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Yenching  
Publicity / reports  
Brochures, pamphlets  
re. the University  
1933-1939

0148

**YENCHING UNIVERSITY**  
**INCOME AND EXPENDITURE ACCOUNT**

1933

(1) **Expenditures**

|                                                                           | <u>L. C. Dollars</u>        | <u>Gold Dollars</u>       |
|---------------------------------------------------------------------------|-----------------------------|---------------------------|
| <i>University Administration</i>                                          | \$101614.43                 | G\$ 9427.50               |
| <i>University General</i>                                                 | 5838.87                     | 480 41                    |
| <i>Operation &amp; Maintenance &amp; Physical Plant</i>                   | 126288.05                   | .....                     |
| <i>College of Arts &amp; Letters</i>                                      | 188626.56                   | 10358.44                  |
| <i>College of Natural Science</i>                                         | 127882.91                   | 16501.31                  |
| <i>College of Public Affairs</i>                                          | 99924.99                    | 6052.78                   |
| <i>School of Religion</i>                                                 | 35282.18                    | 1414.90                   |
| <i>Library</i>                                                            | 33543.09                    | 4882.98                   |
| <i>Contingent Fund</i>                                                    | 5613.01                     | .....                     |
| <i>Sundry Items</i>                                                       | 2117.24                     | .....                     |
| <i>Harvard Yenching Institute</i>                                         | 159387.30                   | .....                     |
| <b>TOTAL EXPENDITURE</b>                                                  | 727413.74                   | .....                     |
| Surplus for year on the whole University<br>including the Women's College | 10899.09                    | .....                     |
| <b>GRAND TOTAL.....</b>                                                   | <u><u>LC\$897700.13</u></u> | <u><u>G\$49118.32</u></u> |

(2) **Income**

|                                                 | <u>L. C. Dollars</u>        | <u>Gold Dollars</u>       |
|-------------------------------------------------|-----------------------------|---------------------------|
| <i>By Fees from Men Students</i>                | \$ 75400.63                 | .....                     |
| <i>By Fees from Women Students</i>              | 30270.20                    | .....                     |
| <i>By Remittances Through Board of Trustees</i> | 392431.35                   | G\$49109.38               |
| <i>By Remittances from Other Sources</i>        | 123033.86                   | 8.94                      |
| <i>By Salaries granted by Mission Boards</i>    | 88500.00                    | .....                     |
| <i>By Yenching Crop Improvement Station</i>     | 25314.79                    | .....                     |
| <i>Harvard Yenching Institute</i>               | 159387.30                   | .....                     |
| <b>GRAND TOTAL.....</b>                         | <u><u>LC\$897700.13</u></u> | <u><u>G\$49118.32</u></u> |

1933

Yenching  
Million-Dollar Endowment  
Campaign

An Explanation



Issued by  
**YENCHING UNIVERSITY**  
Peiping, China



In order that Yenching University can fully serve China and, indirectly, the world along the lines which have already shown so much promise, it is imperative that the institution shall become a completely cooperative undertaking of East and West. It is already that, in a unique degree, in its boards of control and in its academic arrangements. Its financial support in the past, however, has been too largely western. The time has come for the Chinese public to demonstrate by the unmistakable tangible evidence of contributions that the kind of service Yenching is giving is desired. In this vital phase of its maintenance just as in the other phases of the development of the University, it is essential for the Chinese to enter completely into "partnership". Otherwise, Yenching cannot advance into a place of fullest usefulness.



#### Cost of Educating a Student at Yenching

It has always been a commonplace of educational procedure throughout the world that a college or university cannot be self-supporting, that is, it cannot hope to obtain from its students a sufficient amount in tuition, laboratory and dormitory fees to meet its budgetary needs. The difference must be obtained in annual gifts from supporting friends or in income from endowment funds. The assessing of charges against each student, even approximating what his education is costing, would simply mean that most of them would have to forego higher education to the permanent loss of society and of the nation. The net cost of each student to Yenching beyond what he pays is over \$800. This figure is based only on current operating expenditures and does not take into account the capital originally spent on its plant.

#### The Million-Dollar Endowment A Necessity

An institution like Yenching which has most of its resources in one currency and must make most of its expenditures in another is unable under present world conditions to frame dependable budgets. It has no way of knowing in advance what its real income will be from year to year. It is the chief specific objective of the Campaign that a capital fund shall be created in Chinese currency whose income can be used, as required, to balance an approved budget each year. At least one million dollars will be required for such a desired stabilization of Yenching's program. Aside from this stabilizing effect this endowment fund can also greatly help the University to meet its expanding needs and growing opportunities of the days to come.



#### Idea Greeted with Wide Endorsement

The announcement of the plans for raising the million-dollar endowment fund for Yenching has been, from the very beginning, greeted with warm response and endorsement from all quarters. Those who have already consented to lend their leadership and support to the Campaign include some of the most important and outstanding leaders of the country representing the various walks of life. The alumni and student body are solidly behind the movement. The alumni groups in Peiping, Tientsin, Nanking and Shanghai have generously pledged to contribute both money and service to the Campaign. Alumni groups elsewhere are expected to respond likewise. In a systematic and enthusiastic fashion the student body on the

campus is organizing itself into groups of ten for solicitations among themselves and their relatives and friends. With a magnificent spirit of sacrifice the faculty and staff of the University have already subscribed one tenth of the fund.



#### A Challenge to Friends of Yenching

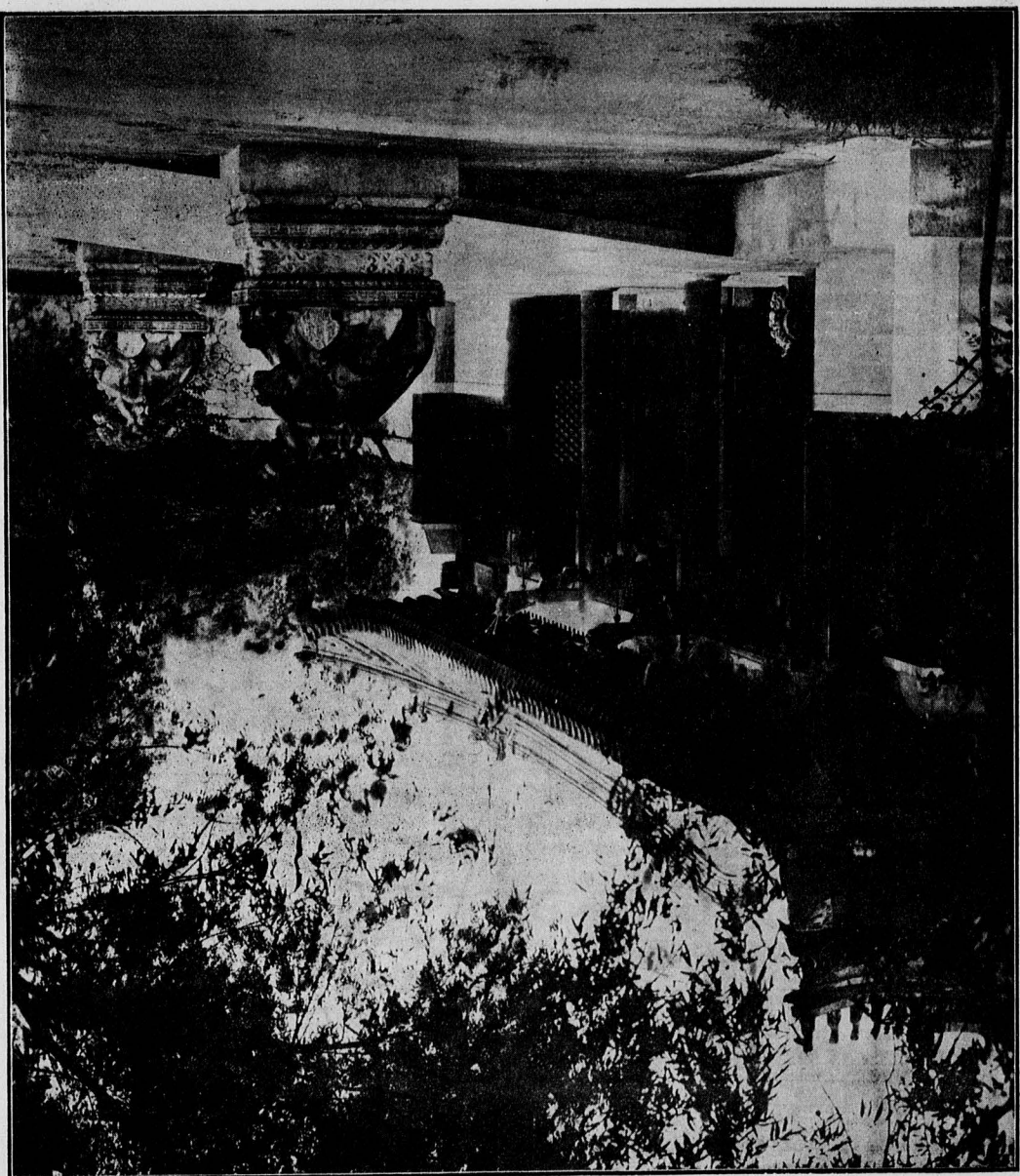
Yenching University has doubtless reached the most critical and momentous point in its history. Confidence in value and significance of its program has been manifested in an unprecedented degree, especially in the association with it for various phases of its work by the Rockefeller Foundation, by Harvard, Princeton, Wellesley, and University of Missouri. Depression conditions in the United States, however, have decreased the income from its endowment funds, and decimated the amounts obtainable from foundations and individual contributors in annual gifts. Its magnificent achievement in less than a score of years is thus gravely imperilled by inadequate resources. But it is confidently hoped that the necessity of obtaining larger support in China will constitute a challenge which will be adequately met by the new and old friends of Yenching throughout this land.





