO

Former Dean and present Dean of the School of Religion. They represent the foremost leadership in the Chinese Christian movement.

happiness." Another reported: "Since I was elected as the chairman of Tan Shih,* I am unusually busy organizing our members into small fellowships among different schools—I do visitation and evangelistic work every Sunday. . . . Our small paper is actually the expression of a religious experience and life of Christian youth in Peping. Each time we issue 500 copies."

* Tan Shih is an intercollegiate Christian fellowship organized by students in Yenching among various institutions in Peping.

Christian Fellowship

THE Yenta Christian Fellowship is the agency which fosters the religious life of the University. The one and only requirement for membership is the declaration of purpose to "grow in the knowledge of Jesus Christ, our Lord, and to live according to the way He taught and in which he lived." It is not a forced religious activity, but it is the ideal of the Fellowship to make of Yenching University a community where Christianity will be its own vindication and will become native spiritually because Chinese Christians make it so. This movement has the entire support and cooperation of the faculty of the University. Dean Chao says the Yenching School of Religion "stands for a deep, personal experience in religious verities, for a social passion and for a Christian scholarship that will deserve the respect of the intellectuals of the land. It stands for a vital Christianity which touches every phase of life. In becoming such an institution under very awkward and difficult circumstances, it has numerous problems the solutions of which will come only as we are true to the vision of the all-comprehensive Christ. Its success depends on the devotion of the members of the faculty to this God-given task, the performance of which means the laying of a strong foundation of Christian thought and life in China. It also requires, as it always has required, unstinted, prayerful, and generous support of all the Christian people that are behind the University."

EXECUTIVE COMMITTEE, YENTA CHRISTIAN FELLOWSHIP

This Committee represents the faculty, the men and women students, and the employed workers. Religious services are so planned as to minister to the needs of all.

0084

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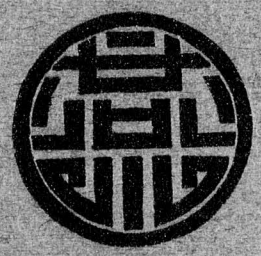
A Guide To Yenching University



Peping,
China.

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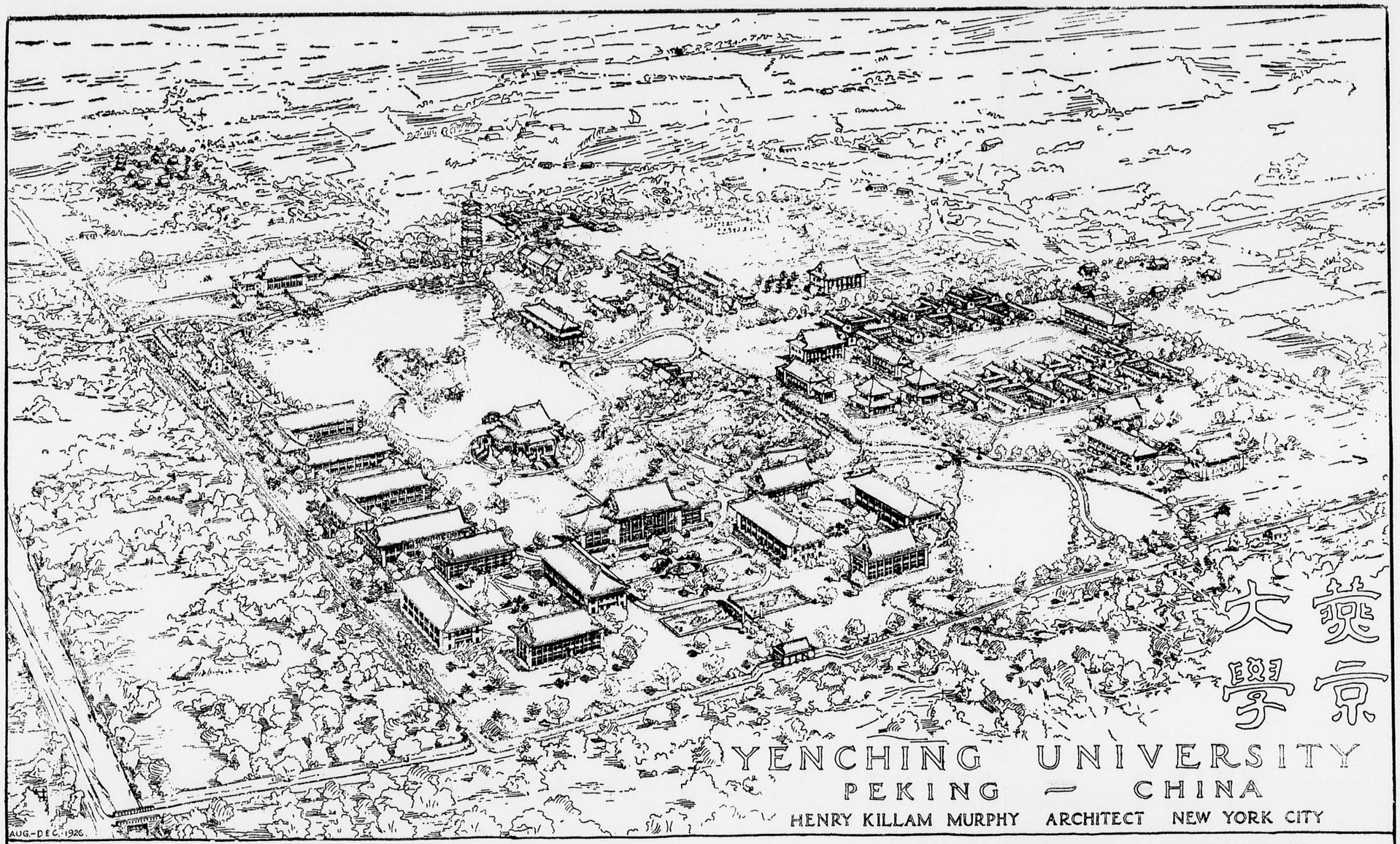
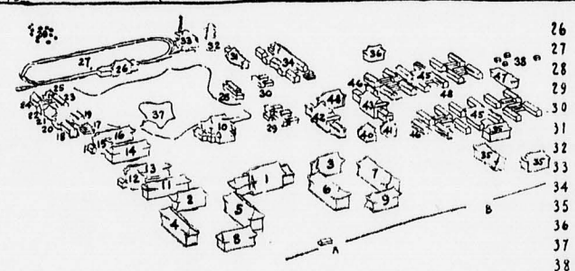


A MAIN ENTRANCE GATE
1 ADMIN. & ASSEMBLY (BASHFORD MEMORIAL)
2 THEOLOGY BUILDING (NINDE MEMORIAL)
3 LIBRARY BUILDING (BERRY MEMORIAL)
4 NORTH RECITATION BUILDING
5 SOUTH RECITATION BUILDING (McBRIER)
6 NORTH SCIENCE LABORATORY
7 SOUTH SCIENCE LABORATORY
8 NORTH FUTURE ACADEMIC BUILDING
9 SOUTH FUTURE ACADEMIC BUILDING
10 STUDENTS CENTRE
11 MEN'S DORMITORY *1
12 MEN'S DINING HALL *1 (KNOX MEMORIAL)
13 MEN'S DORMITORY *2 (GAMBLE MEMORIAL)
14 MEN'S DORMITORY *3 (FINLEY MEMORIAL)
15 MEN'S DINING HALL *2
16 MEN'S DORMITORY *4
17 MEN'S LAKEFRONT DORMITORY *1
18 MEN'S LAKEFRONT DORMITORY *2
19 MEN'S LAKEFRONT DORMITORY *3
20 MEN'S LAKEFRONT DINING HALL *1
21 MEN'S LAKEFRONT DORMITORY *4
22 MEN'S LAKEFRONT DINING HALL *2
23 MEN'S LAKEFRONT DORMITORY *5
24 MEN'S LAKEFRONT DORMITORY *6
25 MEN'S LAKEFRONT DORMITORY *7



26 MEN'S GYMNASIUM (WARNER MEMORIAL)
27 ATHLETIC FIELD
28 UNIVERSITY CHAPEL (WHEELER MEMORIAL)
29 PRESIDENT'S HOUSE (CURRIE MEMORIAL)
30 GUEST HOUSE
31 INFIRMARY
32 WATER TOWER PAGODA (PORTER MEMORIAL)
33 POWER HOUSE
34 FUTURE MEN'S DORMITORY GROUP
35 FUTURE UNIVERSITY ACADEMIC BUILDINGS
36 AGRICULTURE BUILDING
37 RECREATION ISLAND
38 SOUTH COMPOUND FACULTY RESIDENCES
39 EAST COMPOUND FACULTY RESIDENCES

WOMAN'S COLLEGE
B PRIVATE ENTRANCE TO WOMAN'S COLLEGE
40 ADMINISTRATION BUILDING
41 DEAN'S RESIDENCE
42 NORTH ACADEMIC BUILDING
43 SOUTH ACADEMIC BUILDING
44 RECITATION BUILDING (SAGE MEMORIAL)
45 DORMITORIES AND DINING HALLS
46 FACULTY RECEPTION BUILDING
47 GYMNASIUM
48 ATHLETIC FIELD

THE ARCHITECT'S DRAWING OF THE PLAN OF YENCHING UNIVERSITY

0087

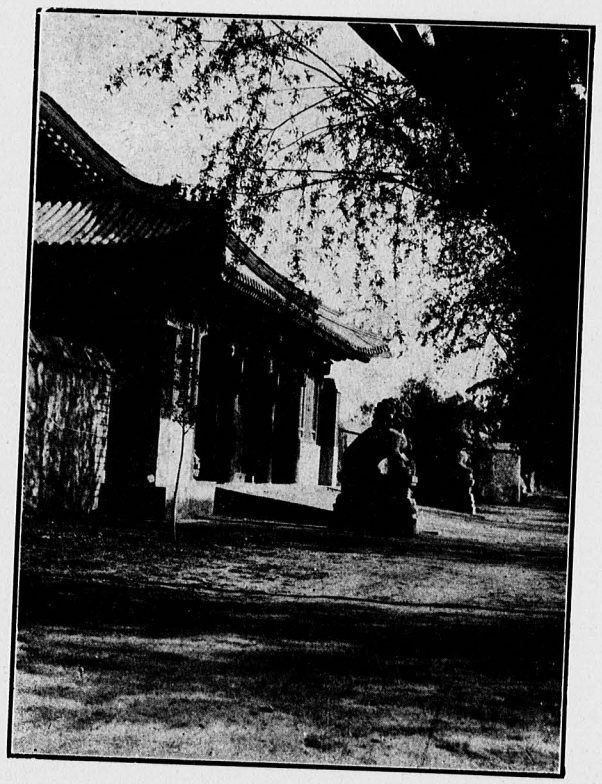
FOREWORD

Visitors to Peping are usually grateful if, in the midst of their strenuous efforts to do three months' sightseeing in three days, they are induced to include Yenching University in their itinerary. The thirty buildings of this institution erected during 1924-26 are unique, in that for the first time on a large scale, a strictly Chinese architectural style has been combined with the most modern construction methods, materials and interior equipment. Here it is possible to see how the old temples and palaces must have looked when new.

This striking synthesis by the architect, Mr. H. K. Murphy of New York City, led to his selection by the present government of China as the chief architect for the planning of the new capital at Nanking and the extensive harbour improvements at Canton. The union is symbolic of a similar achievement in the field of education, where the best of China's heritage is being conserved, while the students are given a college education which is recognized as up to the best standards by educational institutions abroad.

We cordially invite you to visit our campus. Fortunately, such a trip is possible for you without inconvenience and without the use of any further time than it takes you to walk or drive over our grounds, for the university is situated only five miles from the city walls on the main road to the Summer Palace and the Western Hills.

Further information concerning the control, budgets, faculty, students, etc., of this internationally supported Chinese Christian university will be found in a section at the back of this booklet.



Entrance Gate

A GUIDE TO YENCHING UNIVERSITY

You will pass the main gate of Yenching University as you motor out to the Western Hills to visit the Summer Palace and other old, historic places in that region. Their very names are an enchantment: "The Pagoda of the Jade Fountain", "The Garden Park of Cultivated Harmony" (the Summer Palace of the old Empress Dowager), "The Temple of the Sleeping Buddha", "The Temple of the Jade Cloud" (where the body of Dr. Sun Yat Sen lay in state while awaiting removal to Nanking). If you can spare the time, you should plan to reserve a whole day for this outing, taking a lunch basket with you from the hotel, for there are everywhere mountain paths and flights of steps to be encountered, which, though steep, will repay you after your climb with many an unforgettable view of lake and mountain and of the vast Peping plain.

The Road to Yenching

You will leave the city by the west gate whose ponderous iron-studded doors are still barred so fast each night that only those armed with a government pass can enter or leave the city until they swing open again in the early morning. Armies have come and gone this way; the last soliders to enter being those of the nationalist forces who marched in triumphantly in the spring of 1928 to take possession of the then capital city of China, and in so doing united the North and South. The road leading from this gate to the Western Hills is a very old highway once solidly paved with stone, which might

The Berry Library

have been the origin of China's proverb concerning her roads in general, "Good for ten years and bad for ten thousand". If you are looking for historical features you will see plenty to interest you. Temple roofs show here and there among the trees; one on your left with its five towers is said to have been copied from the model of the Diamond throne at Buddh-Gaya brought all the way from India by a monk many centuries ago; not far from the road on your right is a temple sheltering one of the largest hanging bells in the world. About four miles from the city walls your car skirts the market town of *Haitien*. The land surrounding this village was the scene of several decisive battles fought during the struggles

Old Stone Bridge

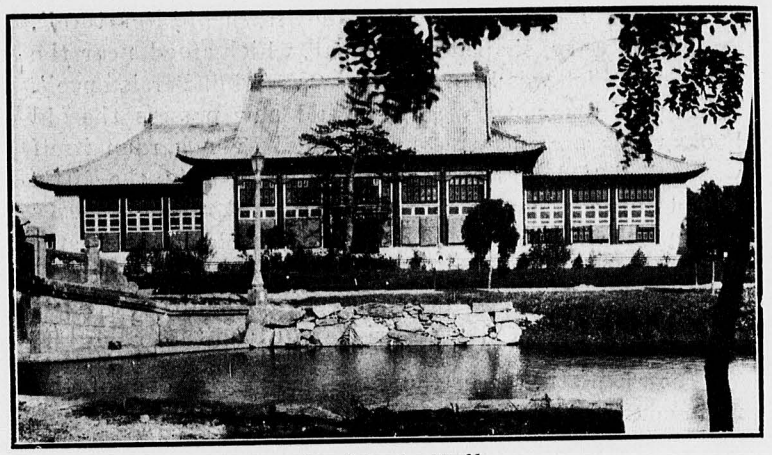
between the Southern Sung Dynasty and the Tartars in the 11th, 12th and 13th centuries. The town itself is famous also in British annals as the spot where an ambassador from the Court of St. James turned homewards when he learned to his indignation that the representative of the King of England was here of so small account that only on bended knees could he approach the august presence of the Emperor of China, who was then in residence in the old Summer Palace, the Yuan Ming Yuan.

For a mile or so as you approach the town of Haitien you will have an uninterrupted view of the great ranges of the Western Hills from whose foothills rise the slender

pagodas of the Jade Fountain, and a massive group of buildings in the Summer Palace. On a clear day you can see the walls of the Royal Hunting Park climbing to the topmost ridges, and to the north, on a little spur, the ruins of a temple built long ago by a mother who watched there for the return of her son who had marched away on a frontier expedition. As you leave the little town behind you you will see fragments of walls and gateways of what were once the summer gardens of princes and dukes who followed their imperial master when his court moved out in state from the Winter Palace to take the country air. Above an obviously new wall on your right there appear, first a tall pagoda, and then the long lines of Chinese roofs with their tilted ends and brilliantly painted under eaves. You will come suddenly upon two stone lions guarding a low scarlet gateway, over whose entrance, if you know the meaning of the spirited gold characters, you will read "*Yenching University*". Here then, turn in, if you would see how old pleasure gardens have been adapted to the needs of a modern university campus.

Early History.

It is singularly appropriate that the garden which forms the main portion of our campus was, towards the end of Ming Dynasty, originally designed by one who was famous not only as a man of letters, but also as an artist, poet, and one of the four great calligraphers of his day. After taking his scholarly degree in 1595, he held positions under the government varying from Provincial Judge to Keeper of the Imperial Stables. It was during the years of his retirement from public life that he built this garden, which was for many centuries the haunt of scholars and



Bashford Hall

lovers of the beautiful. Detailed descriptions of its charms have been found in old documents. Poets of the 16th and 17th centuries sang its praises. Its scenery was modeled after that of southern China, so much admired by landscape artists of that day, and one little poem of the Ming Dynasty might be roughly translated thus :

"When I leave the Imperial City and come to the Villa of Breeze and Mist,

Seeing its pavilions and pagodas everywhere mirrored in the clear lake water,

I dream that I am once again under the shady trees of Kiangnan in autumn time,

Hearing the songs of the Soochow girls as they scull their boats on the river."

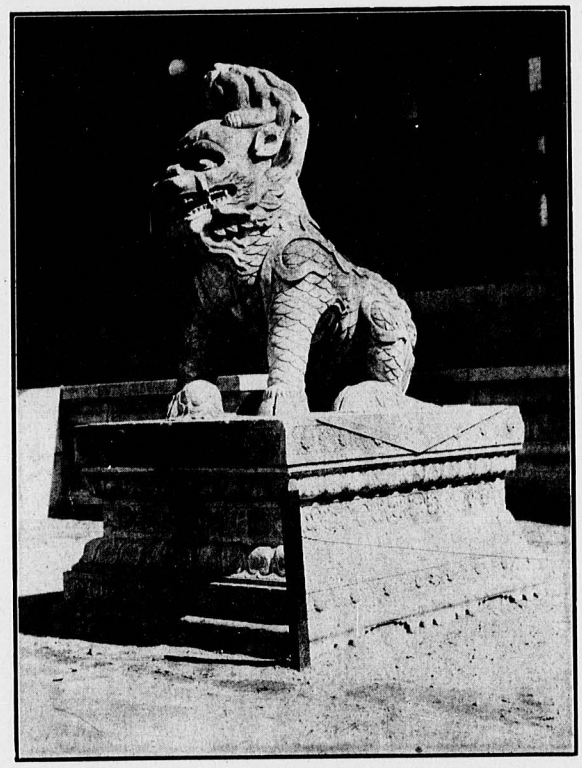
There was a flavor of the academic about the names of many of the features of the old garden. We read of

one lake which bore the title of "The Stream of Literature", and of a library, shaped like a boat, which stood near the lake and which was known as the "Vessel of Persistence". What would we not give if we could now possess the old books that were once treasured there! The garden itself was called "The Villa of Breeze and Mist"; the little island in the lake was charmingly named "Pine breezes and moonlit water". One of these same old pines is still standing. There was a "Fairy's Raft Ford", "An Embankment of the Forest Dweller", and one of the little bridges was airily designated "A Fringe of Cloud".

You can still see in the Lo Shao Tang, one of the main courtyards of the Summer Palace, a vast and curiously shaped rock, which was originally intended for the adornment of our campus. After having been transported at tremendous cost to within some twenty miles of its destination, it was abandoned, and later discovered by the Emperor Chien Lung, who set it up in the courtyard of his own palace.

That this garden was in existence long before the building of the old Summer Palace (Yuan Ming Yuan) we know from old records which mention a favorite view over the fields from the window of a tower in the north corner. It is on these rice fields that the ruins of the palace are now to be found.

At the fall of the Ming Dynasty, the garden fell into the hands of the Manchu nobles of the new regime, and continued in their possession until it shared the fate of other such gardens in their wanton destruction by allied troops in 1860. When the ground was bought by the



Marble piece from the Old Summer Palace (Yuan Ming Yuan)

university for its new site it had been completely denuded of almost everything that could be dislodged and sold, and many of the lovely things that you will find here now, the stone bridges, the marbles and the curious rockwork, have been brought from other places with the desire not only to

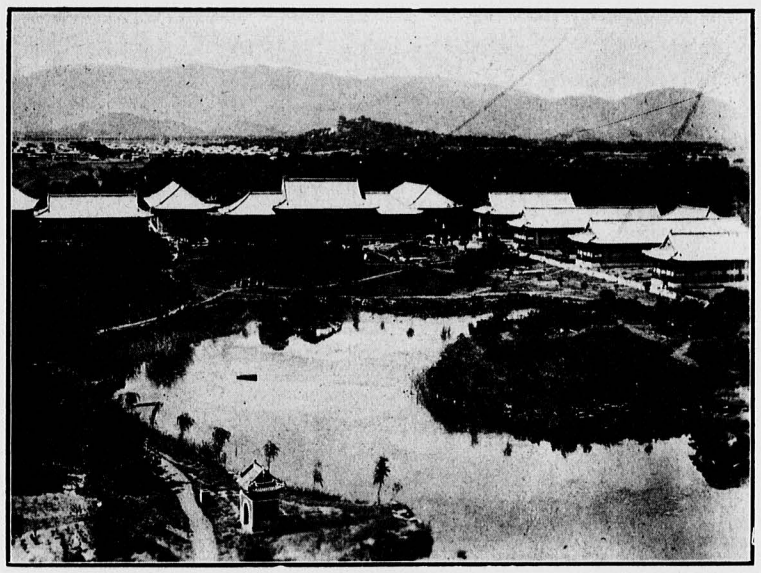
beautify the campus, but to preserve for China relics that might otherwise have perished during recent unsettled years. The archaeological branch of the Harvard-Yenching Institute has made possible the purchase of many of these marbles, and the grounds are now being restored most carefully in an endeavor to bring back to the present some of the passing beauty of these gardens, designed and executed with such skill so many years ago.

If you can only spare the time for a very brief visit you can still see much of our campus and buildings without stepping from your car, but if you are really interested in present day education in the orient, and in seeing how old Chinese architecture has been adapted to the needs of modern, well-equipped laboratories, light and airy libraries and classrooms, then you must descend, and come in and inspect us at close quarters.

The Campus and Buildings

Bashford Quardrangle. As you enter the main quadrangle you will see facing you the *Administration Building*, which was given in memory of Bishop Bashford, to whose vision and determined effort the conception of the university as it now exists was primarily due. This building with its wings at either end is said to be the largest under a Chinese roof in China. The lower floor is occupied with offices, and if you will enter the door marked "President's Office", you will soon be put in the care of one of our own self-help students who will take you on a tour of inspection of grounds and buildings. On the second story you will find the big auditorium, able to seat 1,200 persons.

On the west side of the quadrangle is the *McBrier Recitation Hall*, the gift of one of the trustees of the



Panorama (looking towards the Western Hills)

university, and on the east stands one of our *Science Buildings*.

Before you leave this quadrangle you must notice again the gate by which you entered, which was the gift of our alumni, and the nearby flagstaff presented by the graduating class of 1929.

Marbles. The strange mythological creatures that stand on either side of the steps of the Administration Building are of special interest for they once stood in the grounds of the Old Summer Palace (Yuan Ming Yuan) and are some of the very few marble pieces that remained in

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0093

that ruined place until recent times. These animals, together with some huge marble winged pillars which you will come upon at the far end of the lake, have an added interest in that they were ceded to the university by the last Emperor of China, as perhaps his last official act while resident in the palace. On the afternoon of the day on which permission to house these marbles was received, the "little Emperor" was suddenly and with scant ceremony driven forth from his corner of the Forbidden City, where ever since the founding of the Republic in 1911 he had still been allowed to hold his shadowy court. Permission to retain the marbles has lately been confirmed by the present government.

Architecture. All the buildings of the university were designed by one architect, Mr. H.K. Murphy, who has been extraordinarily successful in his adaptation of old Chinese designs to modern needs. You will find his work also in Ginling College in Nanking, and Yale-in-China at Changsha. A Chinese architect who received training in Mr. Murphy's office submitted the design that was finally chosen for the tomb of Dr. Sun Yat Sen in Nanking, and Mr. Murphy himself is now working on the plans for the new capital. In most cases, the painting of both the exteriors and interiors of our buildings has been entirely under the supervision of Chinese artists, friends of the university, who have generously contributed their invaluable advice. The rafters, beams, pillars, and the carved brackets under the eaves, all of which are made of wood in the old temples and palaces, are "poured" in reinforced concrete in our buildings.

Ninde Hall

School of Religion and Men's Dormitories. As you leave the administration building by the opposite door by which you entered, you will look east across the main campus. Immediately to your left is *Ninde Hall* occupied by our School of Religion. This building was erected in memory of Bishop William X. Ninde who with his

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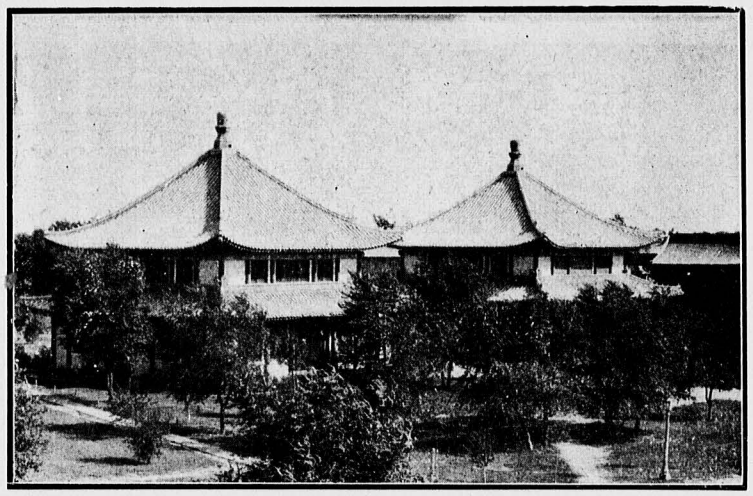
0094

wife in the impressive words of the memorial tablet in the hall, "visited China in 1895 and who never ceased to pray for the evangelization of this great and historic nation." On the second floor is the chapel where most of our University services are held, pending the erection of our chapel building.

The long line of buildings running east from Ninde Hall are the *Men's Dormitories and Refectories*, the individual gifts of benefactors in America. The sixth dormitory is the contribution of Chinese friends in Peping and Tientsin.

Bell Pavilion. In front of you on one of the little hills you will see a gaily colored pavilion in which hangs a great bronze bell cast during the Manchu Dynasty by the order of the Emperor Yung Cheng over two hundred years ago. Very rare and beautiful is its design of Imperial dragons and ocean waves. Struck by a wooden beam it now sounds the hours according to the system used on shipboard.

The Library and Science Buildings. Following the motor road leading to your right as you leave the steps of the Administration Building, you will first pass the *Library* which stands at one end of the Library court. This building was given as a memorial to Mr. and Mrs. Thomas Berry of Detroit by their three children. It contains perhaps the finest university collection of Chinese books in the country. In the other two buildings which enclose two sides of this court are housed our Natural Sciences. One of these buildings was presented by the Rockefeller Foundation in accordance with an arrangement by which Yenching University carries premedical teaching for the Peking Union Medical School of Peping.



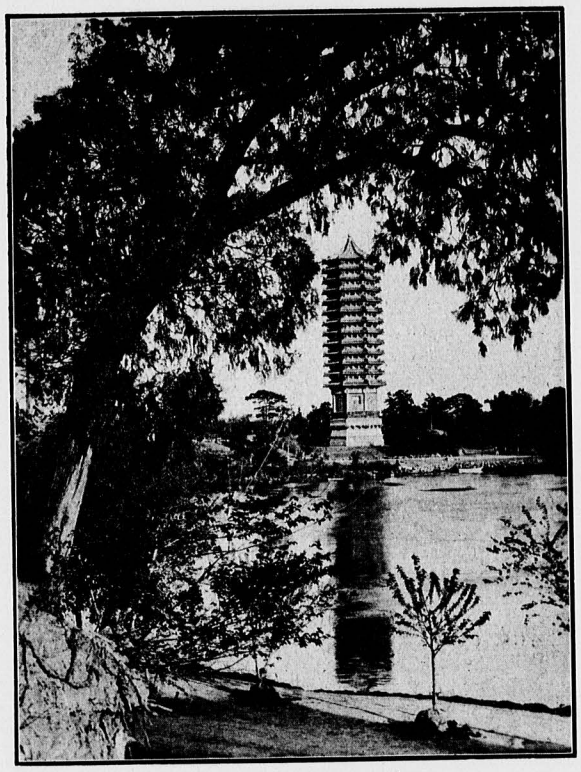
Women's College Buildings

The Women's College. Crossing a small bridge, you now approach the precincts of the Women's College. Although our system is co-educational, and classrooms, laboratories and libraries are used in common by both men and women students, the Women's College is a complete administrative unit, with its own Administration Building, Dean's Residence, Dormitories, Infirmary, Gymnasium and playing fields. At the entrance to the main court stand *The Dean's Residence* and the *Administration Building*, modeled after the twin towers of the splendid Meridian Gate of the Forbidden City. Varied and interesting indeed were the problems that arouse in the process of construction. "Where can smoke emerge from a roof that was never designed to have a chimney?" "How shall the

0095

weekly washing of the Dean's Residence be discreetly concealed from the passer-by without a kitchen yard?" You may see for yourself how these problems have been solved! The Dean's Residence is only one evidence of the generosity of Mrs. David Gamble, for many years a friend and benefactor of the Women's College. Very beautifully proportioned and finished is its large reception room where many pleasant faculty functions take place. The Administration Building bears the name of Miss Luella Miner, the founder of the Women's College, whose pioneer service to the women of China is comparable with that of Alice Freeman Palmer and Mary Lyon to the women of America. Besides many offices, it contains a large brilliantly colored reception room used by the women students in receiving their friends. Glance in, if you would see how the musty, old temple interiors that you have been inspecting in Peping must have appeared when they emerged fresh from under the artist's hand.

The Women's College Recitation Building, Sage Hall, at the far end of the court, is the gift of the Russel Sage Foundation. A climb up the stairs will repay you with a glimpse of the very beautifully appointed little chapel where the women students hold their own special services. To the south, facing each other, you will see the rows of *Dormitories* with their closed courts and all their windows wisely planned to have a southern exposure. The big building beyond is the *Women's Gymnasinm* which was presented by Mr. and Mrs. William Boyd of Philadelphia, and in the distance show the roofs of one of our faculty residence compounds.



The Po-Ya Pagoda

The Chancellor's House is not on the main campus, for he prefers to live in the seclusion of one of the Chinese gardens The large tract of vacant land east of Sage Hall is the site at present chosen for the future practice schools of the Department of Education. To the north of the main court you will see *the President's House* standing on

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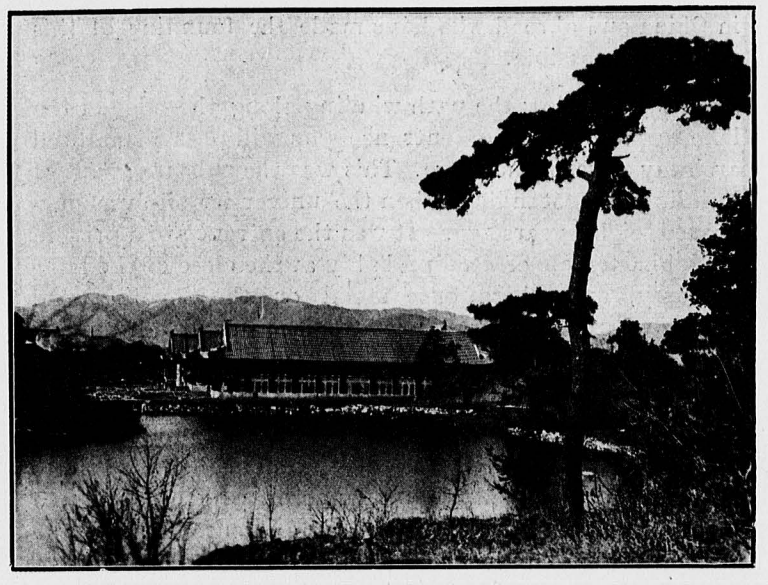
0096

rising ground. If you follow any of the little paths or roads that meander westward through the hills you will find yourself back at your starting point, but I should advise you to continue on eastward toward the Pagoda, and the Men's Infirmary, and passing through a little cutting in the hill to your left you will come suddenly upon one of the loveliest views of the campus that we can show you. Before you lies the main lake with its islands linked by old stone bridges to the uneven shore line. From the clear waters at your feet, your eye travels up over the roofs of buildings half hidden in the trees to range upon range of mountains running north to the Great Wall, that for centuries have guarded Peping from her Northern invaders.

The Luce Pavilion. On the island in the foreground is a little pavilion, the scene of the men students' social activities, named after Dr. H. W. Luce, our former Vice-President, in recognition of many years of faithful service to the University. It is a charming piece of Chinese architecture with its long sloping roof and ball, and scarlet pillars, sheltered by a very old pine tree. Very grateful indeed are we for the few ancient "flat-topped" pines and cedars that have escaped destruction, whose spreading branches here and there break the skyline.

The Po-Ya Pagoda. Close beside you at the edge of the lake rises the Po-Ya Pagoda, another perfect model of ancient Chinese architecture, being in fact, an exact copy of an old pagoda in the nearby city of Tungchow. This was the gift of Mr. James Porter of California. Who could guess that it holds the water supply for the University? Would that the Power House chimney were as charmingly



Men's Dormitories

concealed ! You are now near to the Marble Pillars from the Old Summer Palace with their wings and heavy carving of the five-clawed dragon denoting their imperial origin.

North of you on a little hill is the *Men's Gymnasium*, given by the chairman of our Board of Trustees, Mr. Franklin Warner. The land for the Playing Fields adjoining was procured through the help of Mr. Carl Hamilton of New York.

It has been possible in this brief sketch to mention only a few of the names of the many, many friends both

in China and abroad who have made the founding of this university possible.

As you follow the path winding along the edge of the lake towards the main entrance you will pass a small red archway close to the shore. This was the only fragment of building left standing when the university site was purchased eight years ago. It was the entrance to a private Buddhist temple erected probably at the close of the Ming Dynasty, and which once stood on the level ground above, where it is now planned to place an open-air amphitheatre.

Marble Boat. Close against the island is moored a marble boat, a smaller edition of the one found in the Summer Palace. The idea of the stone boat is said to have been conceived by an emperor who on a visit to Hangchow was delighted with the pleasure boats of the West Lake. Why he chose to make his boats of stone we do not know. Perhaps they were designed for lakes too small for moveable boats of this size, or it may even be that His Majesty did not posses the stout heart of a sailor, and preferred to sit safely upon a boat of stone while enjoying the lake breezes and the pleasant sound of the lapping of waves. We do know, however, that this old boat was closely associated with the library called "The Vessel of Persistence" that once stood here, for according to the canons of ancient Chinese architecture libraries were very often designed in the shape of boats, the idea of water being symbolic of knowledge or wisdom.

Old Stone Tablets. Another relic of the past was unearthed not long ago when two pairs of old stone

tablets were discovered buried in debris. These must have stood near the lake, for their poetic Chinese inscriptions read something on this wise:

"The island stands between the two lakes where the winds blow from the four quarters of Heaven."

"A causeway shaped like a rainbow divides the two lakes."

"There is a marble boat by the edge of a lake fringed with water lilies."

"The tall tower mingles its shadows with the dancing shadows of the willows."

Grave Ornaments. You will also see on your return a set of marble objects such as are used in connection with the grave mounds of the wealthy, with table, incense burner, candlesticks and flower vases complete.

We are now back again at our starting point where your car waits to take you on to Tsing Hua University (made possible by the return of the American Boxer Indemnity money) or to the Western Hills. But, if you have not yet seen enough of Yenching there are still the *Residence Compounds* to be inspected, two in foreign and two in Chinese style. You can be conducted to the buildings where the modern *Leather Tanning* Industry is taught, or to our *Agricultural Experiment Station*, housed in yet another of these princely domains, where you can see experimental work going on with crops and imported farm animals, work which is largely associated with efforts towards famine prevention and relief.

In addition to all the standard academic work of any college or university and to the special vocational divisions

Chancellor Wu Lei-chuan and President J. Leighton Stuart walking with distinguished guests on the occasion of the formal opening of the University, September, 1929.

already mentioned, Yenching maintains *Departments of Journalism, Home Economics* and *Music*.

If the ghosts of erstwhile owners still haunted these estates, they must have long since fled before the onslaught of such doctrines as are now proclaimed where imperialism for so many years held undisputed sway! Equality of Races, Brotherhood of Man and the Rights of the People have supplanted the Divine Right of Kings.