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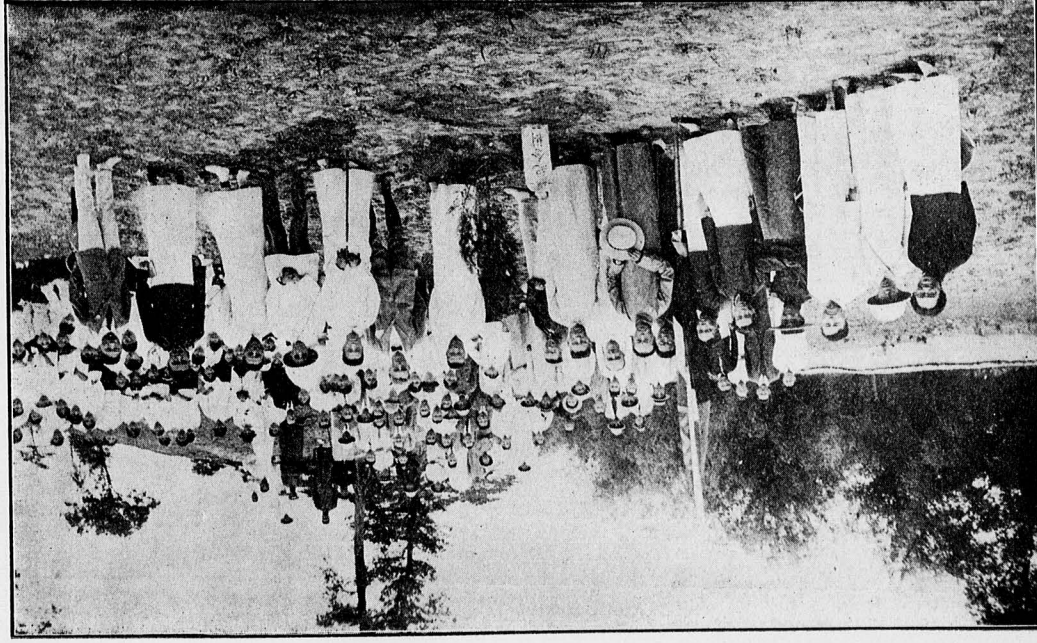




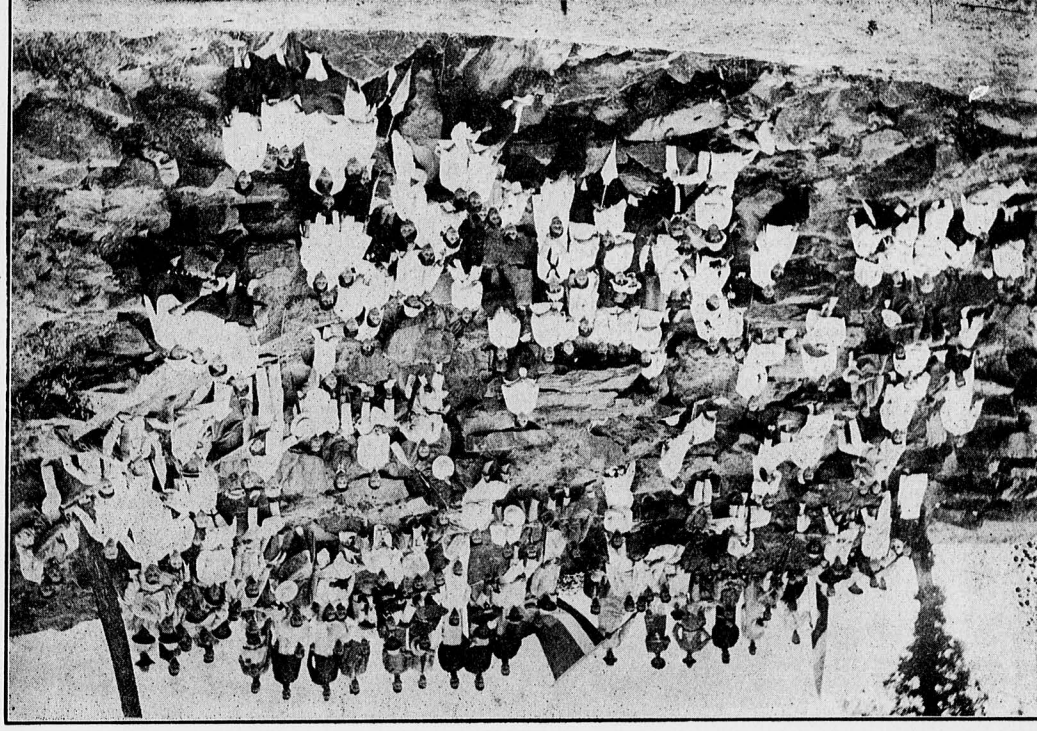
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### 三 行政組織

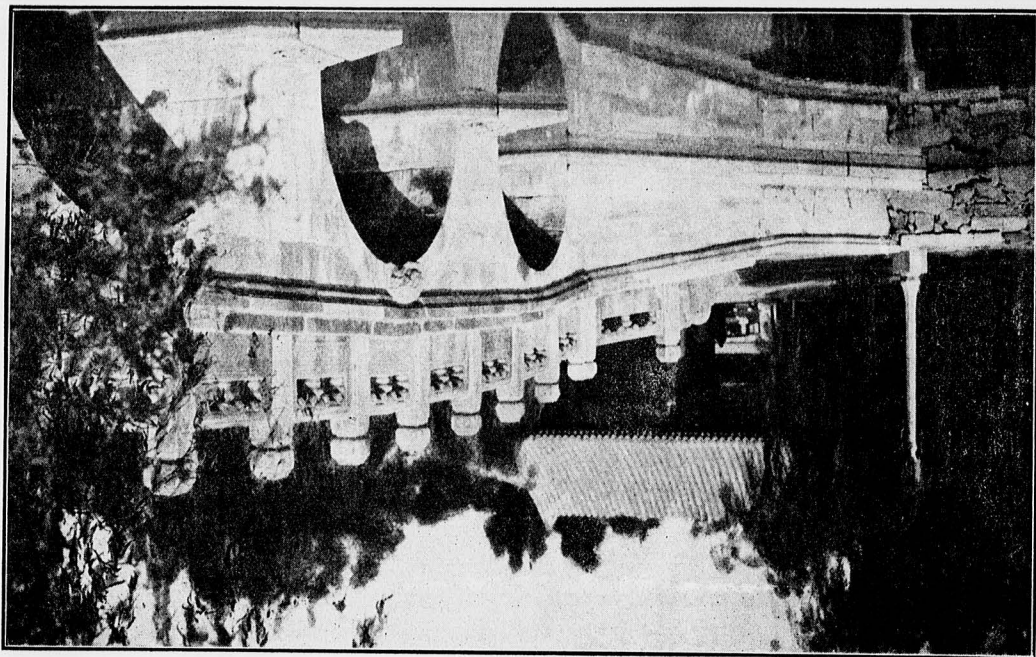
再校董大會推選之，最高行政首領爲校長，名義聘爲校長，及行政長官管理校務，總務處，會計處，圖書，燕京大學之，最爲推選之，最高行政首領爲校長，名義聘爲校長，及行政長官管理校務，總務處，會計處，圖書，



①鑿聚 ②樹植 址校新來生師前以郊西遷未校本

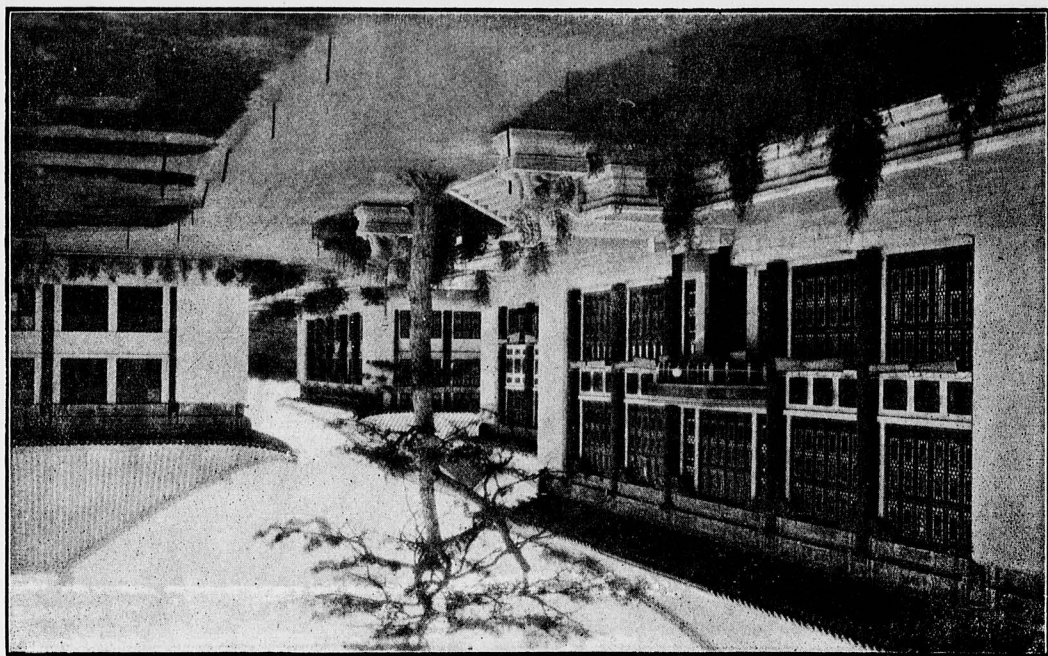
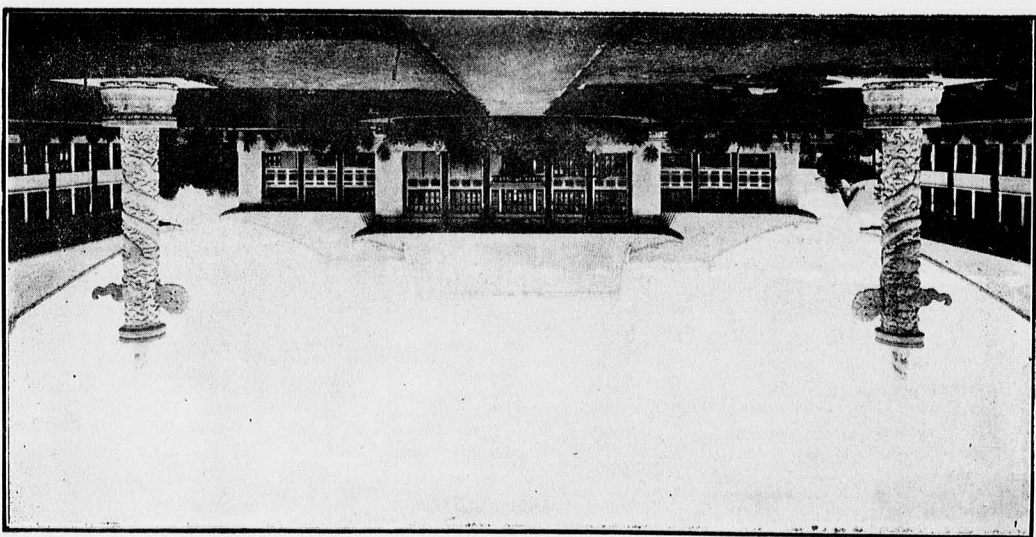