SOME FACTS AND FIGURES

Yenching University was formed in 1918-20 by the merger of four mission colleges of many years standing, and is chartered under the Regents of the University of the State of New York, and registered with the Ministry of Education of the Chinese Government.

Affiliations. The cooperating missions are those of Methodist, Presbyterian and Congregational churches, three of these being American and one English. The Rockefeller Foundation, Harvard and Princeton Universities, the University of Missouri and Wellesley College in America have also associated themselves with Yenching in the carrying on of various phases of its work.

Organization. The University is organized into a Graduate Studies Division, a Research School of Chinese Studies, a School of Religion, a College of Arts and Letters, a College of Natural Sciences, a College of Applied Social Sciences and an Agricultural Experiment Station. The Women's College is an administrative unit but academically the university is entirely coeducational, save for a few restricted courses.

Degrees. The degrees of Bachelor of Divinity, Master of Arts, Master of Science, Bachelor of Arts, Bachelor of Science are granted, as well as diplomas and certificates for short courses. These degrees are accepted by the leading American institutions when our students go abroad for further study.

Administration. The university is under the administration of an American Board of Trustees in New York ; and a Board of Mangers on the field whose membership is more than two-thirds Chinese.

Chancellor and President. The affairs of the university are directed jointly by a Chinese Chancellor and a President, who is an American, of an Alabama family. The present Chancellor, Mr. Wu Lei Chuan, is not only a Hanlin Scholar, (the highest attainable honor under the old Chinese educational system) but recently held the office of Vice-minister of Education under the present government. The President, Dr. J. Leighton Stuart, was born in China and has been associated with educational affairs in this country for over twenty years. The majority of our administrative and academic offices are held by Chinese.

Faculty. We have a faculty that numbers over one hundred, of which the majority are Chinese, over 20 of the latter holding the Ph. D. degree from foreign universities.

Students. We have a student enrollment of over 700 drawn from every province in China. About 200 are women. All students read and speak both Chinese and English so that the teaching of all courses is given in whichever language is best fitted to the subject matter under discussion.

Cost of Plant and Equipment. The university plant, including grounds of 150 acres, thirty buildings and their equipment, has cost us G$2,500,000.

Running Expenses. We need in the neighborhood of G$300,000 per year for running expenses to make both ends meet.

Any further information regarding courses of study, budget, etc., can be obtained from pamphlets which can be procured from the President's Office.

Yenching University
February, 1930.

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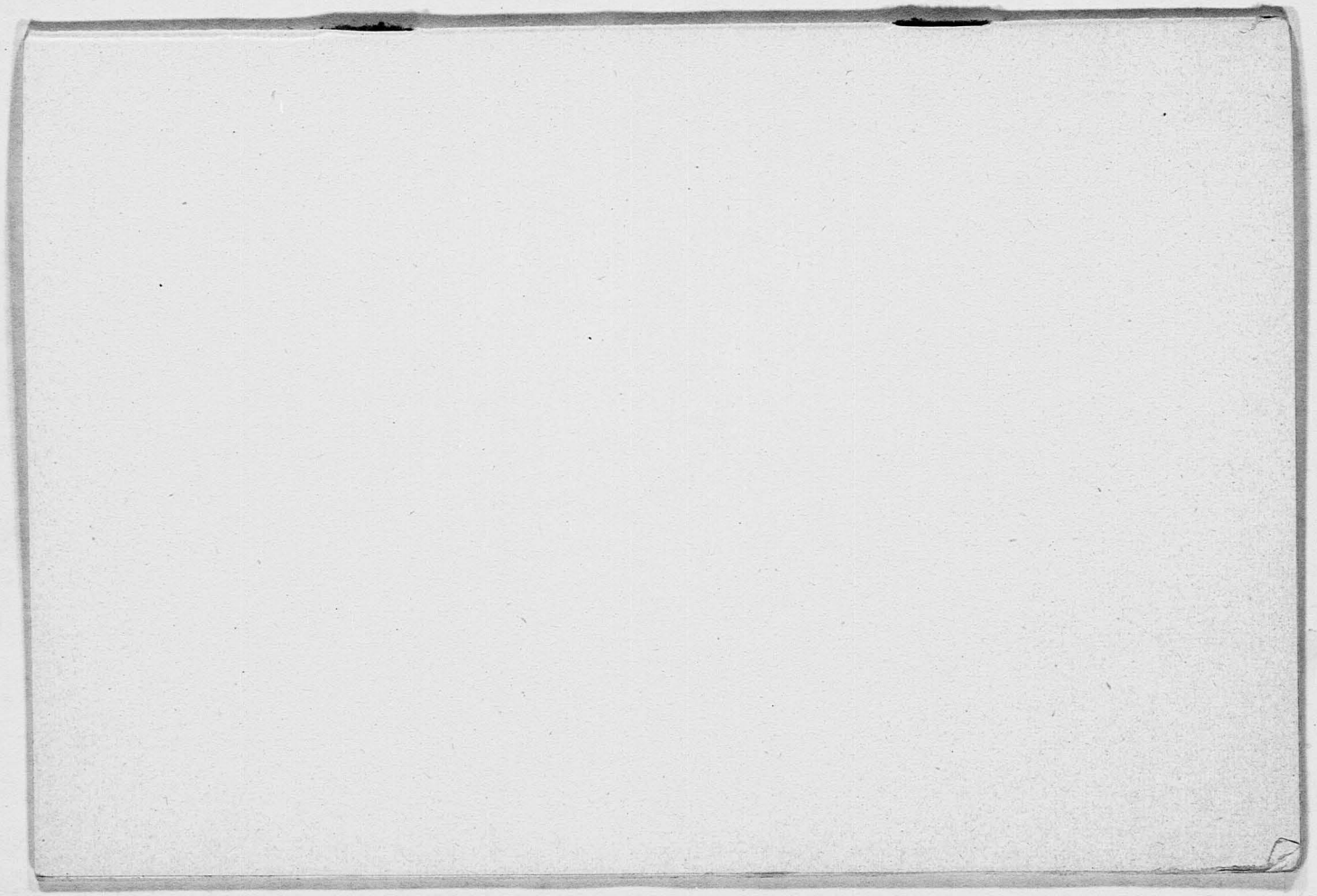

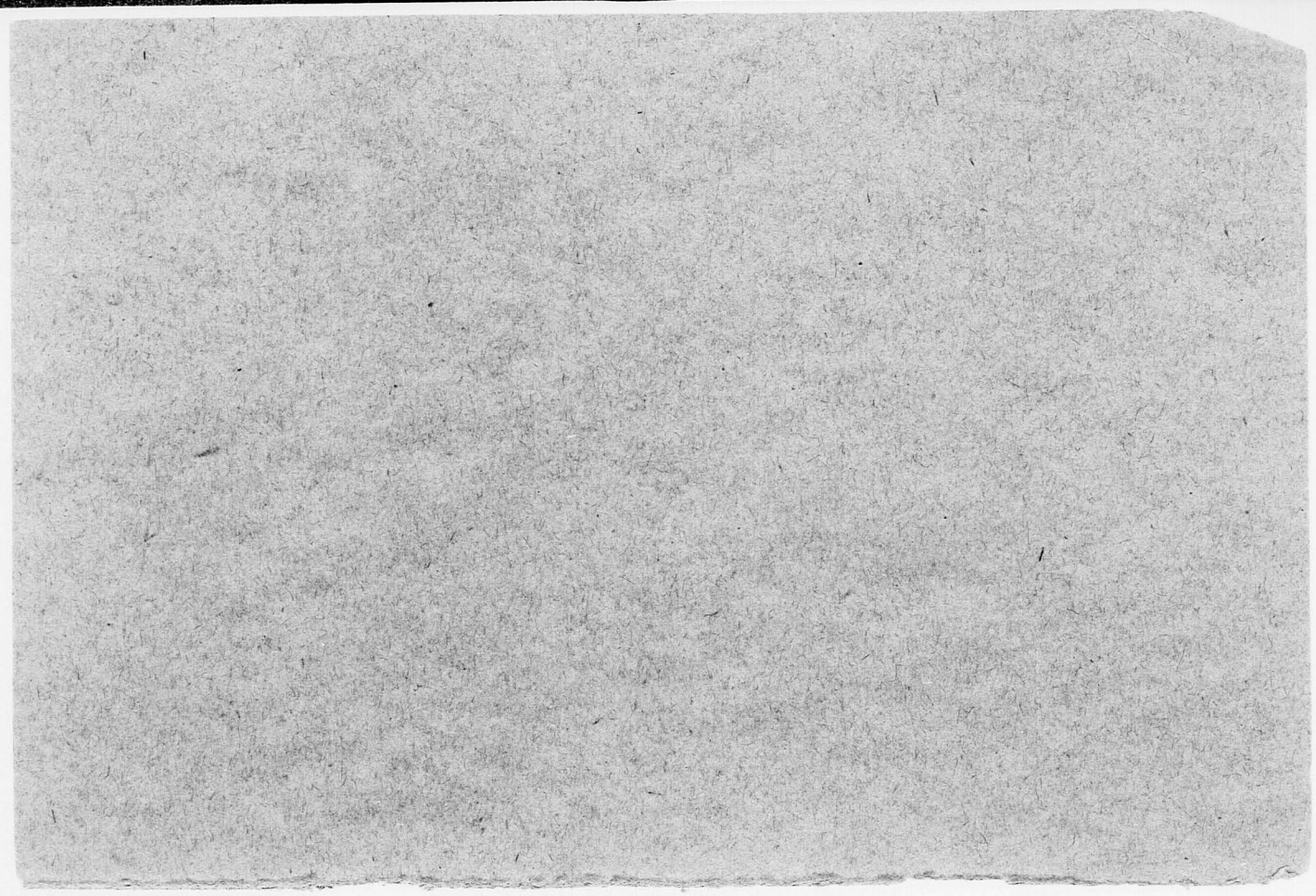

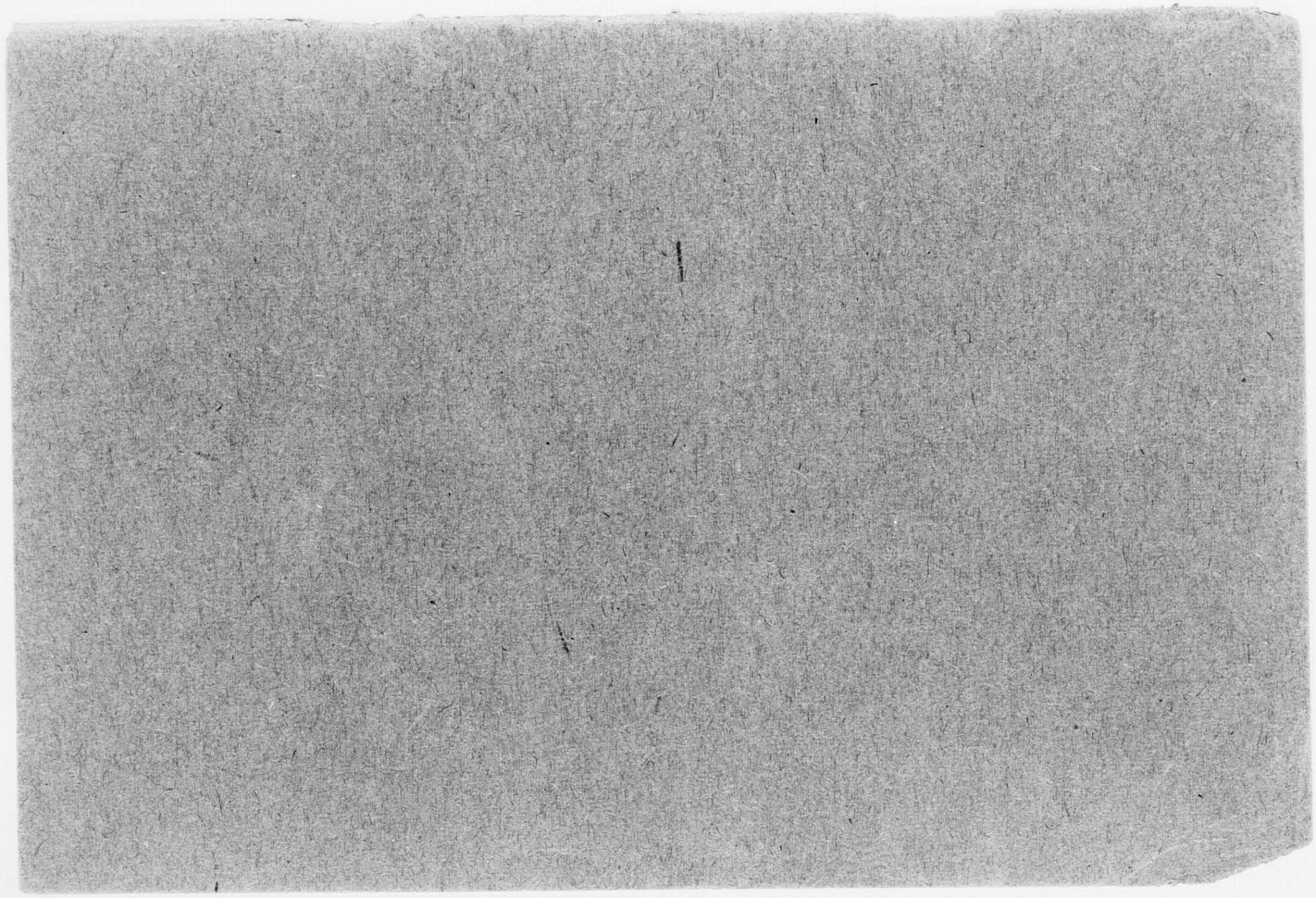

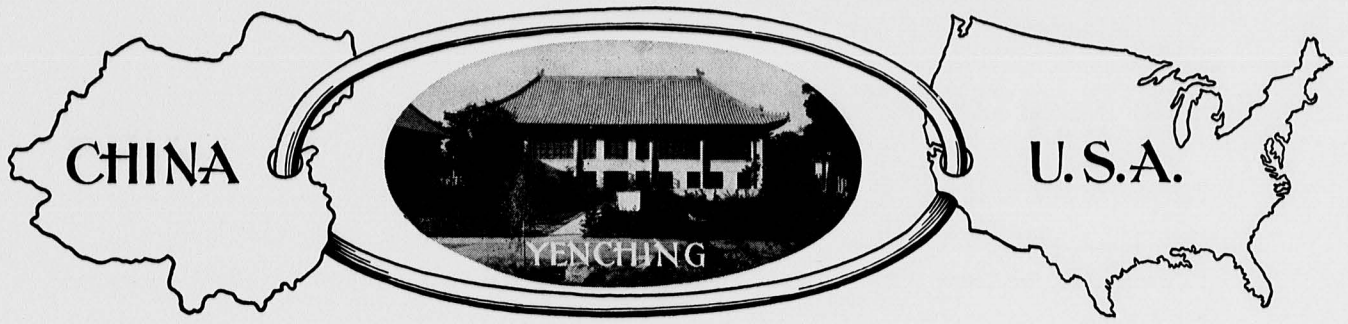

Is this Link to Hold?

We Must Answer Now!

That the friendship between America and China has become traditional is a high tribute to our Past.

That friendship holds a happy augury for the Future.

What is to be added to the record—what is to be accomplished in developing from the relationship those things which will best promote the social, political and economic interests of both peoples—depends upon the manner in which we shall build upon the foundations already laid.

The Chinese Consul General at New York, S. S. Young, says:

> *"Yenching University is rendering a remarkable service to China, and enjoys the deepest respect and affection of the Chinese people. At this time, when indications point so favorably to China's future, it is my sincere hope that its plans to enlarge the scope of its service will be crowned with success.*
>
> *"I can imagine no more eloquent means of expression for American interest in and friendship for my people than that offered those who will make possible the carrying out of Yenching's program."*

Dr. P. W. Kuo, Director of the China Institute in America, says:

> *"No one who knows the work of Yenching University can be otherwise than impressed by the truly great service which it is rendering both to China and to the United States."*

In a cablegram to the New York offices of the University, outstanding leaders in China, including Hsi-Ling Hsiung, first Prime Minister of the Republic; V. K. Wellington Koo, former Prime Minister and Minister to the United States; W. W. Yen, three times Prime Minister and later Ambassador to Germany and Great Britain; Wen-Kan Lo, former Minister of Finance; Wen-Tien Wang, President of the Peking Chamber of Commerce and of the Associated Chambers of Commerce of China, and others, say:

> *"We citizens of China greatly appreciate your efforts; believe large American financial and instruction assistance welcome as permanent contribution country. Communicate this to American friends."*

The Need Is Pressing!

China today is in a state of transition. Every influence which can be brought to bear upon her people and their institutions at this time will leave a lasting impression.

Those who are closest in touch with what is going on in China are the most optimistic as to the future, but there is need for the helping hand that has so often been stretched out across the Pacific.

Particularly will the economic stability of New China determine the role she is about to assume in world affairs.

The eyes of the Chinese are turning to industry to inspire development of the Republic's vast natural resources. Improved methods of agriculture, irrigation, the building of modern levees and dykes, and the extension of road systems are means by which much is already being accomplished to increase productivity to the end that China's masses may Live, rather than merely exist.

Official reports received by the Department of Commerce at Washington during the last few months are hopeful in tone.

China is producing more—therefore, exporting more.

Exporting more, China is earning more—therefore, importing more.

China's millions are awakening to a realization of needs that for them never before existed.

If China is to proceed far along the road which she has chosen, the means for meeting these needs must be provided. Into the hands of the rising generation must be placed the tools of progress; into their minds must come new knowledge; into their beings a greater inspiration.

The Best from the West!

To cherish that which is finest and best in China's life and to add to it for assimilation that which is best from the Occident is the task which Yenching University has set for itself.

In a thousand ways the training and inspiration which come to the sons and daughters of China at this crucial period in the history of their country will, sooner than many of us realize, exert a tremendous influence upon world affairs.

Yenching is doing its part—but the need and the opportunity for service cannot adequately be met with the present equipment.

Yet, potentially, Yenching University holds the strongest position of any institution of Christian education in China. If means are provided to meet the increased need, it will be properly prepared to train leaders in all phases of life.

If a lever of helpful aid is to be applied to Chinese life, no better fulcrum can be found than such an American-Chinese university as is Yenching.

Your Assistance is Asked!