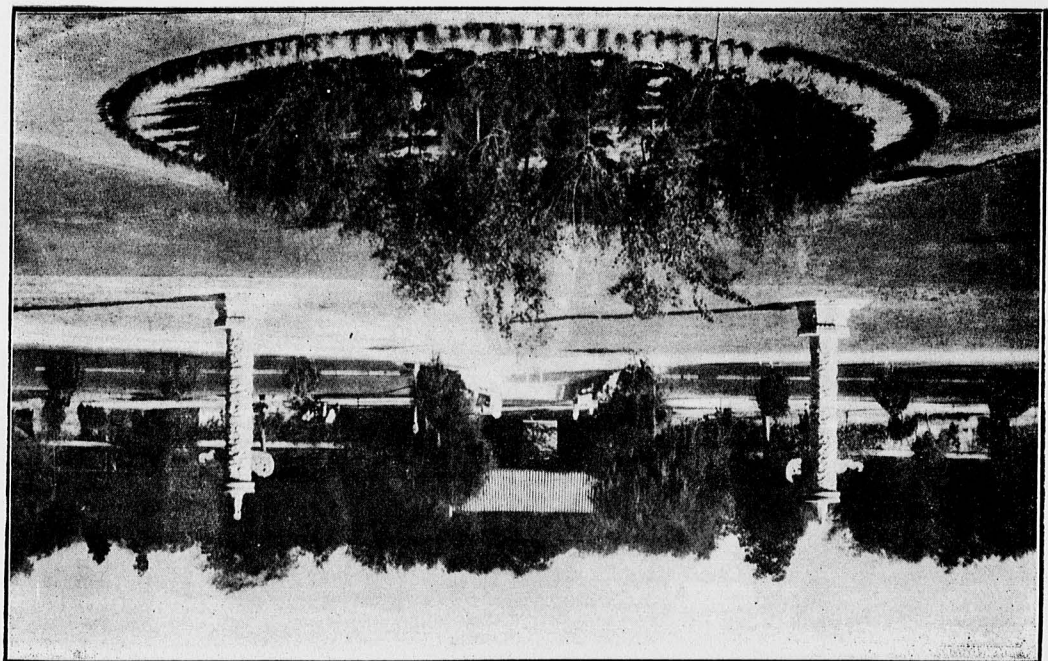
① 橋石内門校

② 面正樓公貝



③ 面前樓公貝

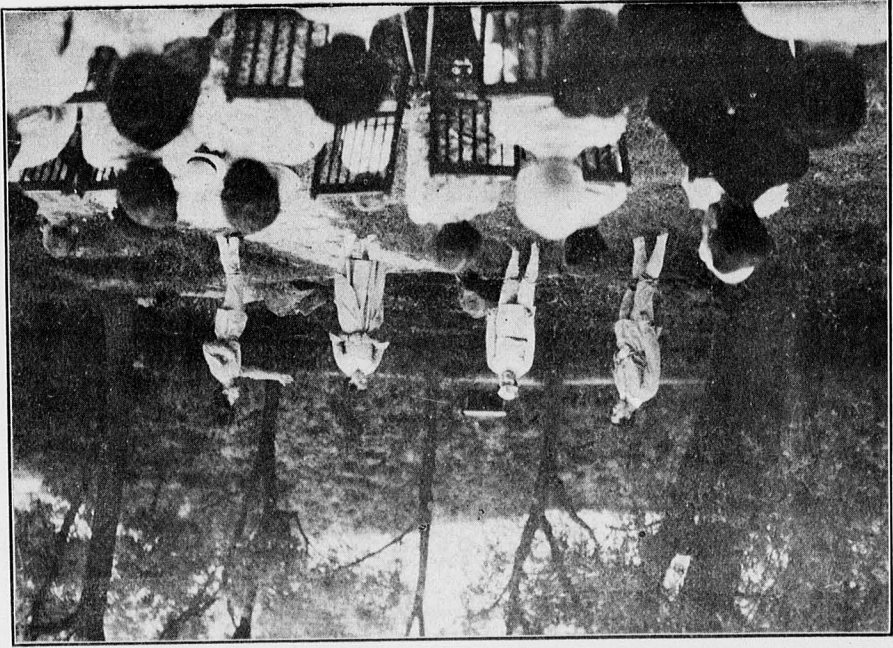
④ 景内門校



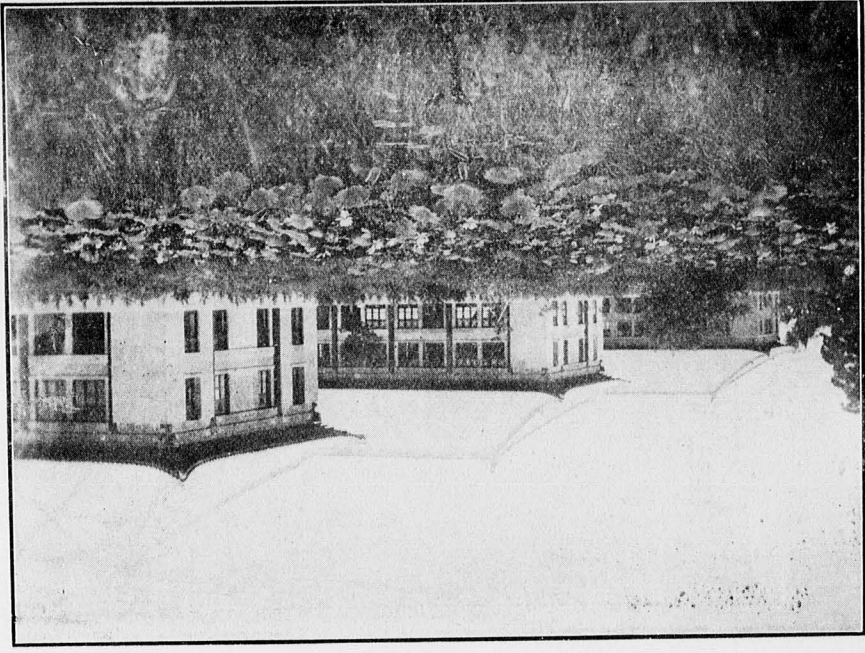








①劇名亞比士沙演表園潤朗在生學系學文英



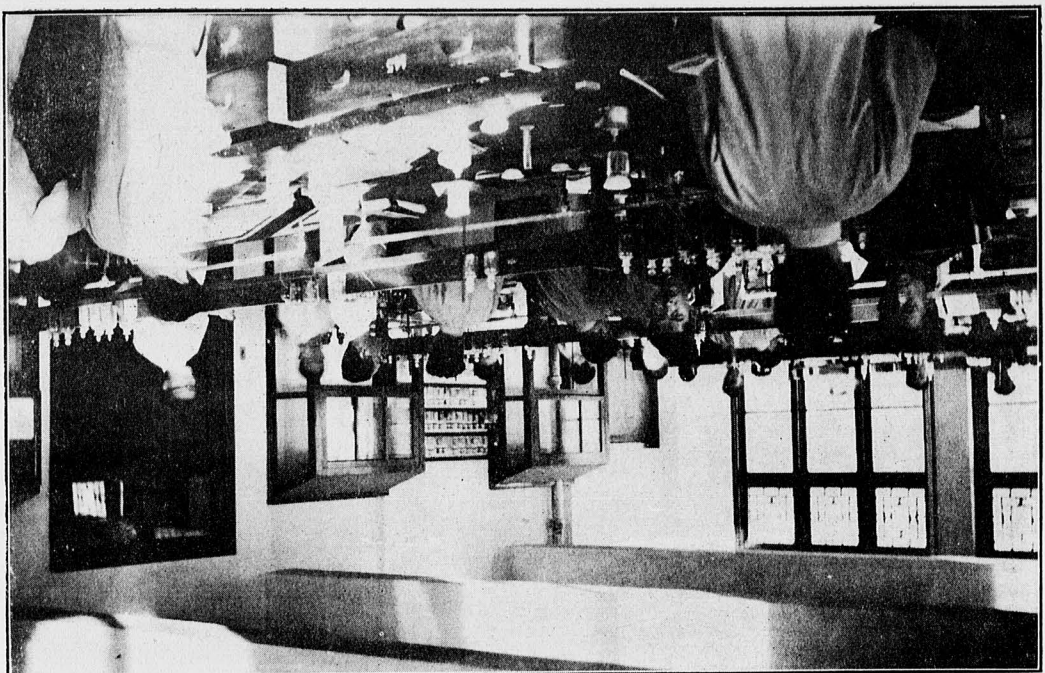
①花荷之時樓學科

元，內計自地警而上共有四層，館內藏書截至上年六月止，已登錄之中日文書籍有二十萬冊，內大學之圖書館，位於校園中央，其規模係仿故宮文淵閣而略參西式，建築費約十萬

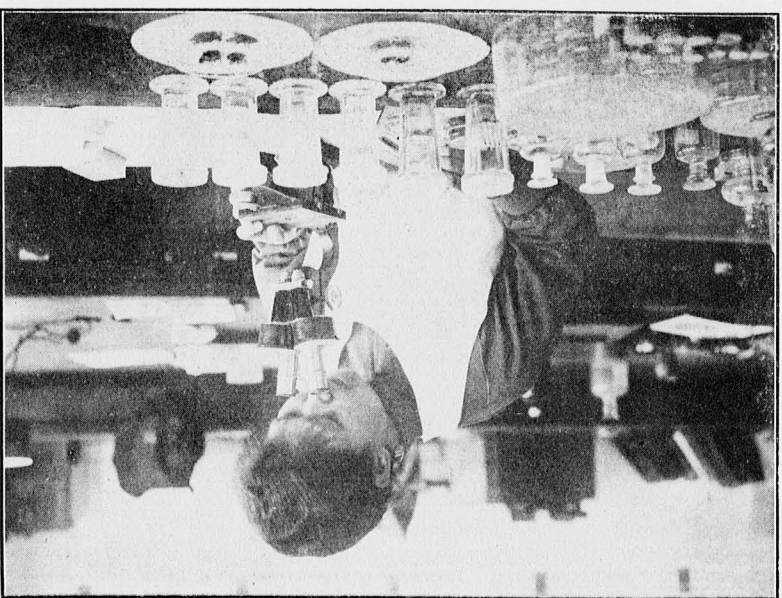
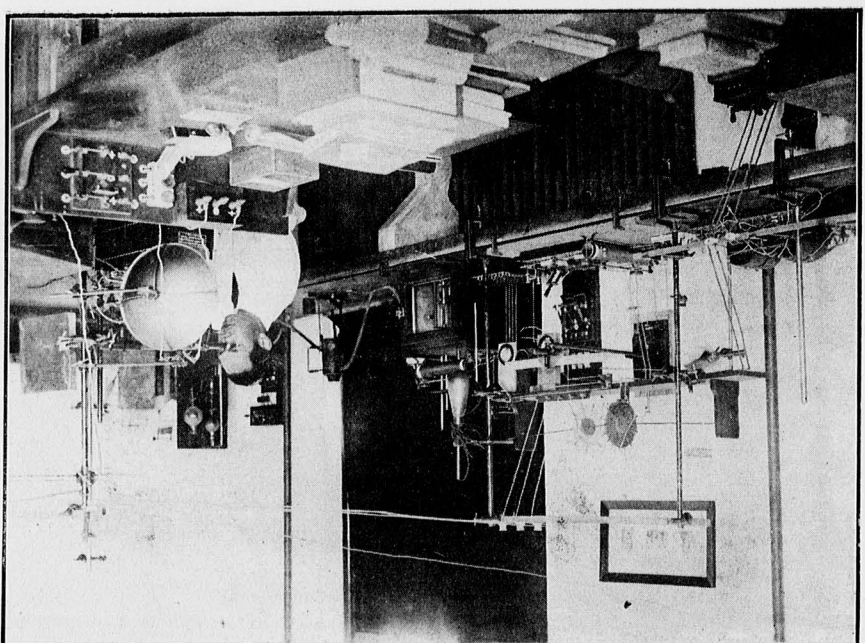
#### 五 圖書儀器標準

將來當另闢院舍，不列於大學系統之內，現正商榷中。也。關於宗教學院之位置，職員及十人教育年春部認可時，於宗教學院內附設，本校有宗教教育部，認可等語。請及國民十有宗教部認可時，於宗教學院內附設，本校有宗教教育部，認可等語。此及國民十有宗教部認可時，於宗教學院內附設，本校有宗教教育部，認可等語。教育科各院方准有專修科，依美國學業，仍業之期，以學三小時者為一學分，本科學生至少須大學為一學分。並須補修所轉入學或學之必修課程，轉與轉係俱

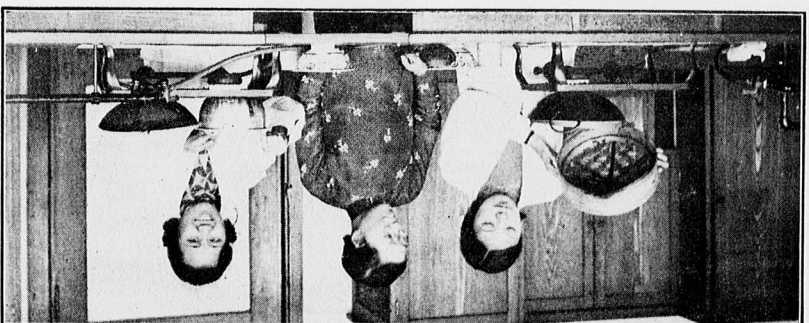




① 物理系實驗室實習情形  
② 化學系實驗室實習情形



③ 生物系實驗室情形

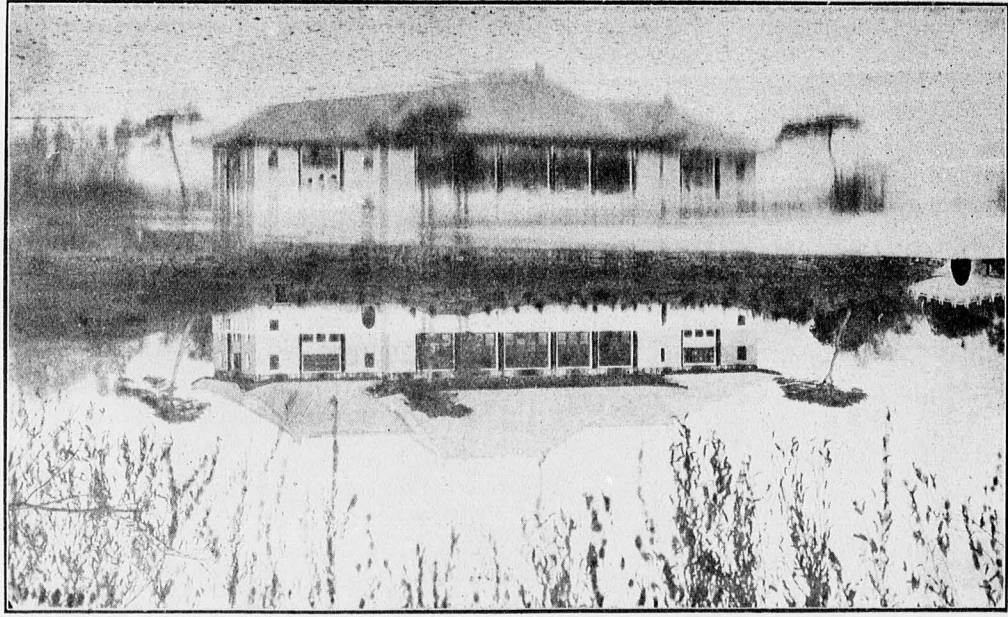


家事系烹飪實習

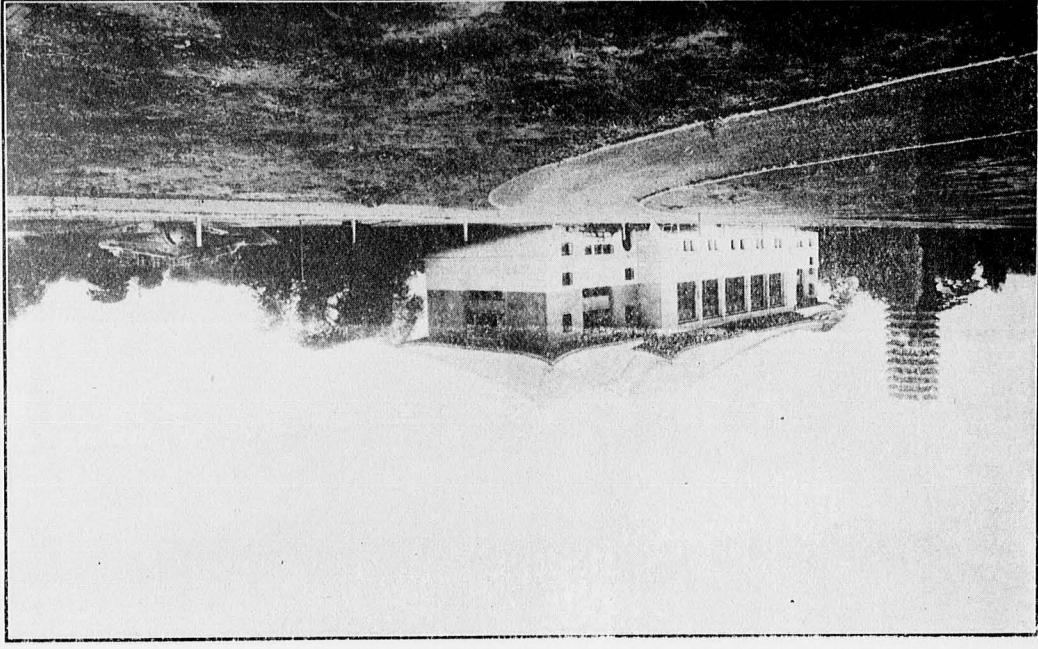


生物系野外搜捕蟲類情形





● 體育館 男生



♠一角一之場 運動及體育體生男

一〇八入試驗，習之用，物理學則可供八十人。現時化學，生物兩系之設備各可供學生一設備。科學樓內所藏生物儀器價值約十七萬三千餘元，所藏標本價值約八萬八千餘元。儀器之價值約二十二萬餘元，西文書籍有三萬六千餘冊，價值值二十一萬餘元。

六 體育及衛生之設施

一〇八人試驗練習之用，物理學則可供八十四人。

寫。而集中精力於校內各項運動團體之組織，務使每一學生，至少參加一項運動之機會，關於體育事項，特設男女體育部，專員指導，一切計畫，不重少數選手之培養，場一處，體育課，排球，足球，網球，舉凡健身之設備，冬季有冰場，夏季有足球及徑賽大運動場。燕京大學有男女生體育館各一所，球場共三十七處，冬季有冰場及足球運動場。

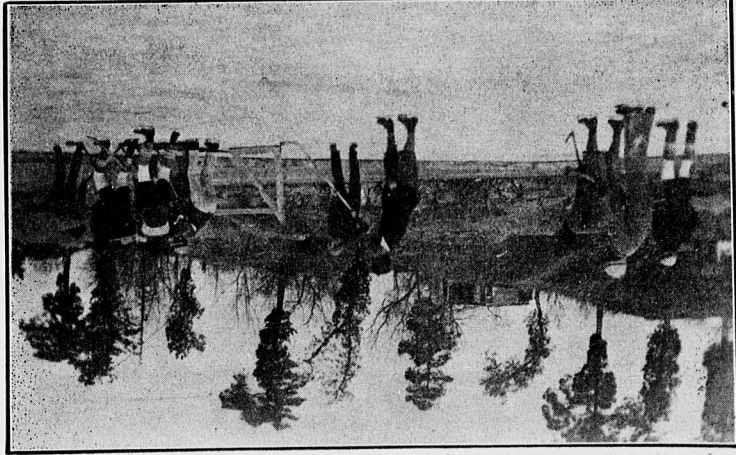
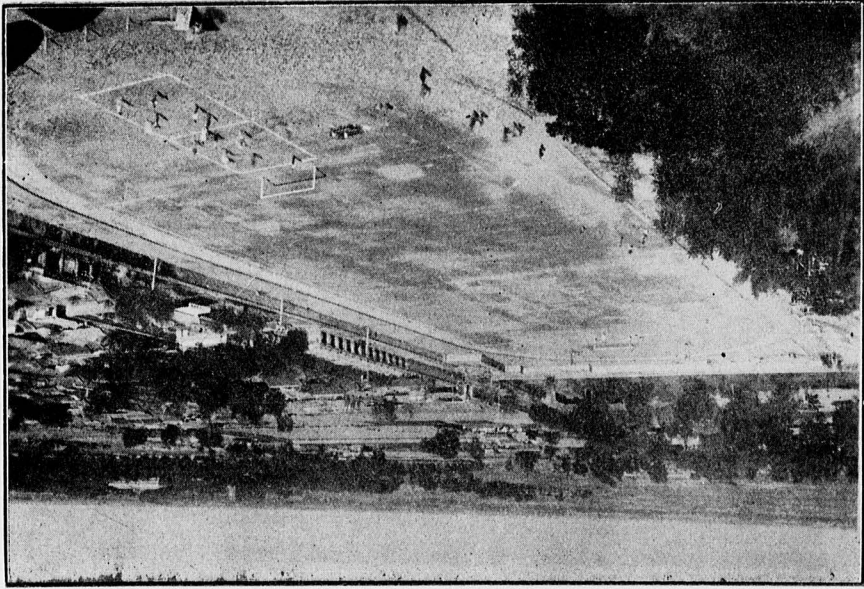
體學生均須受體格檢生之患病者，及注意公共與各人生養病之用，並於學期開學之初，除全體學校醫隨診大學設有男女療養院各一所，專供學人生養病之用，關於學生日常之健康，全次。

七 教職員

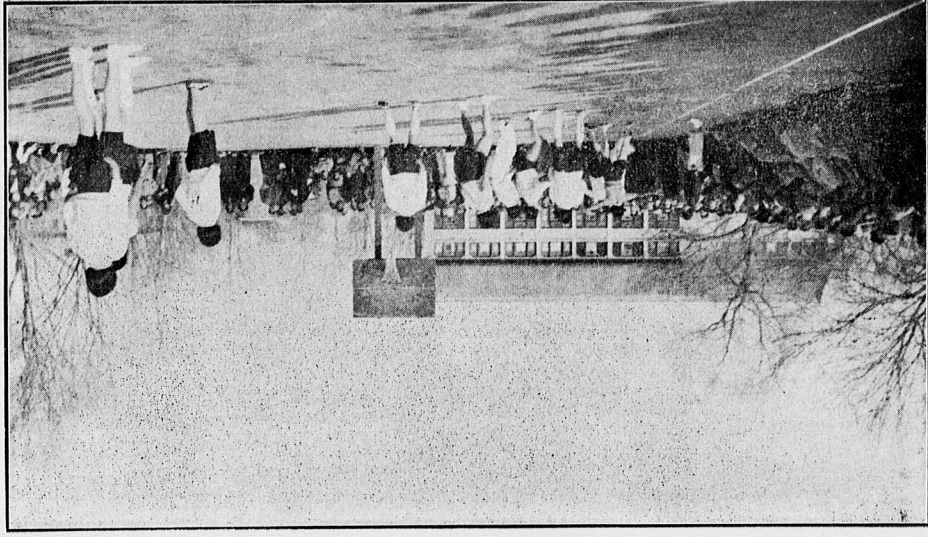
燕京大學現有專任教授四十一人，副教授十四人，計課主任，美國三十人，事務主任，英國四人，且主持行政職務者，多屬美國人。教職員中，當創之初，西教職員之數目，相等，且主持行政職務者，多屬美國人。教職員中，當創之初，西教職員之數目，相等，且主持行政職務者，多屬美國人。教職員中，當創之初，西教職員之數目，相等，且主持行政職務者，多屬美國人。



男生運動場之一



女生籃球比賽  
水球比賽



事業者，有充任律師者。

研究各占百分之二十強；其次為在政界及實業界者，各約占百分之九；此外有作新聞，從事教育者占百分之三十九，為人數最多；其次為社會服務，或農村服務，及繼續在國內而研究，文協和女學之畢業生總計在二千以上。此數約有千五百人，再加協和，匯

### 畢業生

由學生會職員學校許可範圍之內，負責管理。

學生會職員在學校下，乃為一具體之自治政府，學生之課外活動及日常生活，均

凡來觀學之學生，不分性別，皆為學生會會員。

人，俄國學生，分佈山東等省。

綜觀學生之分佈，此項尚有直接來自國外之華僑四人，美國籍十四

福建，浙江，計有一百七十四人，次為大北平市在內，又次為

者定額大學。其中男五百六十八名，女五百五十五名，共計有八百五十五名，已超過

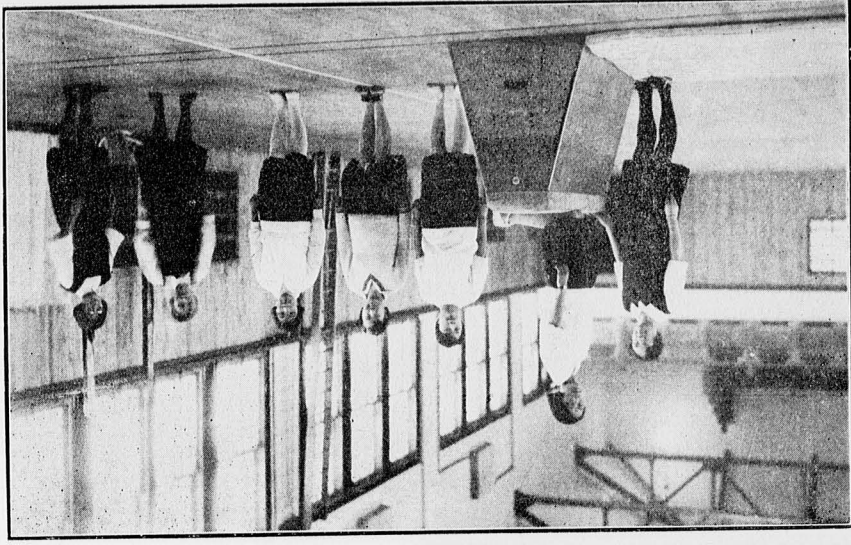
燕京大學之學額，原定為八百名，然據本年註冊學生之統計，共計有八百五十五名，已超過