The present fixed assets of Yenching University, including the physical plant, land, buildings and equipment, endowment and funds held in trust for it, amount to $4,661,384.94.

The current income from all sources during 1929-30 has been carefully estimated at $356,118.00.

Here is a firm foundation upon which to build for the future.

If the University is not to find its field of service seriously restricted at the very time when opportunity for service is the greatest, it must secure $1,500,000 from friends who have a sympathetic understanding of its aims and faith in the future and our civilization.

The items most in demand are the following:

For the Faculty:

For members of the present faculty of the University, 10 additional residences are urgently required in order that the teaching force may be properly housed close to their work	$45,000

For Operation:

An addition to the Power Plant—Present equipment is quite inadequate to safeguard the health of students and faculty during the Winter months	25,000

For Endowment:

For the Women's College—to avoid an annual deficit	100,000
For the Natural Sciences—that China may be enabled properly to exploit her own resources	250,000
For the Library—to provide for the necessary purchases of books in the English language	100,000
Needed to Meet Urgent Requirements	**$520,000**

While the items listed above are most urgently needed, the University will be greatly strengthened in meeting its difficult task if the following additions to plant and endowment can also be provided:

Plant and Equipment:

Completion and endowment of an additional dormitory group for men, to consist of seven units, accommodating 212 students—a portion of those applicants for admission who cannot now be cared for	$170,000
An additional dormitory for women, which will accommodate 30 students	35,000
A Music Hall, to meet the needs of the entire student body	25,000

Endowment:

Physical Education and Community Health—to meet a tragic need in China's civilization	$250,000	
School of Journalism—to provide trained journalists and to educate public opinion	500,000	$750,000
Additional Funds		$980,000
Aggregate Total of Funds required		**$1,500,000**

Today Yenching Appeals to America

Today, in her name, we address those men and women of America who see in China a new frontier of education and human betterment, and especially those Christian men and women who sincerely believe that only through education permeated with the Christian spirit and aiming at a spiritual goal can humanity be brought forward in its progress.

For such further information as may be desired, apply to:

THE BOARD OF TRUSTEES
Yenching University
150 Fifth Avenue
New York City

E. M. McBRIER, *Treasurer*

FRANKLIN H. WARNER, *President*

"FOR SERVICE OVERSEAS"

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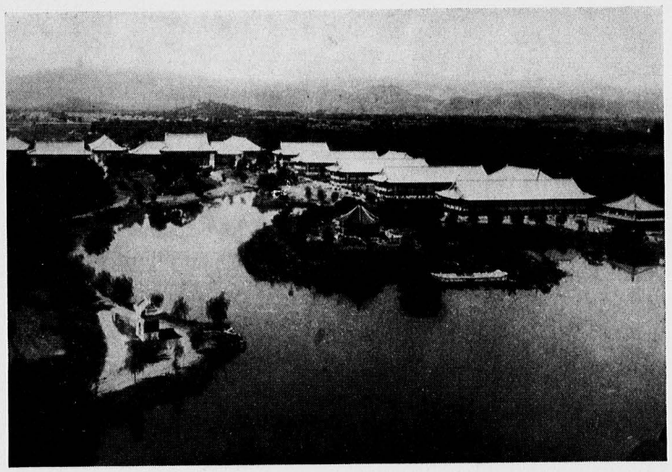
Bird's-eye View of Yenching



The University's Lake in the Foreground — In the Distance the Western Hills.

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That They Who Enter Here
May Glimpse New Goals to Win !

1930

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SHAPING
A NEW WORLD

HOW THE VISION
OF A MIGHTY HUMAN CONQUEST
IS BEING WROUGHT INTO
REALITY

YENCHING UNIVERSITY
PEIPING (PEKING) · CHINA
AMERICAN OFFICE
150 FIFTH AVENUE · NEW YORK CITY

B 5 7 1 6
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FOREWORD

IN A WORLD *shaped for us before our generation, we labor to shape a New World for generations rising to take our place.* ✣ *To the priceless heritage of the Past, the Present must add its mite—to enrich the heritage of the Future.* ✣ *Greater than this age of progress achieved is to be the age of progress shared.* ✣ *As the achievements of the Present are translated into inspiration for the Future, in that measure do we now make for abiding peace among men, for a new fraternity among nations, and for a New World which, because we have lived, will be challenged to higher things.*

SHAPING A NEW WORLD

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OUT OF THE maelstrom of the Great War a vast segment of humanity emerged with a new consciousness.

The foundations upon which peoples had builded for generations had been sapped. The World searched for a bedrock upon which to rear an enduring edifice.

In EDUCATION that search has been rewarded.

"Theirs not to reason why—theirs but to do or die," describes a mental attitude which peoples, even though motivated by nothing higher than the instinct of self-preservation, cannot permit to be perpetuated. So Education is acclaimed today as the one permanently constructive force upon which we may rely to assure the future through cumulative effect. How soon that assurance will become a reality depends upon the momentum which the educational movement is enabled to acquire.

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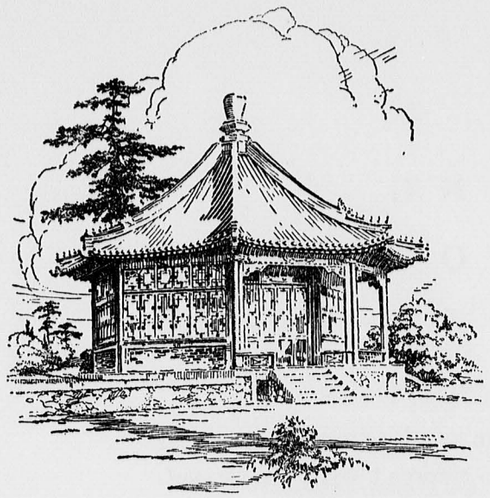
TREMENDOUS advances have been made, but, paradoxically enough, the very war which quickened the consciousness of the World also left in its wake serious problems of an essentially national character. With these now solved or well upon the way to solution, attention has again become focussed upon the world field.



American ideals have inspired, while American philanthropy and American educators have furnished the motive power for modern educational activities in many lands, and nowhere has the American influence made deeper impress than in China. Holding high place in this great field—dedicated to the development of sound Christian character as well as to the dissemination of knowledge—stands Yenching University, a modern American institution of learning at the very heart of Old China.

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China, with its more than 400,000,000 people scattered over an area of 4,277,170 square miles, more than any other nation today challenges the rest of the world to helpful service. There, before our eyes, unfolds the evolution of a modern order.

Despite intermittent civil strife, economic progress is being registered in imports and exports. Roads are being extended. Schools are multiplying. Public opinion is becoming articulate and intelligent. A mass education movement, conceived, inspired and directed by Chinese presents a spectacle of progress seldom equalled in the history of mankind.

As Doctor Paul Monroe, one of the American educators best informed as to conditions in the Far East, has said:

"To understand life in China, take a pinch of the struggle of the Early Church; throw in a little of the European Renaissance; add some of the wild thinking and bloody events of the French Revolution; pour in a good quantity of the Spirit of '76; add a little Bolshevik red pepper; mix well and cook until half baked."

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Of the 400,000,000 whose home is China, at least 300,000,000 are illiterate.

None can prophesy with any degree of certainty what direction the Chinese evolution, moulding the thought of this vast unlettered multitude, may take. All manner of influences, external and internal, are struggling for predominance.

Apart, however, from any positive dangers that may arise from a wrongly developing China, there is an actual detriment to the whole of humanity in the mere backwardness of so considerable a fraction of itself. The level attainable by the highest culture anywhere is determined by the level of the most backward. Any marked fall or rise in the standard of life among one-fifth of the world's population will be followed by a corresponding fall or rise in the standard of life around the entire globe.

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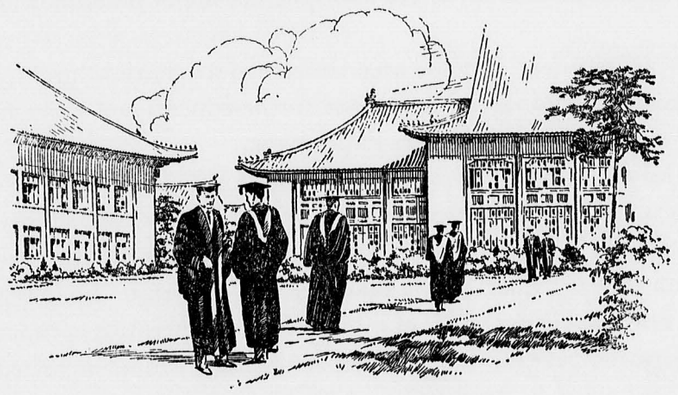
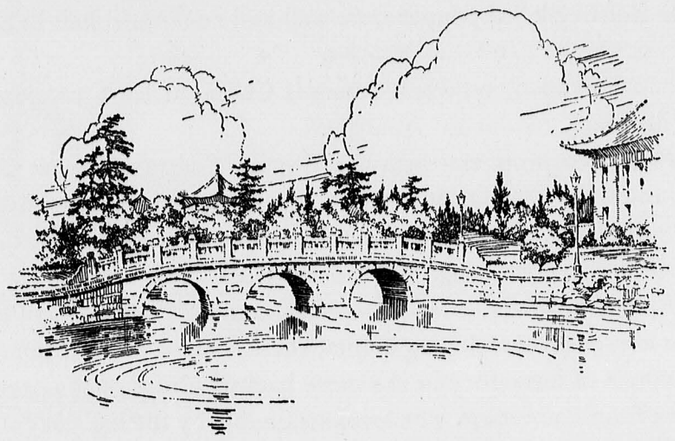
Admittedly, China needs capital to develop her resources and her industries. But capital alone will prove of little avail. More imperative is the need for trained organizers, managers and ad-





ministrators. China's population is dependent to the extent of 80 per cent upon agriculture. This must be modernized if, for the great mass, the scale of living is to be raised above the margin of bare subsistence. New China must also look to the rising generation for able and constructive leadership in her political life.

Such development and such leadership cannot be assured otherwise than by Education. Through it China can be brought gradually to the higher level now prevailing elsewhere in the world, in the material, moral and spiritual life of mankind.

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WHERE the need and the area concerned are both so great, the distribution of financial assistance to the educational movement becomes a matter of primary importance.

Only a few institutions, strategically located so as to give the nearest approach practicable to a uniform influence of education throughout the Republic, can possibly be developed adequately within the next quarter of a century. A few do exist. They represent remarkable examples of international cooperation, primarily cooperation between Chinese and Americans. Money invested in the strongest of these universities offers the best guaranty for maximum results in the training of leaders for all aspects of the changing Chinese life and civilization.

The best of these institutions are fairly well equipped and staffed. They are in a position to produce immediate results. To increase their usefulness provides an immediate opportunity for that sort of vital assistance to the Chinese people which so deeply concerns China, America and the rest of the world.

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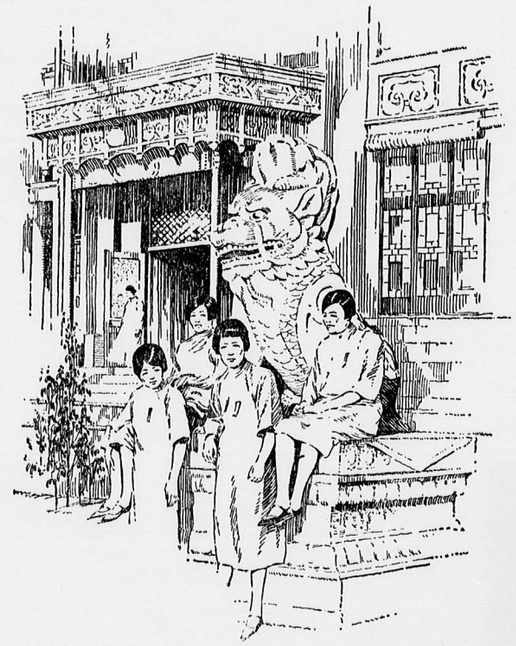
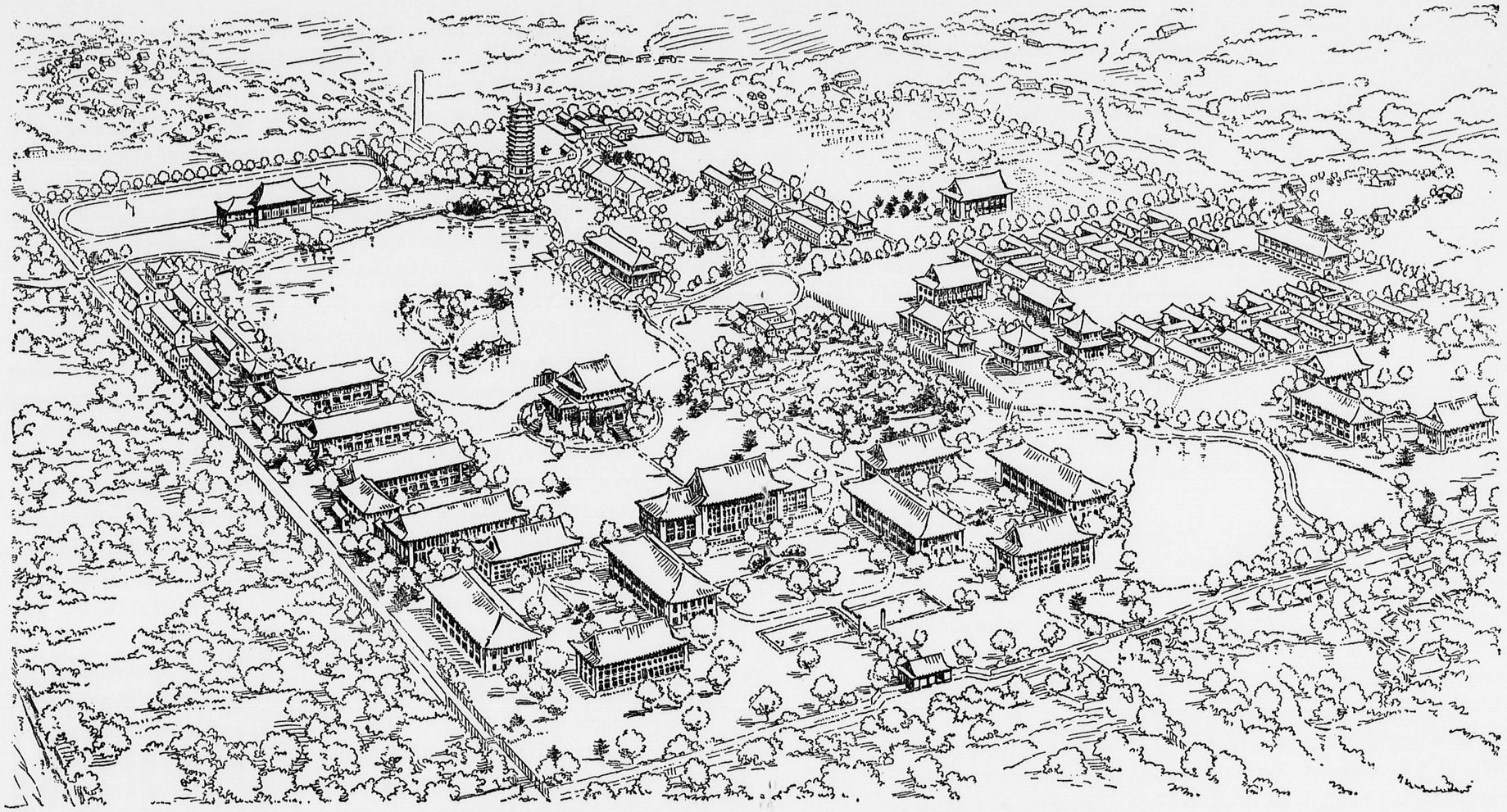
AMONG these is Yenching.

"It is without question the outstanding Christian educational institution in China; has the brightest promise for the future; has accumulated more financial support; has the greatest opportunity for expansion; has attracted the greatest approval and support of the Chinese, and, among all of these institutions, it has had and has yet the sanest and wisest management and direction," says Doctor Paul Monroe, Director of the International Institute.

Doctor Stephen P. Duggan, Director of the Institute of International Education, confirms this estimate when he writes, in an annual report: "Yenching is unquestionably one of the few institutions deserving of the most generous support of the people in America."



Behind Yenching University is a background of more than sixty years of educational development in China. In its present form it represents the union of four colleges—each with a record of vitally important achieve-



THE PLANT OF YENCHING UNIVERSITY, NOW ALMOST COMPLETE

Against this Picturesque Background, Outside the Walls of Peiping, Is Being Staged a Splendid Spectacle of Effective Cooperation between the East and the West, some Glimpses of Which, in Word and Picture, this Book Strives to Convey

ment: North China Union College, born in 1867; the original Peking University, which dates its service from 1870; Peking Women's College, founded in 1905, and the North China Union Theological College, opened in 1906.

Following this union and through the generous gift of $1,000,000 subscribed by friends in the United States, Yenching was able to take over its present site, outside the walls of Peiping —the Peking that for centuries has pulsed with the heart-stream of the cultural, artistic and political life of China.

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THIS WAS the beginning of a new era for the University. Since that time have come material accretions in equipment and endowment, surpassing those received by any other institution of Christian education in all of China. At present, the plant of the University is valued at $2,305,375. Its endowment aggregates $2,049,940.

Yenching depends upon four sources of support—appropriations by Christian mission boards; individual donations; income from invested funds, and students' fees. The mission sources of support are four—the American Board, the Methodist Board, the Presbyterian Board and the London Missionary Society.

Modernly and altruistically American in inspiration, Yenching has, nevertheless, so effectively functioned to the best interests of the Chinese people that they regard and revere it as something intimately their own. Its President, Doctor J. Leighton Stuart, is recognized throughout China as one of the most trusted friends of Chinese education. His associate, Chancellor Wu Leich-uan, has resigned as Vice-Minister of Education in the Nanking Government in order to retain his official relationship with the University.

Typical of the appreciation expressed by the Chinese is the statement of the Hon. S. S. Young, Consul General for the Republic of China in New York City, who says: "Its graduates may now be found in prominent positions in every walk of life."

The student body, undergraduate as well as postgraduate, is drawn from every province in China. More than half the enrollment of 750 young men and women come from south of the Yangtze River—from the heart of New China. Yenching's enrollment is nearly twice as great as that of any other Christian university in that country.