### 在校學生

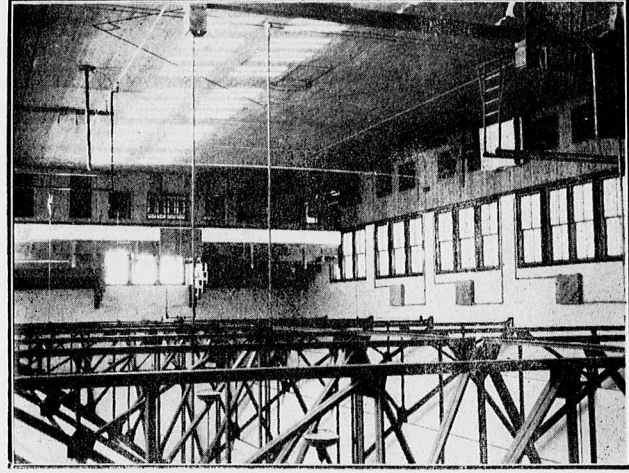
者三倍：直接擔任行政職務之西籍職員，現祇兩人耳。

近來因設立者圖逐漸改由中國人為主體，故中國教職員之數目，迄今已超過西國籍



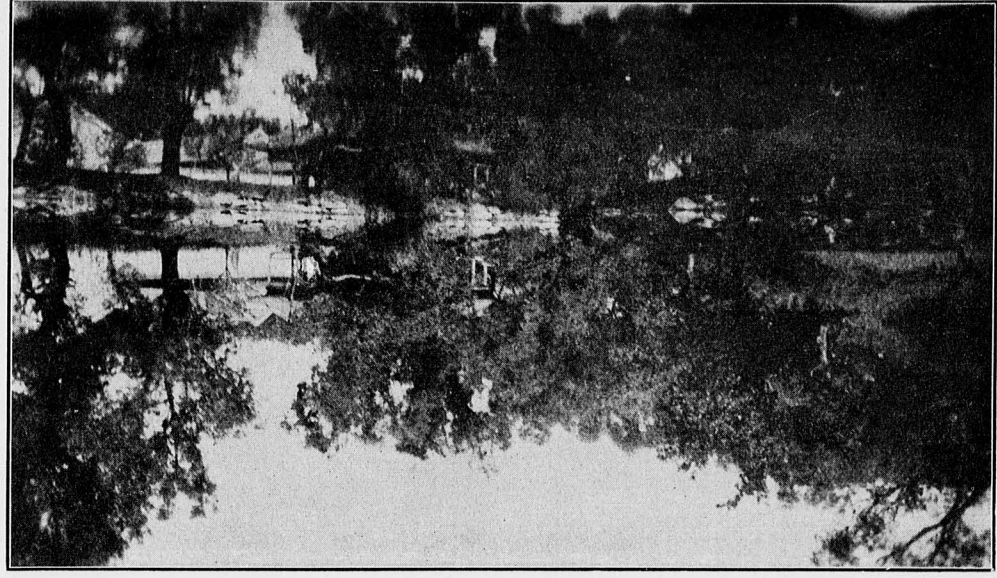
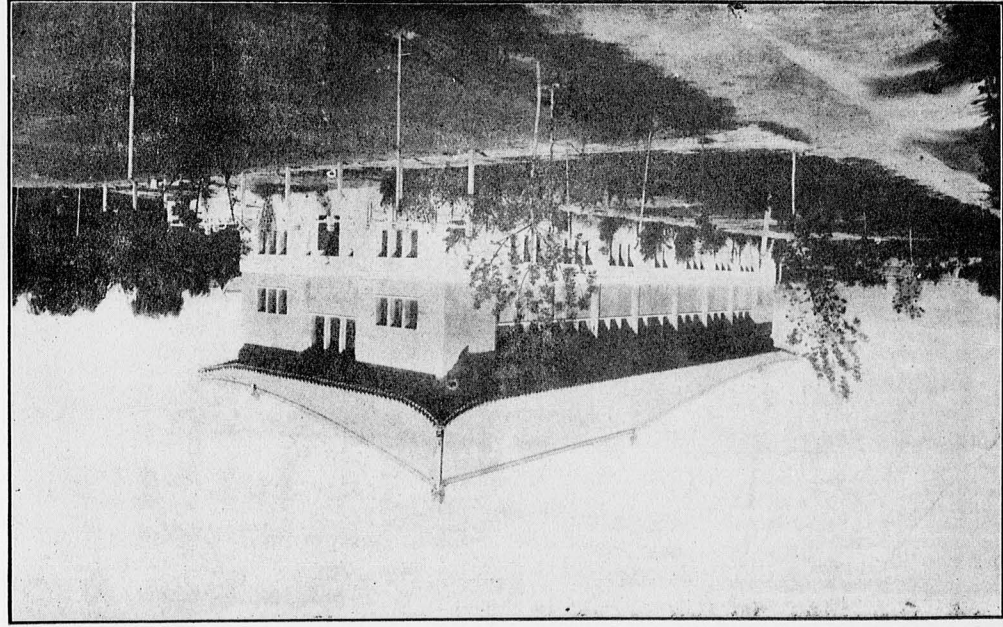


◎ 女生之木馬健身運動



◎ 女生體育館內部

◎ 女生體育館



① (二) ① (一) 景風園潤朗





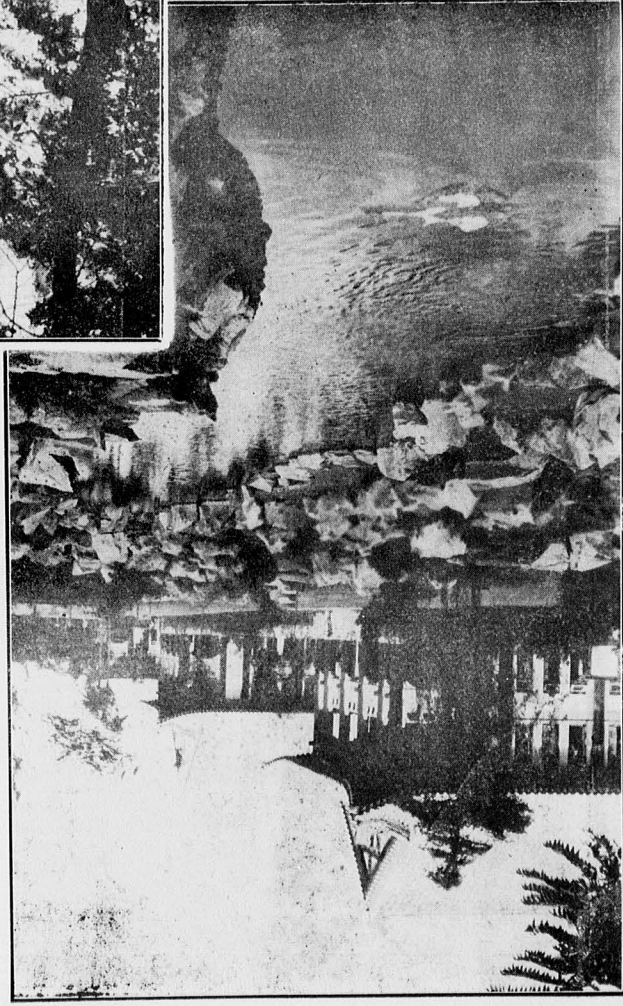




在進行中。

金利息，彌補行政費，維持費，及文學經費之虧。此項募集百萬基金之運動，現正金有鑒於斯，爰決議於最短期內，在國籌募基金一百萬元，即存儲內銀行之鉅，以基金會費來源，因短絀而預計下年度之影響，捐款者日減少，而基金利息，復轉微薄，故近年來，因受美國經濟不景氣之影響，捐款形勢日減，且更形縮入，燕京大學與學生數目有增加，而其行政費，但學中大學私立，各學中比較小款，為之挹注。以行政費而論，據十八年度教育部之統計，為全國私立，各學中大學中比較小款，為之挹注。以行政費而論，據十八年度教育部，全特在美之基金利息，及各種臨時捐款之影響，且更形縮入，燕京大學與學生數目有增加，而其行政費，但學中大學私立，各學中比較小款，為之挹注。以行政費而論，據十八年度教育部

男生宿舍前之深影

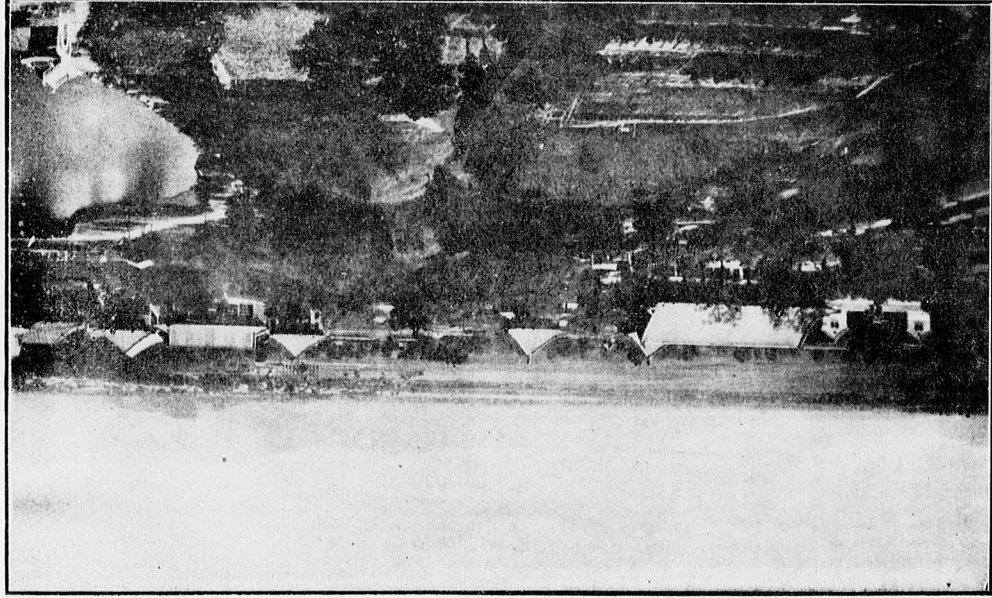


未名湖畔之石舫

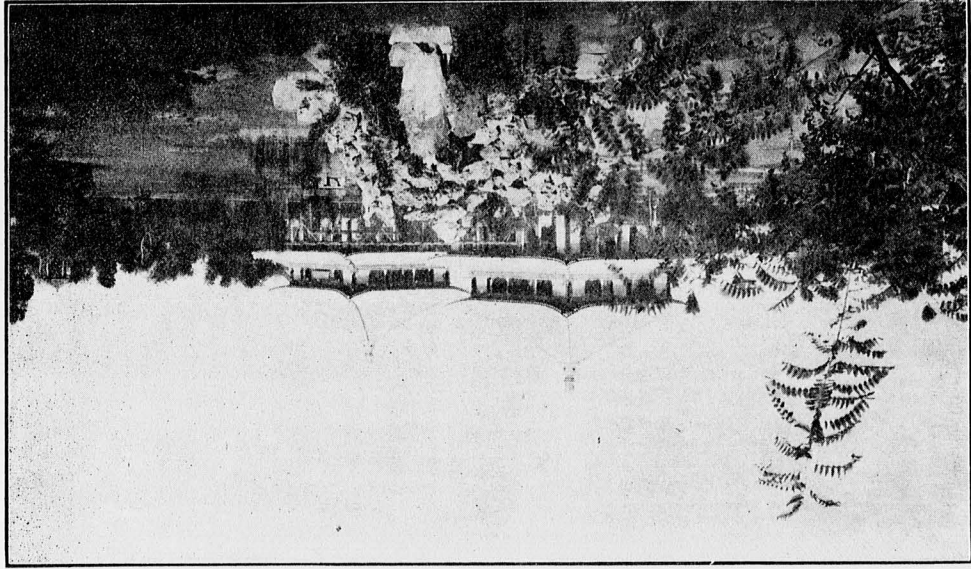




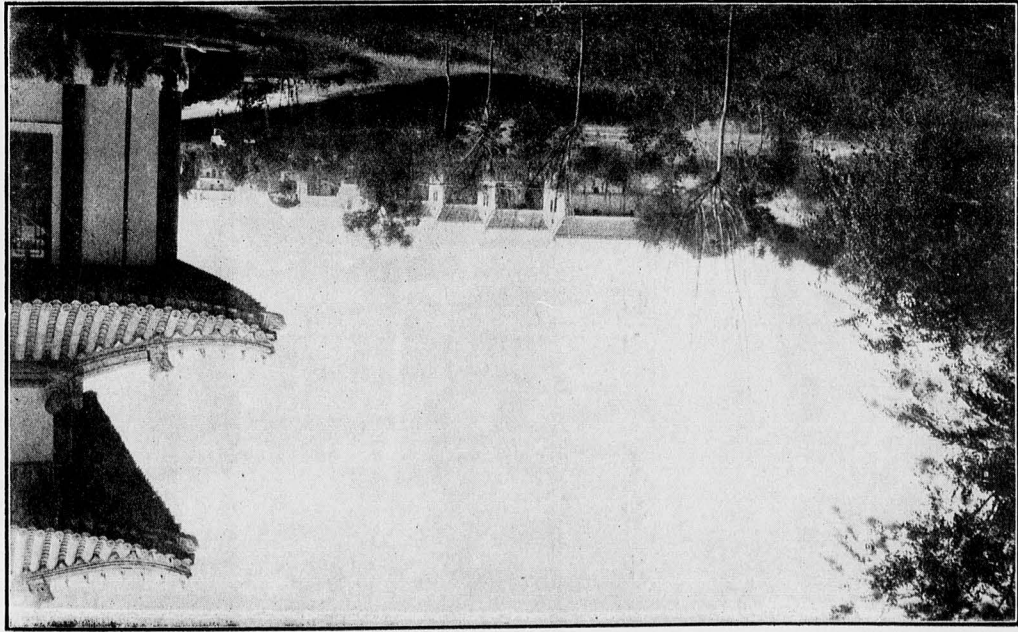
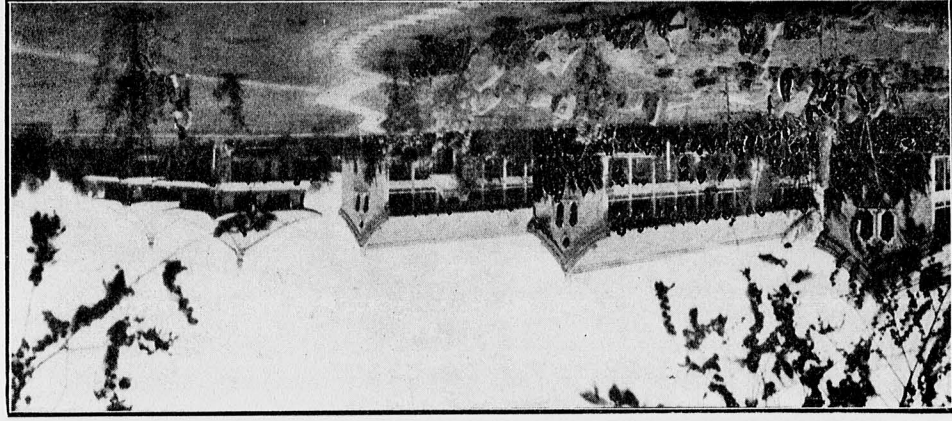
本校西面之鳥瞰