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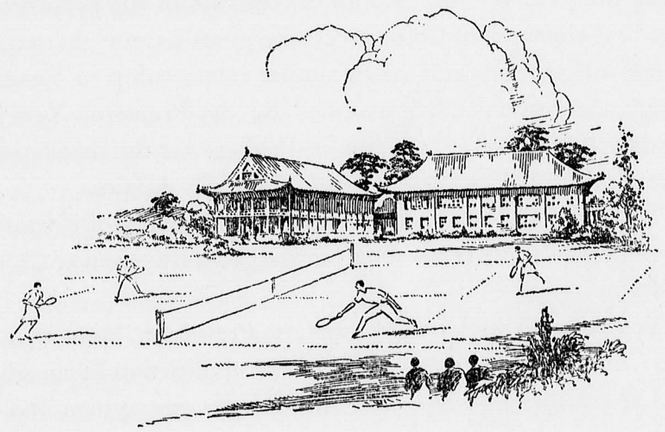
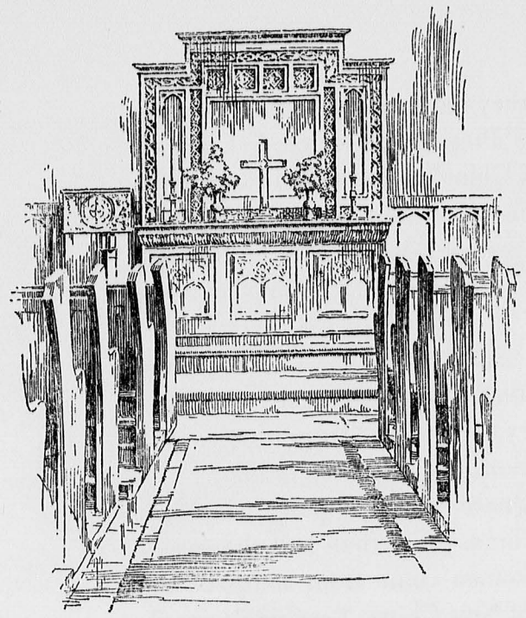
A COMMISSION representing the China Christian Educational





Association, after a thorough study of the system of sixteen Christian colleges in China, proposes a method of correlation among them in which Yenching is selected to be the largest of the Christian universities, and the only one to develop at this time a full curriculum of postgraduate studies. It is also emphasized as the institution which should stress especially the social sciences.

The Peking Union Medical College, of which Mr. Roger S. Greene, Vice-President in the Far East of the Rockefeller Foundation, is director, has chosen Yenching as the institution to provide students trained in the pre-medical sciences for its course.

The Harvard-Yenching Institute of Chinese Studies, representing the joint interest of both universities in the preservation of the best elements of Chinese culture, gives unique character to the institution. Princeton has a similar relationship to Yenching through the responsibility assumed by the Princeton-Yenching Foundation (formerly Princeton-in-Peking) for the development of the Princeton-Yenching College of Public Affairs.

The University is registered with the Ministry of Education in China and is accepted as a unit in the general system of Chinese education.

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

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No other educational institution in China has achieved the measure of progress credited to Yenching.

If enabled to develop adequate postgraduate and technical courses, it will become the center from which teachers, equipped for positions in the schools and colleges of the nation, will carry proper standards and methods in higher education back to their several provinces.

If provided with equipment to maintain the standard of moral and religious life to which it has been dedicated, it may well be the spring from which Christian influence will spread to the schools of the country at large, where that influence will count for most among the rising generation.

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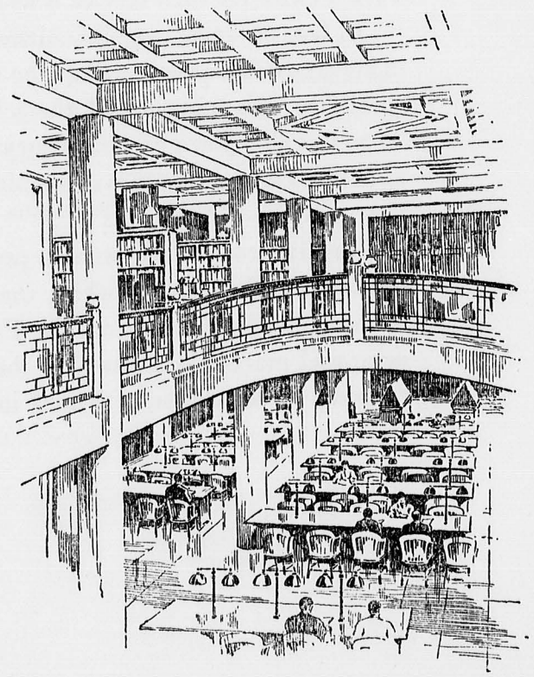
The idealism that inspires Yenching does not ignore the practical.

Training the hands as well as the mind, agricultural courses, instruction in the crafts and domestic science find proper place in its curriculum. A course is offered in famine prevention



which, it is hoped, will aid in curbing this great perennial menace to life.

Keenly aware of the fact that for wise leadership there must be those of vision, with power and will to govern self, with patience to plan surely and ability to execute effectively, with tolerance and with a sympathetic appreciation of the brotherhood of man, Yenching sponsors the greatest possible measure of student self-government.

Free and frank discussion of the various problems and interests of the student community is encouraged, while suggestions emanating from that body are always accorded consideration. If merited, adoption follows.

There is an Honor System for examinations. Recreational activities and dormitory management are placed in the hands of the undergraduates. As a result, even before graduation, many of the qualities indispensable to responsible leadership have been acquired.

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THE FIELD for such service is as large as is China.

In face of staggering difficulties, the Chinese themselves have made creditable progress, but the total enrollment, from kindergarten to university, in all the schools of China is not beyond 12,000,000. To place popular education there upon the same basis as in the United States will require an enrollment of five times that number—60,000,000.

An educated man or woman provided for service now will far outweigh any other gift which the American people can bestow upon their neighbors across the Pacific. Provision of the equipment and material necessary, if the human element is to achieve a maximum in results, is equally important.

THE PROPERTY of Yenching University is held in trust by a Board of Trustees, with headquarters in New York City. Ultimate authority and administration of this property and of invested funds reside with this Board. The local administration is in the hands of a Board of Managers, of whom two-thirds are Chinese.

Such limitations as confront the University are clearly not imposed by location or lack of opportunity for service.

Among China's millions Yenching will, with encouragement and support, meet the existing challenge to greater things!

✣

YENCHING UNIVERSITY

(Incorporated 1889 as Peking University)

✣

AMERICAN OFFICE

150 FIFTH AVENUE, NEW YORK CITY

✣

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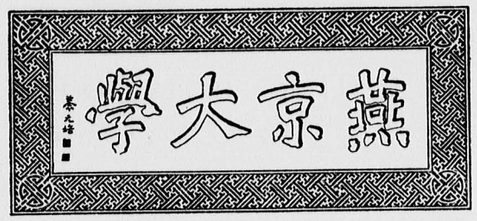

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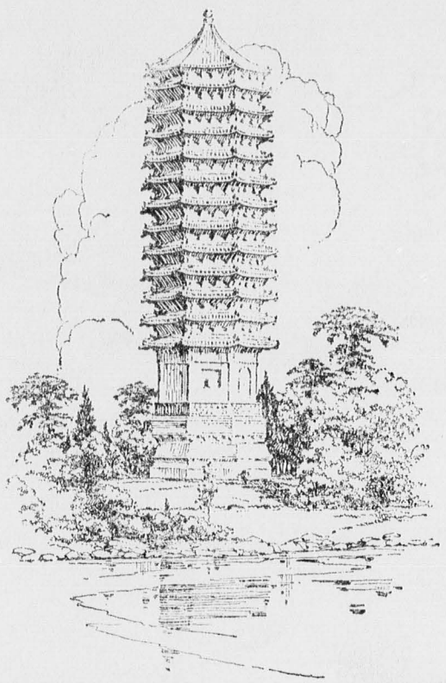

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THE
PALACE MUSEUM OF PEIPING

PEIPING
THE PALACE MUSEUM OF PEIPING
1931

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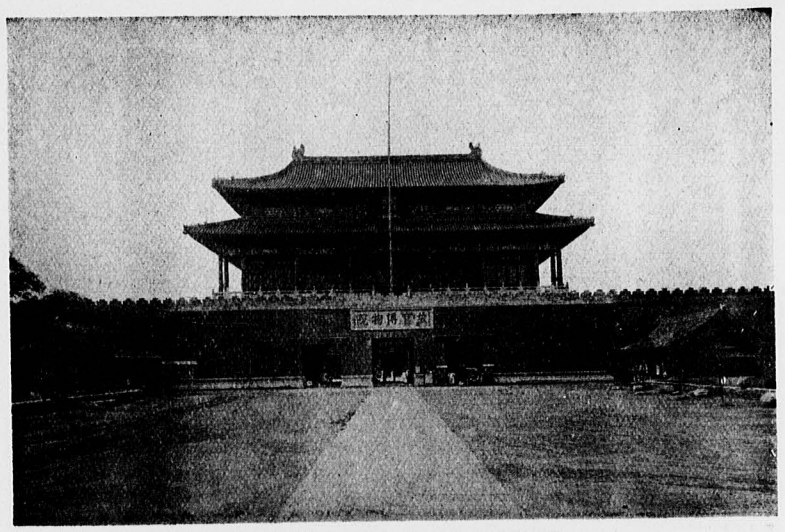
With the Compliments of The China Institute in America



Back Entrance, Palace Museum

Coal Hill with its five pavilions

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Chien Ching Kung, the main throne hall in the Inner Court

A Part of the Imperial Gardens

THE PALACE MUSEUM OF PEIPING

ORIGIN AND GROWTH

Although the founding of the Palace Museum is of recent origin, its collections of treasures representing the products of many centuries of Chinese culture have been accumulated in the Forbidden City for the last five hundred years. Preserved in a most romantic setting—the magnificent home of Sons of Heaven—its treasures were offered by people as tributes to their emperors during several dynasties. Consequently, only the best of each kind found its way to the Palace, where they contributed to the gorgeous splendour of the Court. However, as the Forbidden City had been closed for centuries, every object of art that went into the imperial collection was almost equivalent to being lost to the outside world. So the restoration of the Imperial Palace to the Republican Government in 1924 has a significance far beyond its political aspect. It meant the restoration to China, and to the world at large, of a glorious cultural heritage.

Immediately after the "Little Emperor Hsuan Tung" left the Imperial Palace on November 5, 1924, a Commission was appointed by the Government to take charge of the property of the Manchu Household. In view of the prevailing disorder and confusion in all the buildings of the Palace, the Commission decided to seal up temporarily all the important buildings until a full inventory of its contents could be made. As many treasures had already found their way out of the Palace while the Little Emperor was in residence, the Commission was confronted with the task not only of tabulating all the remaining items, but

also of safeguarding them in such a way as to ensure that there should be no further loss to the State. A detailed inventory was taken; each article was numbered, labelled, recorded, and whenever possible, photographed, and a check-list of all articles was published. Thus, for the first time, the contents of each room in the Palace is made known to the public.

Meanwhile, the various sections of the Palace were thrown open to the general public one after another, first the Central section, followed by the Western and Eastern sections. During the month of September, 1925, the Commission took steps to turn the Imperial Palace into a historical museum, which has since been known as the Palace Museum of Peiping.

The Palace Museum was formally inaugurated on October 10, 1925. It was then governed by a Board of Directors, assisted by an Executive Committee. In August, 1926, a new Commission was appointed by the Government with a view to reorganising the Museum and placing it under governmental control. But owing to serious opposition from educational circles, the members of this new Commissicn never assumed office. Immediately afterwards, the administration was taken over by a non-partisan organisation known as the Society for the Maintenance of the Palace Museum, which, during its tenture of office, effected many improvements.

The Palace Museum is now under the supervision of a Commission appointed by the National Government. The administration is composed of five departments, namely, the Secretariat (秘書處), the Department of General Administration (總務處), the Museum Library (圖書館), the Department of Antiquities (古物館), and the Department of Historical Records (文獻館).

BUILDINGS AND ARCHITECTURE.

The Forbidden City, the home of the Palace Museum, may be truthfully considered as one of China's architectural wonders. Built in the early years of the Ming Dynasty, it has great historical and aesthetic interest even for the casual visitor. Looking down from the Coal Hill on the north, one is fascinated by the group of finely proportioned buildings with their gracefully curving yellow-tiled roofs, the historical red walls broken here and there by impressive gateways as well as magnificent corner watch towers reflected in the moat below, over all of which hangs an atmosphere of mystery and power. The vast courts, the noble lines of the edifices, and the splendour of the surrounding buildings all tend to give a sense of spaciousness and serenity; and when combined with the enchanting beauty and dignified simplicity of the whole mass, it reveals the achievements of Chinese landscaping and building art.

At the time of its founding, the Palace Museum included only the inner courts of the former Imperial Palace, but since November, 1930, the site of the Museum has been enlarged to include also the outer courts, viz., from Tien An Men, the Gate of Heavenly Peace, to Chien Ching Men, the Gate of Resplendent Brilliancy. The extent of the enlargement is 3,000 by 2,300 feet—the exact area of the Forbidden City.

Entrance from Tai Ho Men, the Gate of Supreme Harmony, back of the present Historical Museum, gives a visitor one of the most impressive sights of the Forbidden City. Standing on a single elevation one behind the other are the Three Great Throne Halls, the principal one being T'ai Ho Tien, or the Throne Hall of Supreme Harmony where, as the centre of ceremonial life, the most important state functions were formerly held with great pomp and ceremony. It is a lofty structure 110 feet high, 200 feet long and 100 feet wide, the most superb and impressive

of all the Palace edifices. Five flights of carved marble steps lead to the lofty terrace where are placed the Sun and Moon dials and many gilt bronze cisterns and incense-burner stands. The second hall, Chung Ho Tien, is a small square building, containing imperial tablets and various religious implements, while Pao Ho Tien, the third hall, was used to receive lesser nobles. It was also here that the last Hanlin Examination was held in 1911.

Compared with the outer courts, the inner courts present a more complicated planning, being divided into five sections, each section separated from its neighbour by high red walls. In the Central Section the most important building is the throne hall known as Chien Ching Kung, the Hall of Resplendent Brilliancy. Back of it are two other great halls for special ceremonies known as Chiao Tai Tien, the Hall of Imperial Wedding Ceremonies and Kun Ning Kung, the Throne Hall of the Empress. Beyond Kun Ning Men is the Imperial Garden known as Yu Hua Yuan (御花園) where the Emperor used to spend his leisure hours. The Eastern and Western Sections contain mainly living quarters of the imperial household. The buildings in the Outer Eastern Section were modelled after those in the Central Section, but on a smaller scale. Some of them were built by Emperor Ch'ien Lung who retired hereto to enjoy his last days. Lastly, the Outer Western Section contains the living quarters of the various Empresses-Dowager.

COLLECTIONS.

It is a remarkable fact that the Palace Museum owes none of its works of art to foreign sources. Covering the whole range of art, its treasures represent entirely the works of Chinese craftsman. Among the valuable collections, the following are especially noteworthy:

(a) Books. Among the notable collections of books in the Palace Museum may be mentioned (1) the Sze K'u Ch'uan Shu (四庫全書), or the Imperial Library of Emperor Ch'ien Lung, which consists of thirty-six thousand manuscript volumes. For the housing of this valuable collection, a special palace known as Wen Yuan Kô (文淵閣) was built in 1776 A.D. and remains to be one of the best architectural monuments; (2) Sze K'u Ch'uan Shu Huei Yao (四庫全書薈要), or the selections from the Imperial Library, about eleven thousand manuscript volumes containing one third of the selected works from the Imperial Library; (3) Tu Shu Chi Cheng (圖書集成), or the Chinese Encyclopedia, about five thousand volumes printed on *Kaihua* paper from movable blocks in 1724 A.D., and (4) Yuan Wei Pieh Tsong (宛委別藏) containing seven hundred manuscript volumes, which were looked upon as very rare books by the great scholar Yuan Yuan (1764-1849) who presented them to Emperor Chia Ching. In addition, there are many original editions of books printed during the Sung, Yuan and Ming Dynasties. The total number of books in the Museum Library is about twelve hundred thousand volumes, many of them being the only copies in existence.

(b) Historical Records.—Among the manuscript records preserved in the Palace may be mentioned Manchu Emperors' Private Accounts, Records of Emperors' Instructions, Practical Accounts of the Imperial Household, Records of Emperors' Daily Life, Budgets of the Imperial Household, Official Reports of the Privy Council, etc. There are also a great number of unpublish-

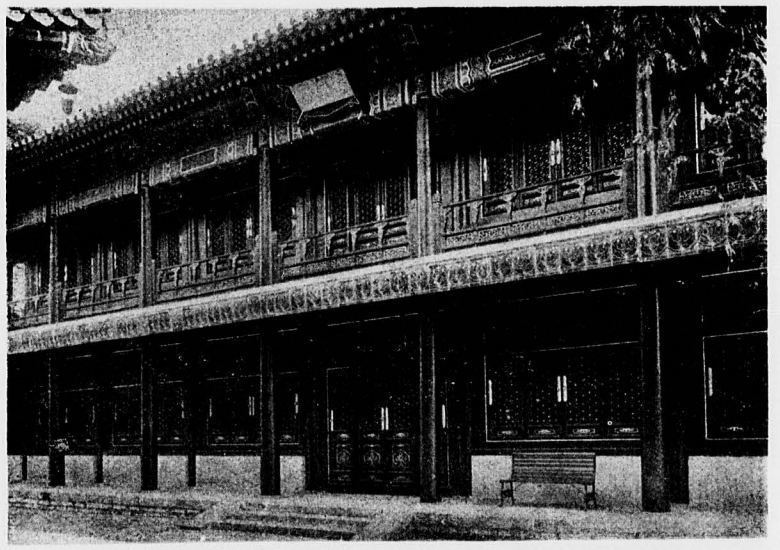
ed edicts and memorials and about one thousand each of historical maps, portraits, and imperial seals. These seals and charters, made of solid gold or jade, are artistically interesting, and the jade charters of the Ming Dynasty are especially noteworthy. Imperial brocaded robes, bronze chariot ornaments, musical instruments, and various objects of historical or literary value are also under the care of the Department of Historical Records.

(c) Paintings and Calligraphy.—The majority of these scrolls were formerly stored in the two halls Chai Kung (齋宮) and Chung Tsui Kung (鐘粹宮). Among the eight thousand pieces, many are the masterpieces of the Sung, Yuan and Ming Dynasties. Smaller collections of paintings are scattered in other palace buildings, where may be found the paintings by European artists, most of which came from the pen of the two Jesuits Attiret and Castiglione who were attached as painters to the Court in the eighteenth century. The oldest paintings in the Museum date back to the Tsin Dynasty (265-419 A.D.).

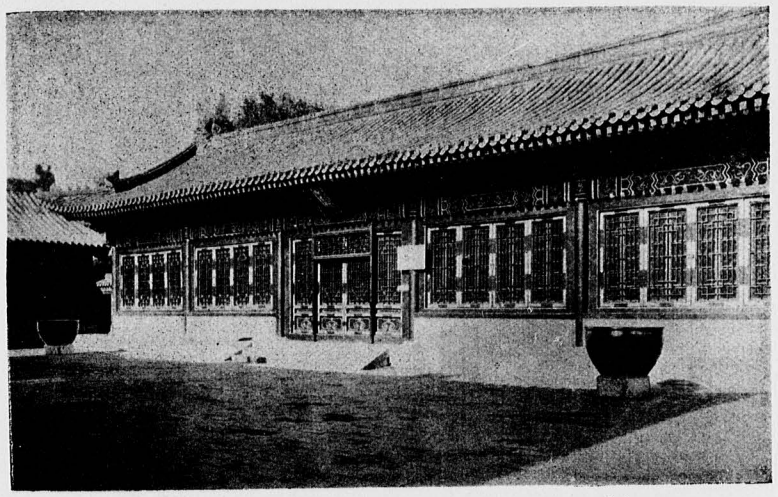
(d) Potteries and Porcelains.—More than six thousand specimens of porcelains are kept in Ching Yang Kung (景陽宮) and Ching Chi Kô (景祺閣), forming a very representative collection from various famous kilns from the Sung to the Ming Dynasties. The pieces of the Sung period such as Ting Yao, Chün Yao, K'o Yao, Ju Yao, etc. are the supreme beauties of Chinese ceramic art. Fine pieces made under Emperors K'ang Hsi, Yung Cheng and Chien Lung are also found in abundance, including well-known products of the Ku Yueh Hsuan. Ancient pottery is equally well represented.

(e) Antique Bronzes.—Among the many antique bronzes, special mention should be made of a basin (散氏盤) known as the Nation's Honour, made in the Chou Dynasty (1122-225 B. C.), and a standard measure (莽量) used in the later Han

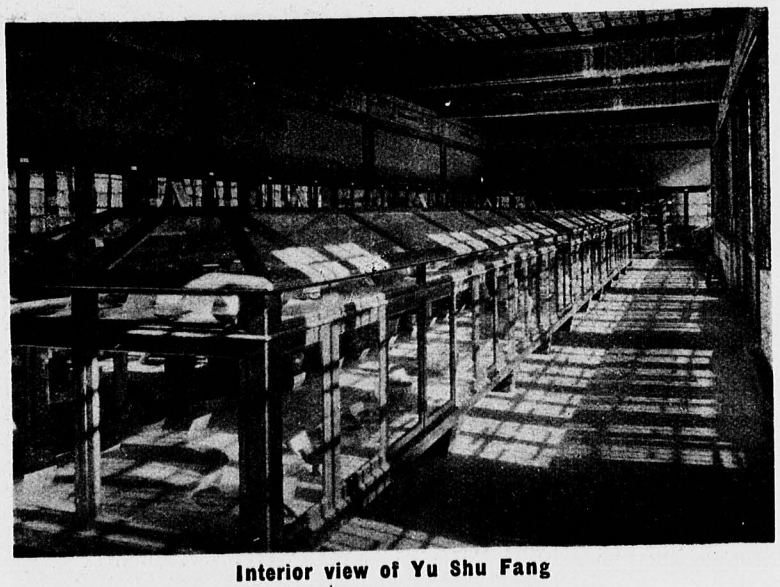
Chu Hsiu Kung, one of the Residential Palaces



One of the Lama Temples restored in 1929 through the assistance of Mr. John D. Rockefeller, Jr.

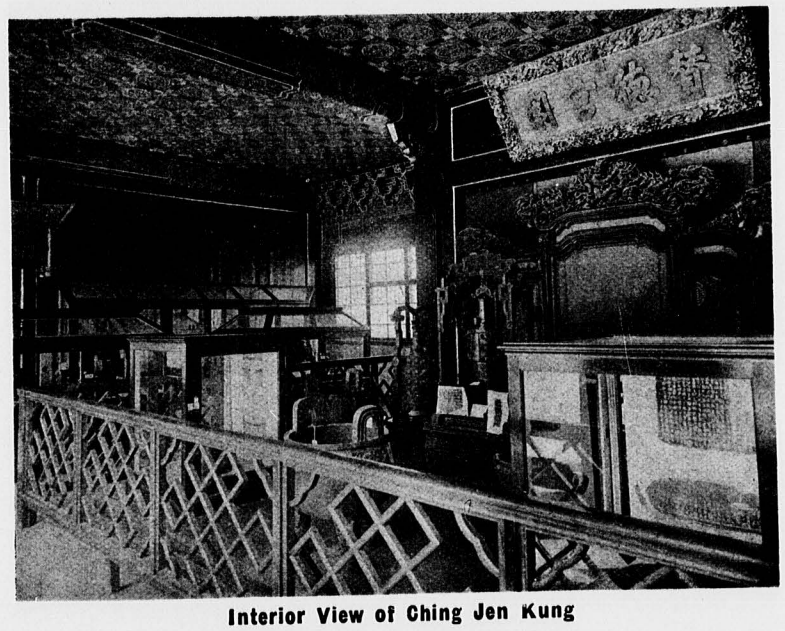


Yu Shu Fang restored in 1929 through the assistance of Sir Percival David, Bart.

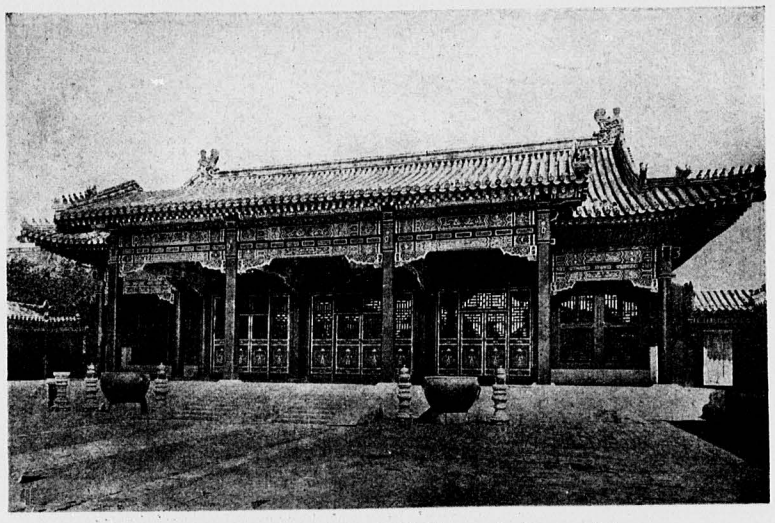


Interior view of Yu Shu Fang

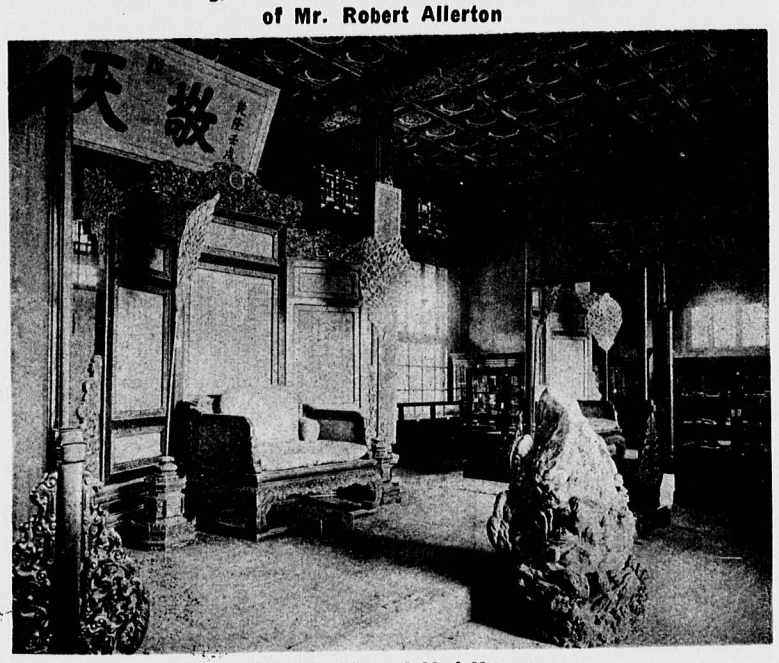
Ching Jen Kung, restored in 1930 through the assistance of Mr. Joy Morton



Interior View of Ching Jen Kung



Chai Kung, restored in 1931 through the assistance of Mr. Robert Allerton



Interior View of Chai Kung

Dynasty (25-220 A.D.). Both are of great historical interest, as each is unique of its kind that has been preserved in China. There are many pieces of great antiquity mostly dating from 1,000 to 1,500 B. C. Taken as a whole, the collection of bronzes are the finest things in the Palace Museum.

(f) Jade and Other Semi-Precious Stones.—Chinese jade stones are world famous, and it is to be expected that the Palace Museum should have many of the finest specimens in existence. For example, there are a jade basin representing a lake known as "Sea of Happiness" and a jade block in the form of a mountain known as "Mountain of Longevity", the beauty of which cannot be adequately described. There is also a wonderful block of jade about ten feet high, on which is carved a picture of ancient Chinese river conservancy work. Besides these, there are about one hundred thousand pieces of various sizes. Articles made of other precious stones, corals, ivory, or shells, are also numerous, being all distinguished by brilliancy, beauty, and rarity of material, as well as by exquisite workmanship.

(g) Miscellaneous Collections.—Carved lacquer, cloisonné enamels, Chinese furniture, carved ivories, carved bamboos, artificial flowers, musical instruments, embroideries, tapestries, brocades, snuff bottles, ancient bronze mirrors, fans, brush containers, pens, seals and ink-slabs, statues of buddhas, religious relics, incense-burning sets, and buddhist sutras are among the minor collections.

ACTIVITIES.

Since the inauguration of the Palace Museum, the authorities of the Museum have had to work in the midst of constant political turmoil and under great financial difficulties, but in spite of all these handicaps, steady progress has been made in the work of all the departments of the Museum. The following represent some of the activities:

(a) Inventory: A detailed inventory has been made, the complete catalogue of which has been published in twenty-six volumes. The Museum has been engaged in the classification of different groups of art treasures before placing them in systematic order. While the work is in progress, each article is examined by an expert, the best specimens being placed on exhibit, while remaining articles are kept in the storehouses.

(b) Admission: The Museum is open to the public six days a week, two days being alloted to each of the three sections. On the first three days of each month, the entrance fee is specially reduced, in order to give a greater number of people the opportunity of visiting the Museum. On the anniversary of the Chinese Republic, all sections of the Museum are open to the public for three days, and on special occasions admission fee is generally reduced. In 1929 the number of visitors totalled 96,553, while in 1930, 97,377 visitors were admitted.

(c) Exhibits: Many large pavilions have been turned into exhibition rooms, twenty-two in the Central Section, ten of which are always open to the public, while the remainder are open only for special displays. There are six exhibit halls in the Inner Eastern Section, while the Outer Eastern Section contains eight halls, of which seven are in constant use, the eighth being open on special occasions. In the Inner Western Section, there are also a number of interesting places because of their association with the life of the Imperial Household. Two pavilions, one containing the favorite adornments of Emperor Ch'ien Lung, and the other the exhibit for the old Chinese furniture are especially noteworthy.

(d) Repairs: Repairs may be divided into two categories. (1) Minor repairs are undertaken by the Museum's workmen from March to November every year; and (2) technical repairs are usually carried out by contractors who are awarded by tender. The buildings thus repaired in the course of last three years are as follows: Tzu Ning Kung Gardens (慈寧宮花園), Ching Yang Kung (景陽宮), Ch'eng Chien Kung (承乾宮), Ching Jen Kung (景仁宮), Chai Kung (齋宮), Hsien Fu Kung (咸福宮), Ying Hua Tien (英華殿), Yen Hui Kô (延暉閣), Ch'i Wang Lou (企望樓), Shen Wu Men Tower (神武門), the Forbidden City Corner Towers, and the buildings outside Chien Ching Men (乾清門). Besides the above, repairs excepting painting and decoration, have been completed on Ching Shih Fang (敬事房), Ch'ang Yin Kô (暢音閣) Fu Wang Kô (符望閣), Chien Ching Kung (乾清宮). K'un Ning Kung (坤寧宮), Chiao Tai Tien (交泰殿) and the administrative offices. The Museum Commission has also laid a brick path on the Coal Hill, repaired the pavement on the wall of the Forbidden City, and has torn down a number of small buildings which were considered out of place in the Palace.

(e) Publications: The Museum publishes a monthly and a weekly and many non-periodical publications, photographs and rubbings. In 1929, nineteen different kinds of publications were issued totalling about 114,000 volumes, 794 photographs, 20,071 prints, and 30 kinds of rubbings aggregating 600 pieces; while in 1930, the number of publications amounted to 43 in approximately 154,600 volumes. In the same year the Museum issued about 3,000 photographs of various treasures, over 15,000 prints, 280 kinds of rubbings totalling about 5,600 pieces.

DONATIONS.

The collection of art treasures in the Palace Museum is perhaps unrivalled anywhere. To find suitable rooms for their proper exhibit is indeed a difficult problem, not only because of the great financial handicaps under which the Museum labours, but also because of the fact that suitable buildings for such a rich collection have either to be built entirely, or re-adapted from the old palace buildings. Such a task can only be undertaken gradually, and not until financial resources permit. It is, therefore, most gratifying to note that a number of foreign and Chinese friends of the Museum, taking great interest in its work, have come forward with substantial help in the way of large contributions. These contributions have enabled the Museum to repair and restore a number of buildings for the exhibit of various treasures. To each of these donors, the Commissioners of the Palace Museum wish to place on record their sincere appreciation for the assistance thus generously given. The following is a list of donors during 1927-1931.

(a) From the China Foundation for the Promotion of Education and Culture, Peiping, an annual grant of $30,000 since 1927 principally for the printing expenses of Museum's publications.

(b) From the China Foundation for the Promotion of Education and Culture, Peiping, an additional grant made in 1930 of $250,000 for the purpose of constructing a fire-proof stack building for the housing of the Museum's treasures.

(c) From Sino-French Indemnity Board, Peiping, a grant of $100,000 as a partial contribution towards the expenses of constructing a fire-proof stack building and for equipment of fire appliances.

(d) From General Chiang Kai-Shek, Nanking, a donation

of $40,000 for general repairs and restorations of buildings.

(e) From Mr. John D. Rockefeller, Jr., New York City, a donation of G$5,000 for repairing the Lama Temple in the Tzu Ning Kung Gardens.

(f) From Sir Percival David, Bart. London, a donation of $6,264.40 for converting the Yu Shu Fang (located behind Ching Yang Kung) into a special hall for the exhibit of the porcelains of the Sung, Yuan and Ming Dynasties. An additional sum of £100 was received from the same donor for providing show cases in the two side pavilions of Yu Shu Fang.

(g) From the Kailan Mining Administration, Tientsin, a donation of $5,000 toward the expenses of restoring Ch'eng Chien Kung for the exhibit of porcelains made during the Manchu Dynasty.

(h) From Mr. Joy Morton, Chicago, Ill, a donation of G$1,250 for repairing a portion of Ching Jen Kung for the exhibit of antique bronzes.

(i) From General and Mrs. William Crozier, Washington, D. C., a donation of $6,500 for repairing the two southern corner towers of the Forbidden City.

(j) From the Board of Directors of the Central Park, Peiping, a sum of $2,000 for the same purpose as above.

(k) From Messrs. Chow Tso-Min and Nyi Yu-Tan, a donation of $2,000 for the same purpose as above.

(l) From the China Foundation for the Promotion of Education and Culture, Peiping, ~~a donation of $10,000~~* for restoring the two northern corner towers of the Forbidden City and for repairing the pavement on its north wall.

* a permission to spend $10,000 out of the annual grant $30,000 is allowed

0129

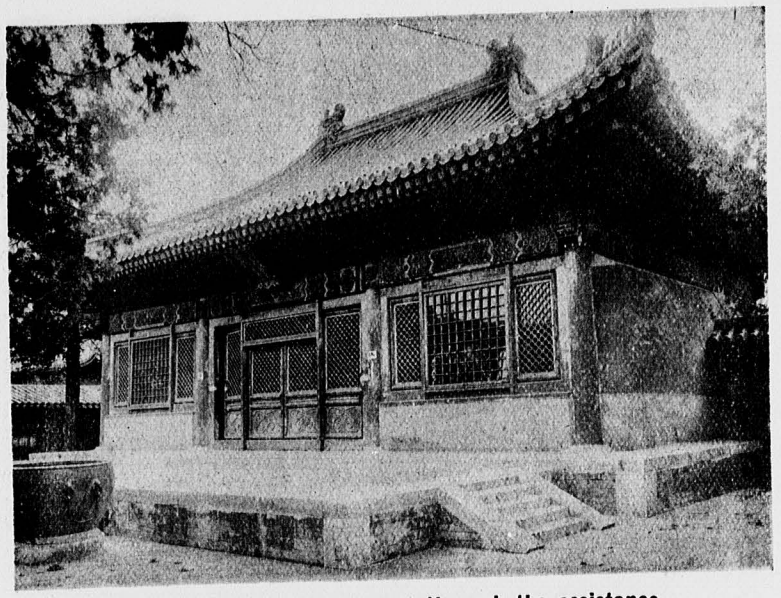
(m) From Mr. Robert Allerton, Chicago, Ill., a donation of G$1,500 for restoring Chai Kung for the housing of the jade collection.

(n) From Sir Miles W. Lampson, British Minister to China, a donation of $4,876 for restoring Hsien Fu Kung in memory of Lady Lampson for the housing and exhibit of the personal treasures loved by Emperor Chien Lung.

To preserve the ancient palace and to establish and maintain a museum like the Palace Museum, cooperation and assistance from as many quarters as can be secured is necessary. It is, therefore, hoped that all who have an interest in promoting the historical culture of China will lend a helping hand in developing the Palace Museum, for the whole world would be the beneficiary were this unique monument thus preserved and utilized.

Cheng Chien Kung restored in 1929-30 through the assistance of Kailan Mining Administration

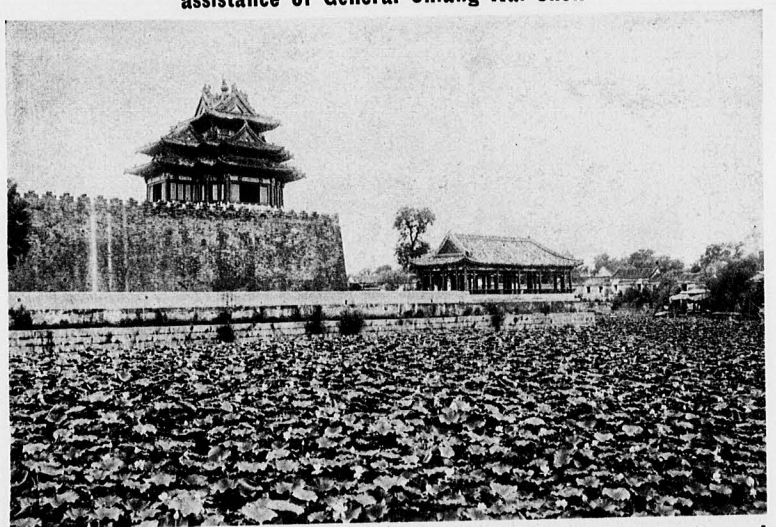
Interior View of Cheng Chien Kung



Hsien Fu Kung restored in 1931 through the assistance of Sir Miles W. Lampson

Interior View of Hsien Fu Kung

Ying Hua Tien, one of the buildings restored through the assistance of General Chiang Kai Shek



One of the corner towers of the Forbidden City restored in 1929 through the assistance of the China Foundation. (Two similar towers on the south side were restored in 1931 through the assistance of General and Mrs. William Crozier and Chinese friends of the Museum.

PUBLICATIONS OF THE PALACE MUSEUM

Serial Publications

Palace Museum Weekly, since Oct. 10, 1929	$	0.10 each issue
Palace Museum Weekly, (Bound) nos. 1-26	$	2.00
Palace Museum Weekly, (Bound) nos. 27-25	$	1.50
Palace Museum Weekly, (Bound) nos. 53-76	$	1.50
Palace Museum Weekly, (Bound) nos. 77-100	$	2.00
Palace Museum Monthly, since September, 1929	$	22.00 a yr.
Reproductions of Selected Paintings and Calligraphy, a Monthly sincely Oct. 1930.	$	22.00 a yr.
Chang Ku Tsung Pien, Selected Documents of Manchu Dynasty, 10 numbers all published	$	5.00
Wen Hsien Tsung Pien, Selected Documents of Manchu Dynasty, a Monthly...	$	5.20 a yr.
Shih Liao Hsun K'an, Selected Documents of Manchu Dynasty, published three times a month.	$	22.00 a yr.
Annual Report, 1929, 1930, 1931.		Free

Special Publications

I Wu Shih Mo: Diplomatic Documents of China's Foreign Relations.	$	78.00
Paintings of Castiglione.	$	5.00 each series
Calligraphy of Sung Dynasty Scholars, 2 v.	$	4.00
Portraits of Manchu Emperors and Empresses, 4 v.	$	10.00
Specimen Pages of Rare Books in the Museum Library.	$	5.00
Catalogue of Chinese Gazetteers.	$	1.00
Chu Yu Chou Tze Lu: Treaties on Foreign Countries	$	6.00
Jesuits Map of China	$	100.00

Note: For Complete List of Publications, apply Publication Office, Palace Museum, Peiping.

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San Yu Press

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Ans'd

YENCHING UNIVERSITY is the largest as well as the leading university established by Americans in China. It occupies a pre-eminent position in educational work in that country.

ITS HISTORY covers more than 65 years. It is the result of the union of China Union College (1867); Peking University (1870), Peking Women's College (1905), and North China Union Theological College (1906).

ITS CAMPUS of 125 acres lies in what was once a Prince's garden, about nine miles from the old walls of Peiping (Peking), and near the old Summer Palace of the Manchu rulers.

ITS PLANT is valued at $2,683,430, as follows: General University, $1,932,490, and Women's College, $750,940. Its Endowment amounts to $1,958,323. Trust Funds represent an additional sum of $707,050.

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YENCHING'S FACULTY numbers more than 125, two-thirds being Chinese. The foreign faculty is composed of Americans, British and Europeans, the great majority being Americans.

ITS STUDENT BODY is composed of both young men and young women and is twice as large as that of any other similar institution in China. Every province of China is represented. At the opening of the academic year of 1932-33 the enrollment was 789, of whom 119 were graduate students.

ON THE CAMPUS are the College of Arts and Letters; the College of Natural Sciences and the College of Public Affairs, in addition to a Graduate School of Religion.

YENCHING'S PURPOSE is to develop in North China a university achieving American standards and of sufficient enrollment to make a definite impression upon the country through its graduates.

THE HARVARD-YENCHING Institute of Chinese Studies represents a joint enterprise of both institutions in the study and preservation of the best elements of Chinese culture.

THE PRINCETON-YENCHING Foundation accords substantial support to the College of Public Affairs.

WELLESLEY COLLEGE is cooperating substantially in Yenching's educational program for women.

THE UNIVERSITY OF MISSOURI is associated intimately in the program of the Yenching Department of Journalism.

SUCH RELATIONSHIP with outstanding American institutions enables Yenching to lead in China's field of higher education, and at the same time forms a helpful point of contact for goodwill between the countries concerned.

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WHILE NON-DENOMINATIONAL, Yenching is sponsored by and receives support from the Boards of Missions of the Presbyterian, Methodist and Congregational Churches in the United States, and from the London Missionary Society in England.

MAJOR FINANCIAL SUPPORT comes from interest on endowment and trust funds, and from the contributions of friends in China as well as in the United States.

THE PROPERTY of Yenching University and its invested funds are administered by a Board of Trustees in New York City.

YENCHING UNIVERSITY

American Office

150 Fifth Ave. New York City

MISSOURI-YENCHING

SINCE 1929 Yenching University, with the cooperation of the School of Journalism of the University of Missouri, has been providing education for the profession of journalism in China.

IN 1929 the Missouri journalism authorities decided to associate themselves with this Yenching project, and during that year a fund of nearly $70,000 was subscribed largely by American newspapers and newspaper men, to be expended in five years of experimental effort.

AMONG the chief donors were the New York Times; the New York Sun; the Chicago Tribune; the Chicago Daily News; R. P. Scripps; Dr. Walter Williams, president of the University of Missouri and dean of its school of journalism; the Editor and Publisher; the Dallas News; the Oklahoma City Oklahoman; Marcellus Foster; the American Society of Newspaper Editors; the Missouri Press Association; the Kansas City Journal-Post; the Detroit News, and Mr. and Mrs. F. W. Kellogg of Pasadena, California.

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DURING the scholastic year of 1933-34, the enrollment in the Yenching School of Journalism totaled 55—more than twice the number registered during the previous year. In its classes all sections of China were represented, while its enrollment also included 12 Chinese born over-seas.

GRADUATES of the School are readily finding positions upon leading Chinese papers, and a number have followed their work there with further study in the United States.

CHINESE publishers and journalists are cooperating cordially in the effort, and several of the latter in the Peiping-Tientsin area have been and are giving part-time service upon the faculty of the school.

IN THE MIDST of a crucial transition period, China, it is generally felt, will find her journalists playing a constantly increasing part in the shaping of her future. Therefore, the soundness of their training becomes of paramount importance.

THE COOPERATIVE relationship between the University of Missouri and Yenching University has decidedly personal aspects. Vernon Nash came from the former institution to conduct pioneer work in connection with journalistic education in China in 1924, and since the opening of the Yenching School of Journalism in 1929 has been at the head of its faculty.

THIS RELATIONSHIP also provides, among other things, for exchange professorships whenever possible and mutually desirable. Dean Frank Lee Martin of the University of Missouri School of Journalism spent most of 1932 on the Yenching campus while Mr. Nash was exchange professor of journalism at Missouri.

SINCE 1930 exchange fellowships, good for a period of two years and available to graduate students of both institutions, have been continuously maintained.

WALTER WILLIAMS has said: "I know of no other undertaking today, offering a greater opportunity for far-reaching service."

RAPID INCREASES in literacy throughout China are directly reflected in the steady increase in number and circulation of Chinese newspapers and other periodical publications.

THIS EXPANSION in journalism, in turn, is reflected in an increased demand for trained personnel, so that there is a sure and predictable demand for the product of this first and only "Grade A" school of journalism in all of the Far East.

CONTINUANCE of the work of the School of Journalism at Yenching, now that the five-year experimental period for which funds were originally provided has come to an end, will depend upon securing additional financial support, either in the form of annual subscriptions or of permanent endowment. An effort to secure the funds required is already under way in the United States and in China.

YENCHING UNIVERSITY

American Office

150 Fifth Avenue New York City

Harvard-Yenching Institute

An Institute of Chinese studies, jointly controlled by Trustees appointed by Harvard University, Yenching University at Peiping, China, and the Estate of the late Charles M. Hall, and known as the Harvard-Yenching Institute, was incorporated under the laws of the Commonwealth of Massachusetts on January 5, 1928.

Designed to "conduct and provide research, instruction and publication in the culture of China and other Far Eastern and Near Eastern countries," the Institute is specifically empowered under its articles of incorporation to "carry on, for properly prepared Chinese and Occidental scholars, research and educational work of the type appropriate to a graduate school of arts and sciences, and, in so far as it may appear expedient in order to prepare scholars for admission to the work of the Institute, to develop through other institutions undergraduate work in China; to explore, discover, collect and preserve objects of culture and antiquities, or to aid museums or others to do so."

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The Institute owes its existence to the generosity of the late Charles M. Hall, inventor of the modern process of making aluminum, who by his will set aside a substantial sum to be applied by his trustees to educational work in Asia and the Balkan States. On January 5, 1928 it was announced that these trustees had devoted a considerable part of this bequest to the endowment of the Harvard-Yenching Institute of Chinese Studies, with centers at the two universities concerned—Cambridge and Peiping.

The work of the Institute is under control of a board of nine trustees, three representing each university and three originally appointed by the Hall estate and now elected by the remaining trustees.

Specifically, the Institute aims to promote both in China and America graduate study and research in the various branches of Chinese culture, and to encourage the Chinese to study their own civilization and to interpret this civilization to the West.

As a result of this arrangement, Yenching has found it possible to offer graduate work to its own students and to those from other parts of China, designed to strengthen the emphasis on Chinese culture which has been one of the consequences of the nationalistic awakening among Chinese students. Five other universities in China receive grants from the Harvard-Yenching Institute for developing undergraduate study of Chinese culture.

The work of Harvard consists largely of courses in Chinese literature and language, as well as in various aspects of Sinology studied through the medium of English.

Students from Europe and America are encouraged to go to Peiping for such subjects as can be most advantageously studied there. Harvard and Yenching also cooperate in arranging programs of study and in preparing publications both in English and Chinese especially planned to interpret China and her culture to Western readers.

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American Office

YENCHING UNIVERSITY

150 Fifth Avenue New York, N. Y.

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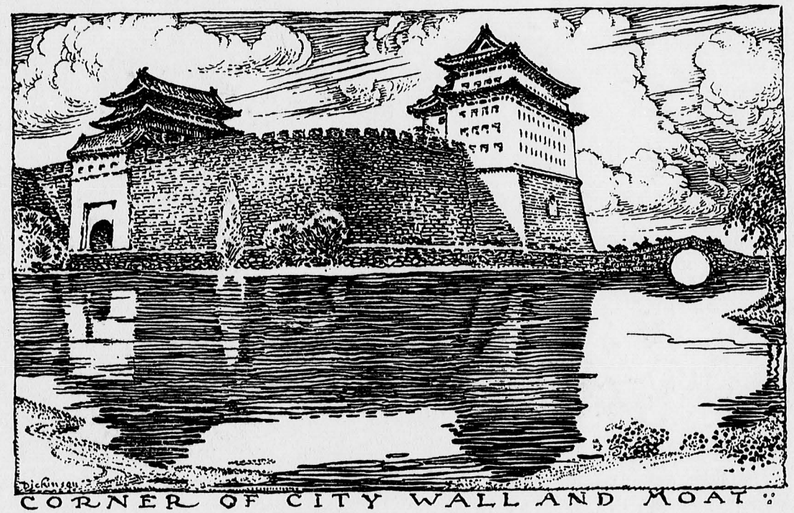
PEKING UNIVERSITY



CORNER OF CITY WALL AND MOAT

0141

Statements from Well Known Men Who Know

JOHN KELMAN, Fifth Avenue Presbyterian Church, New York, in China in 1921.

"Peking University will have no rival in the whole Republic. Its influence will be most powerful in connection with the present intellectual movement among students, and it will stand for all that promises a great future for the magnificent national genius of China."

JOHN R. MOTT, World Student Leader.

"I have no hesitation whatever in saying that there should be at Peking one of the strongest Christian Universities, not only in China, but in Asia."

HARRY EMERSON FOSDICK, First Presbyterian Church, New York, who visited China in 1921.

"The biggest need of China is a thoroughly trained Christian leadership developed from its own sons."

"Never before in my life have I seen a more strategic opportunity than the one before Peking University."

ARTHUR H. SMITH, Veteran Missionary and Author.

"Peking has become one of the most important intellectual centers in China for Christian Education. The best fruits of Christian Education should be brought to bear upon the intellectual and moral life of the Chinese at this vital center."

THOMAS W. LAMONT, of The International Consortium for China.

"All of us who have been in China have this feeling of friendship and desire to help, especially through such work as that which is being done by the Christian Mission, and by Christian Schools and Colleges such as Peking University. I visited that University and was much impressed by it."

JULEAN ARNOLD, American Commercial Attaché at Peking:

"The leaders of the new China must be men and women of strong Christian character, if China is to be a blessing to modern civilization. One could not conceive of a better opportunity for training such leaders than a first-class university of national importance, situated at the capital and under Christian auspices."

PAUL S. REINSCH, United States Minister to China, 1913-1919.

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

CHARLES R. CRANE, United States Minister to China, 1920-1921.

"Situated at the political and intellectual capital of the country, Peking University has unrivalled opportunities to train the national leaders of the future and to raise moral and educational standards throughout the whole country. The attractive grounds recently secured near Peking, the fine quality of the teaching personnel, and the valuable traditions of the older schools are noteworthy assets for the new union enterprise. Failure to secure in America generous and adequate support for Peking University will be a calamity for Christianity and China."

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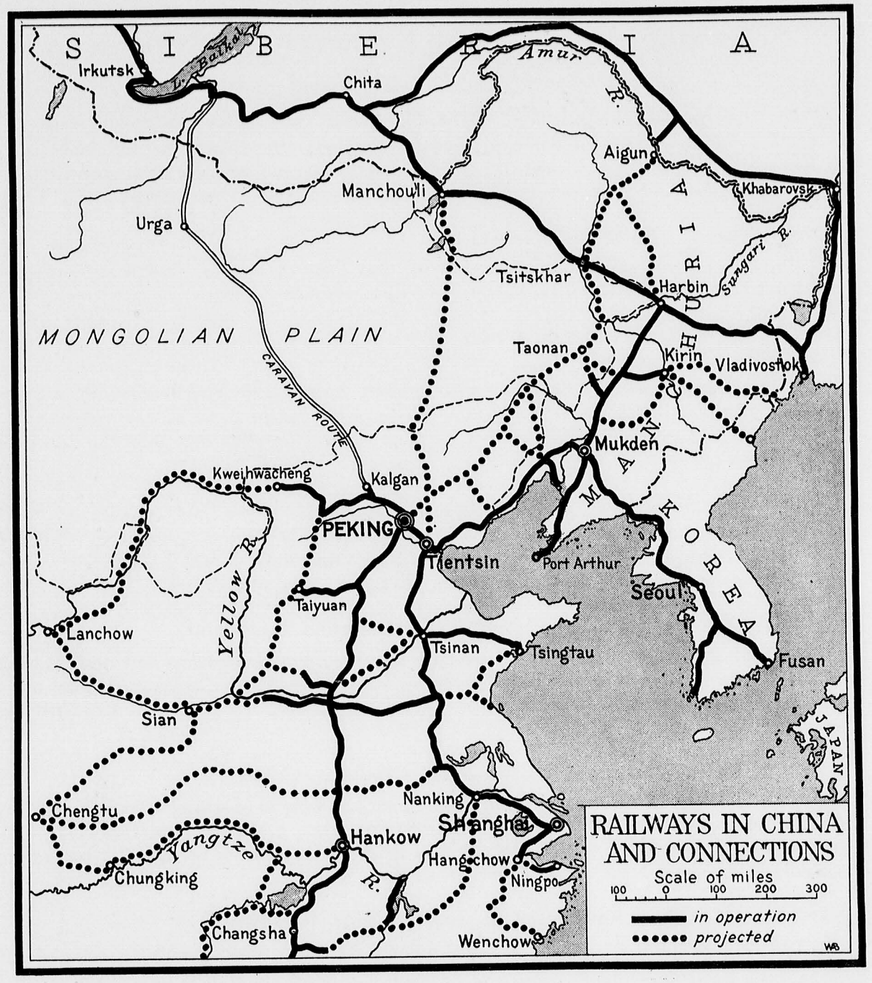

Peking is situated in the temperate zone facing, toward the south, great tropical and semi-tropical areas and, toward the north, the fertile wheat-fields and vast forests of Manchuria and Siberia and the cattle-covered stretches of Mongolia.

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

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

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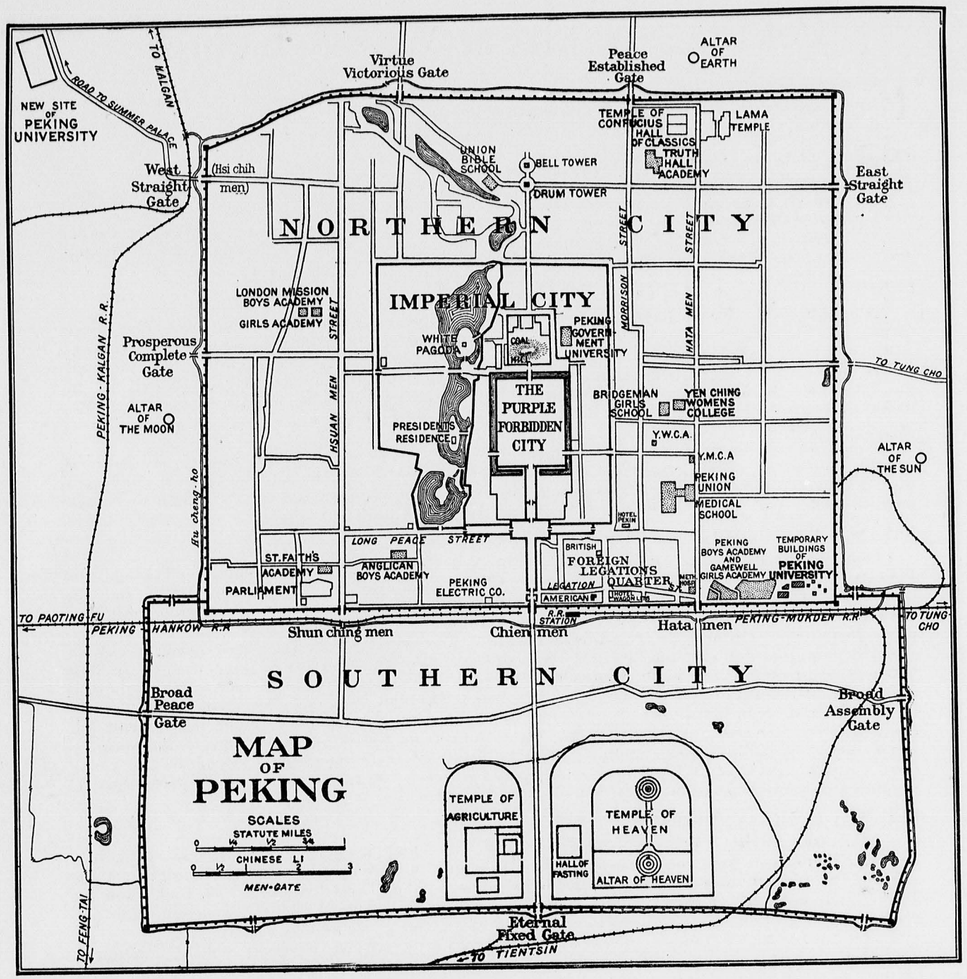

NO city in the world," says a professor of architecture in one of our chief American universities, "can compare with Peking in plan and stateliness of design." The Northern City, laid out by the master mind of Kublai Khan in 1264, is really formed of three concentric walled-cities, the outer one encircling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

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

Peking—A Great World Center

FOR centuries the Chinese have called their country "The Middle Nation," considering all other nations as on their border. That geographical idea has passed away but the progress of world movements is making the name "Middle Nation" real again in a new sense.

PEKING—THE NATIONAL CENTER OF CHINA.

For centuries millions of the Chinese race have looked toward this great and unique city of Peking with the eagerness of the Jew to Jerusalem and of the Mohammedan toward Mecca. In this storied city of the East is to be seen today the concentration of many forces, political, economic, and educational, which are to radiate throughout the whole land and have a large part in shaping and determining the destiny of the world's civilization.

PEKING—THE GREAT STUDENT CENTER.

When, a decade and a half ago, China began to adopt western education, thousands of students flocked to Tokyo for training on modern lines. Such students now for the most part go to Peking. There are now in Peking about seventeen thousand students of high school grade and above, and nearly two-thirds of all the higher educational institutions under the Chinese Government are in this great educational center, every Provincial capital and important town being represented. The national educational authorities who determine the policy of primary and high school education are also in Peking.

It was the students of Peking who formed in 1919 a city-wide student union and started a national movement which powerfully moved the whole people. By arousing the business guilds and the educational and agricultural associations in every large city in China, for the first time they have created a real public opinion in non-official educated China.

PEKING—THE CENTER OF CHINA'S "RENAISSANCE."

China's "Renaissance" as it is called, or "The New Culture Movement," centers in Peking. On January 1, 1919, there was but one magazine in China promoting new ideas, which was printed in the colloquial Mandarin. Three of the professors of the Government University in Peking, returned students, respectively from America, England, and France, decided to popularize the spoken language in printed form. Through their inspiration within three years there have been issued in China over four hundred different publications. The object of the movement is to popularize the spoken language in printed form and thus introduce in China the whole gamut of modern scientific thought and social philosophy. Its motto is: "Save the Nation through Democracy and Science."

The results of the Movement have been two-fold. First, the tendency among the students has been distinctly towards radical socialism. Everything from the latest psychology to the most extreme school of philosophical anarchy filled the pages of these magazines. Secondly, the young men, entirely devoid of old prejudices, are looking eagerly for anything to help their country. If religion and a new type of morality can be shown of value they will accept it.

PEKING—A GREAT TRAINING CENTER.

As a result of the "China for Christ Movement" the entire program of the Christian Church in Peking is being met by a cooperative program in which the twenty-two organized churches of the city and over five thousand Christians are being enlisted. The Churches, the Y. M. C. A., and the Y. W. C. A. have an organically united Christian work for college students with a city-wide program. Theological students can see the Christian movement at its best in Peking.

The newly formed combination of the Sociology Faculty of the University and the Community Service Department of the Y. M. C. A. with the close cooperation of the Public Health Department of the Union Medical College, assures a strong constructive, united service program in Peking. This city offers a practical laboratory for training the coming leaders of Church and State.

THE PLACE OF A CHRISTIAN UNIVERSITY AT THIS NATIONAL CENTER.

These movements, which are most powerfully influencing and transforming China today, center in Peking. The relation of Peking University with the Government educational institutions is most cordial for it is now generally recognized that the Christian University is working for the uplift and progress of China.

For ages China has placed the scholar first. The heroes have not been warriors, but sages. Few peoples as a whole, lettered and unlettered, have ever honored learning as have the Chinese. Beyond doubt America's friendliness in no way can be so finely and so happily expressed as by cooperation in higher education; at no place can it be more vividly and pervasively manifested than in strengthening the university in this great capital, well called the "Capital of Asia," which now has become the national center for government, for art, and for education.

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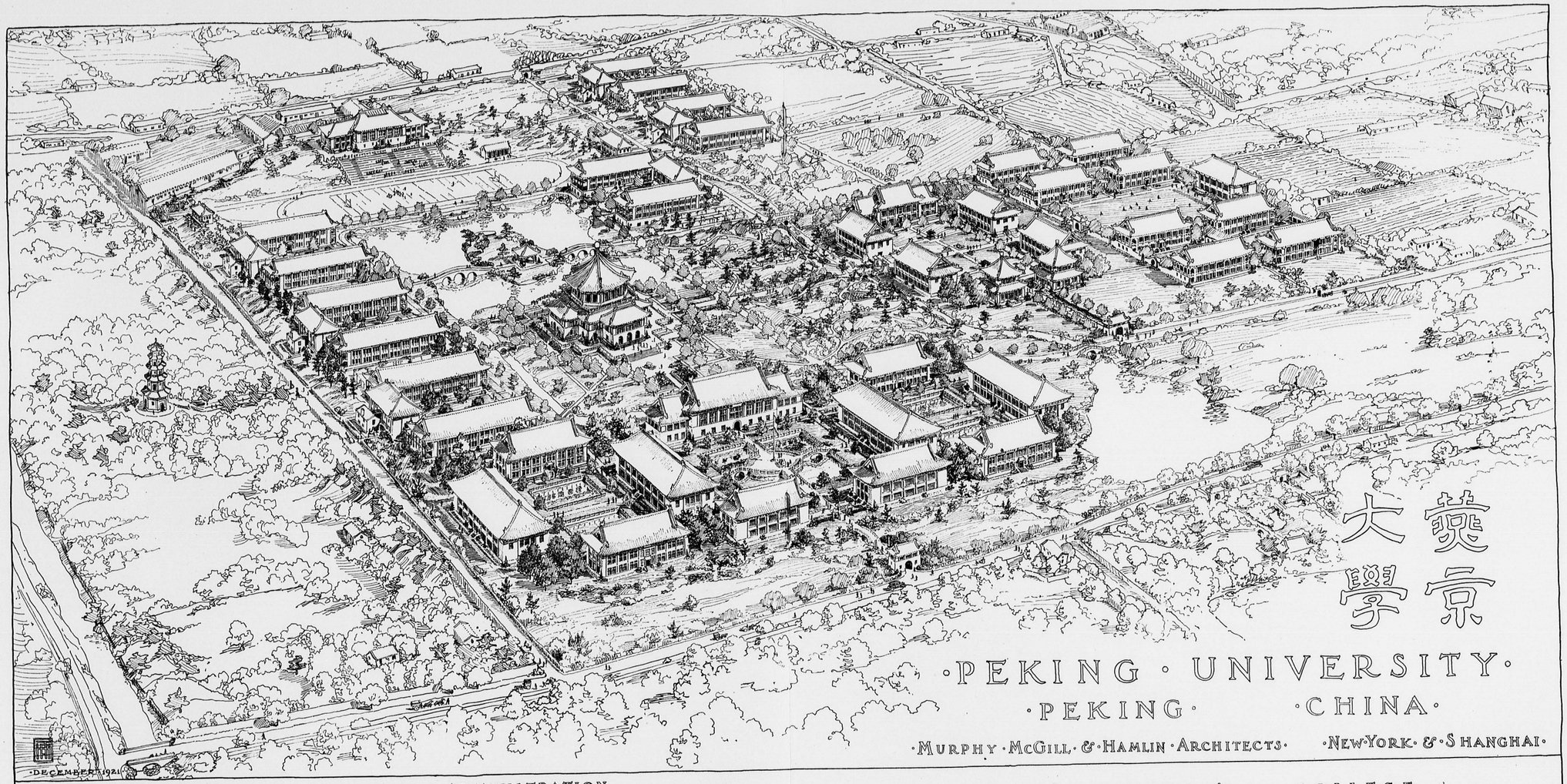
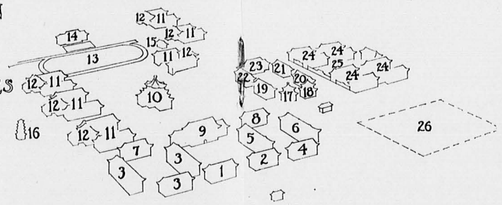


1-ASSEMBLY HALL
2-MUSEUM
3-RECITATION HALLS
4-AGRICULTURE & FORESTRY
5-CHEMISTRY & PHYSICS
6-BIOLOGY & GEOLOGY
7-SCHOOL OF RELIGION
8-SCHOOL OF EDUCATION

9-LIBRARY & ADMINISTRATION
10-CHAPEL
11-MEN'S DORMITORIES
12-MEN'S REFECTORIES & DORMITORIES
13-ATHLETIC FIELD
14-Y.M.C.A. & GYMNASIUM
15-INFIRMARY
16-WATER TOWER



· WOMEN'S · COLLEGE ·

17-ADMINISTRATION & LIBRARY
18-FACULTY HOUSE
19-JUNIOR COLLEGE
20-RECITATION HALL
21-HOME ECONOMICS AND VOCATIONAL TRAINING

22-FINE ARTS & ASSEMBLY
23-SOCIAL & ATHLETIC B'LD'G
24-DORMITORIES & DINING HALLS
25-PLAY GROUND
26-SITE FOR PRACTICE SCHOOL OF THE SCHOOL OF EDUCATION

0145

Peking University

Its History. The institutions combined in the present university all have important histories. Tungchou College was founded in 1867; the original Peking University in 1870; the Women's College in 1905; the Theological School in 1906. The present union went into effect in 1917.

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

Its Departments. The University consists of a College of Arts and Sciences for Men, a College for Women, and a School of Religion. Definite plans are being laid for a School of Journalism, a School of Education, and a School of Vocational Training. Other departments will be added as funds are provided. The curriculum is standardized under the Regents of the University of the State of New York. An Agricultural and Animal Husbandry Experiment Station, financed by Chinese locally, a Bureau of Industry to help solve industrial problems in China, and a Pre-medical Course preparing students for the rigid requirements of Peking Union Medical College, are part of the University's developing plans.

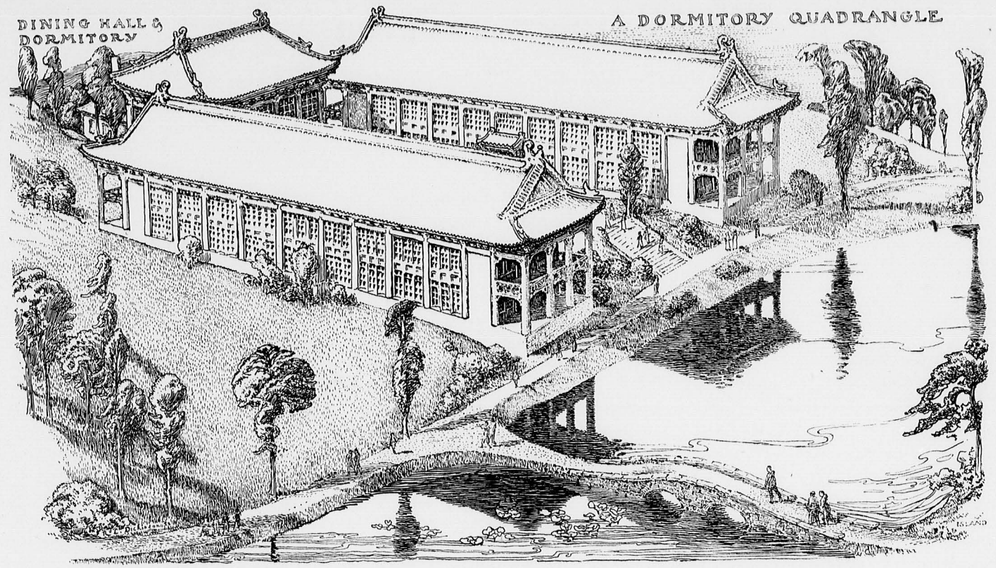
Its Faculty. The present faculty numbers seventy-one men and women holding degrees from Yale, Harvard, Princeton, Columbia, Oxford, Cambridge, Edinburgh, Michigan, Cornell, Northwestern, California, Wooster, Missouri, Oberlin, Smith, Holyoke, Goucher, and Wellesley.

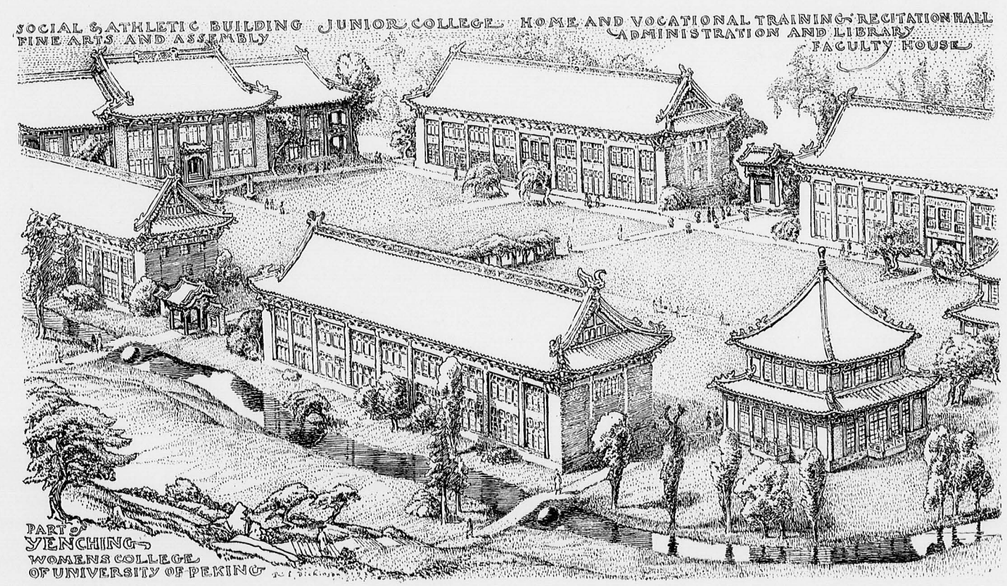
Its Organization. The University is incorporated according to the laws of the State of New Yo k, and its control rests in a Board of Trustees with headquarters in New York City, cooperating with a Board of Managers in China. An advisory council for the University has also been formed in America.

Its Finances. The present budget calls for an annual expenditure of about *$90,000.* Part of this is raised locally through students' fees and from gifts; the remainder comes from the church boards and friends. Several American Universities provide representatives on the Faculty, Wellesley contributing toward the Women's College, and the Hill School, Princeton, and the University of Southern California toward the Men's College.

Its New Site. The Colleges, out of which the University has been formed, were in different locations, housed in buildings inadequate for present University needs. A site of about one hundred acres has been secured in an ideal location on the road leading to the Summer Palace, and buildings are planned that combine the artistic lines of the best Chinese architecture and the space and equipment needed for modern University work. Several buildings have already been promised as memorials and construction will be pushed as rapidly as funds are available. Just as soon as possible the University will occupy the new site and begin to care for the increasing number of students asking for admission from every province in China.

Both Trustees and Faculty anticipate with great eagerness the day when with an adequate equipment the University may be at least partially able to meet "the unparalleled opportunity" before it.





Since This Booklet Was Published--

There have been important developments in the University's situation. Several generous gifts have been made and construction work on the new site has begun. But building costs have continued to advance and the number of qualified students clamoring for admission has increased, so the present is a time of unprecedented urgency and promise.

A Brief Outline of Immediate Requirements--

Is given below, indicating the initial needs which must be met in order to begin operations on the new site.

FOR BUILDINGS	
Administration	$100,000
Science Halls (2)	150,000
Dormitories (2)	100,000
Refectories (2)	70,000
Infirmary	8,000
Residences (27)	192,000
	$620,000

FOR ENDOWMENT	
Urgently needed to supplement income for current expenses	$380,000

SUMMARY	
Immediate building needs	$620,000
Immediate endowment needs	380,000
Total needed at once	$1,000,000

Further detailed information may be secured by writing to the office of Peking University, 156 Fifth Avenue, New York.

0147