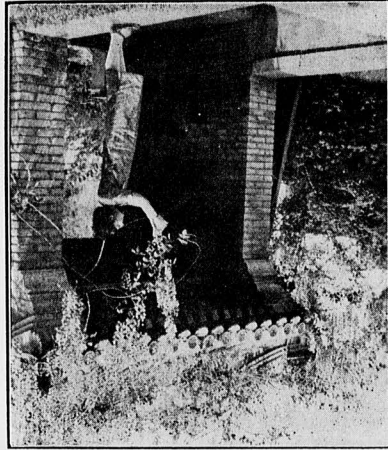
麥閣及甘德閣



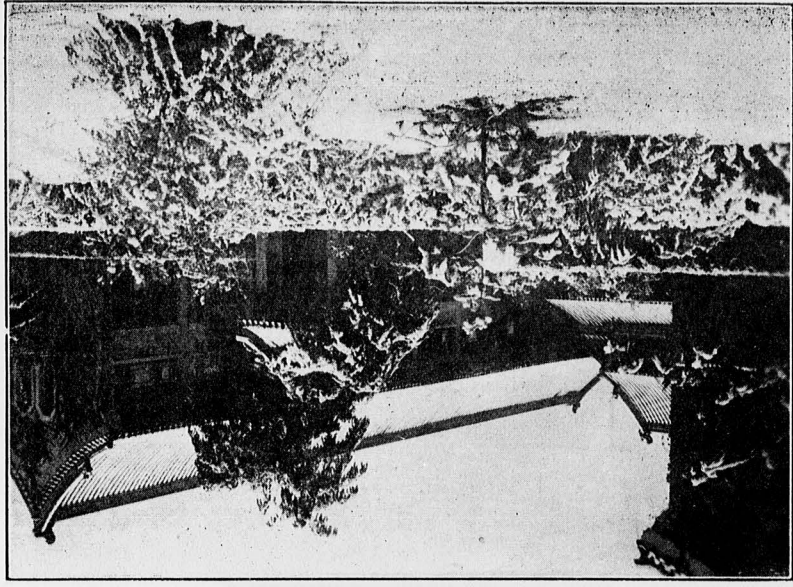
女生宿舍之一部



女生宿舍之麥閣及甘德閣



女生宿舍之一門



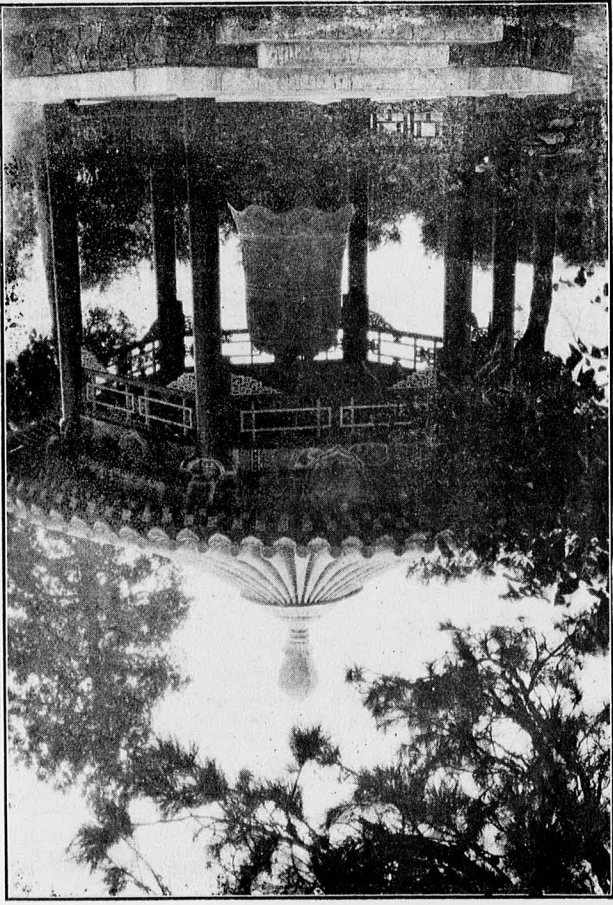
女生宿舍之雪景

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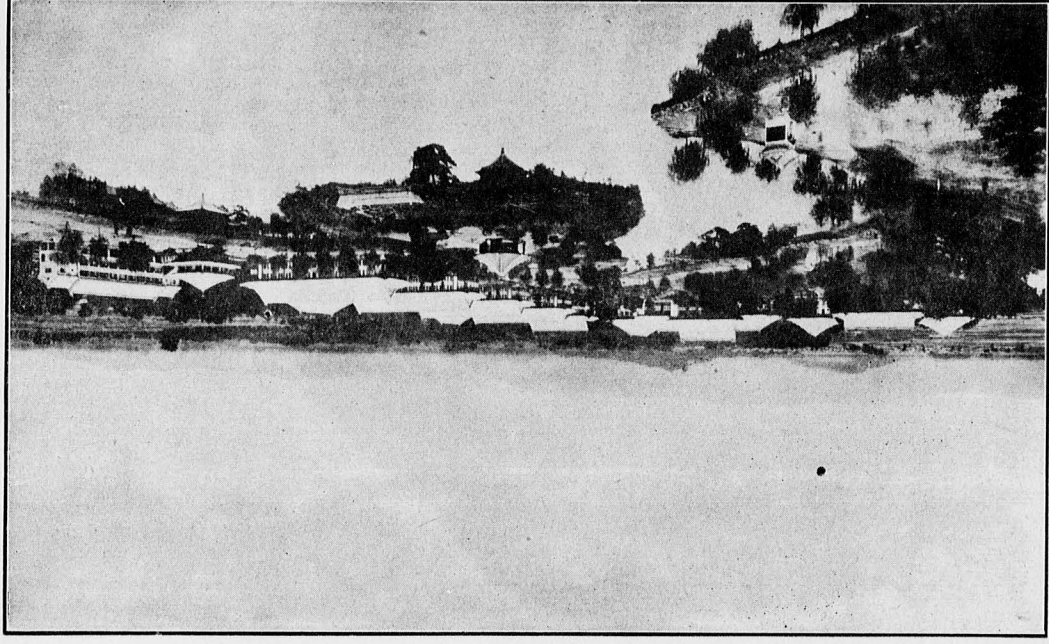




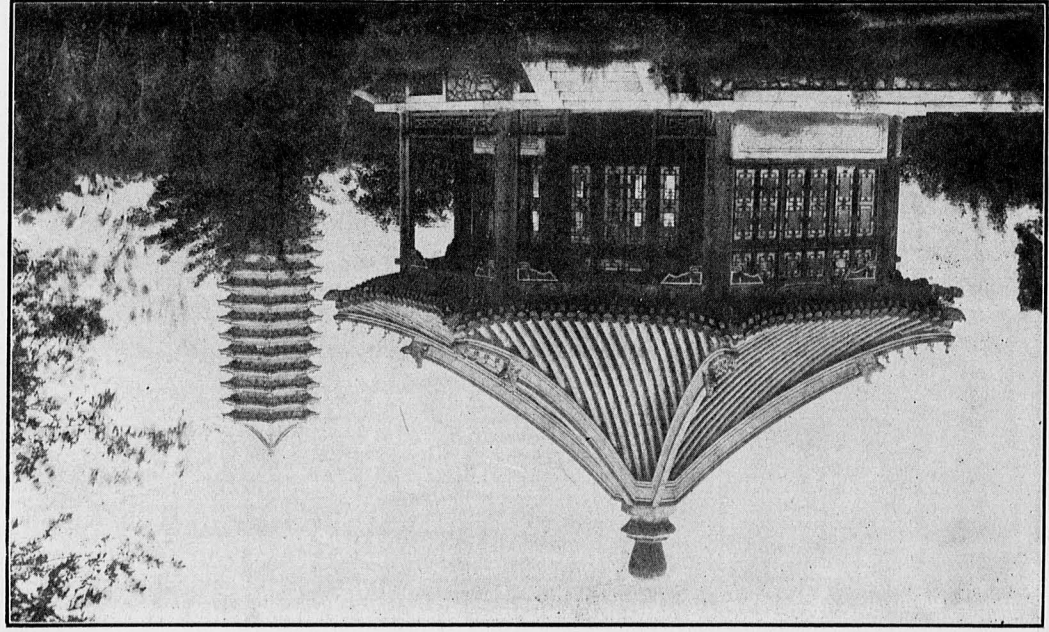
適樓課鐘



本校之鐘亭



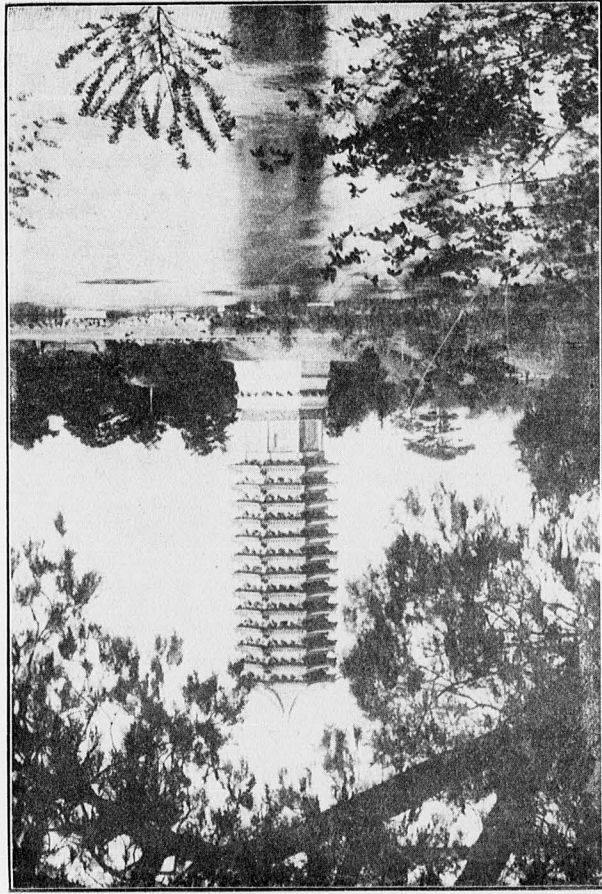
① 瞰鳥之景全湖名未及部北西校本



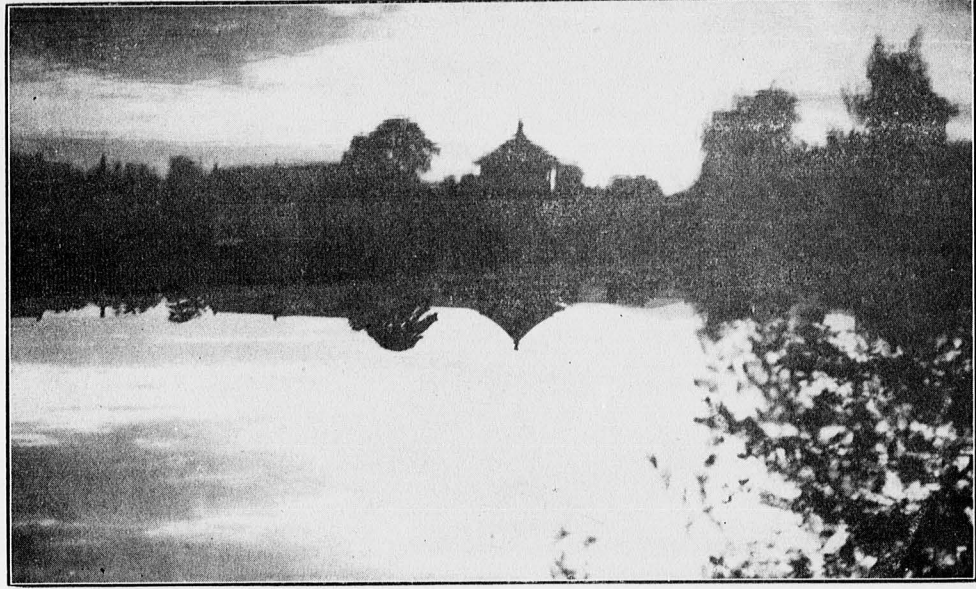
① 亭義思之上鳥名未



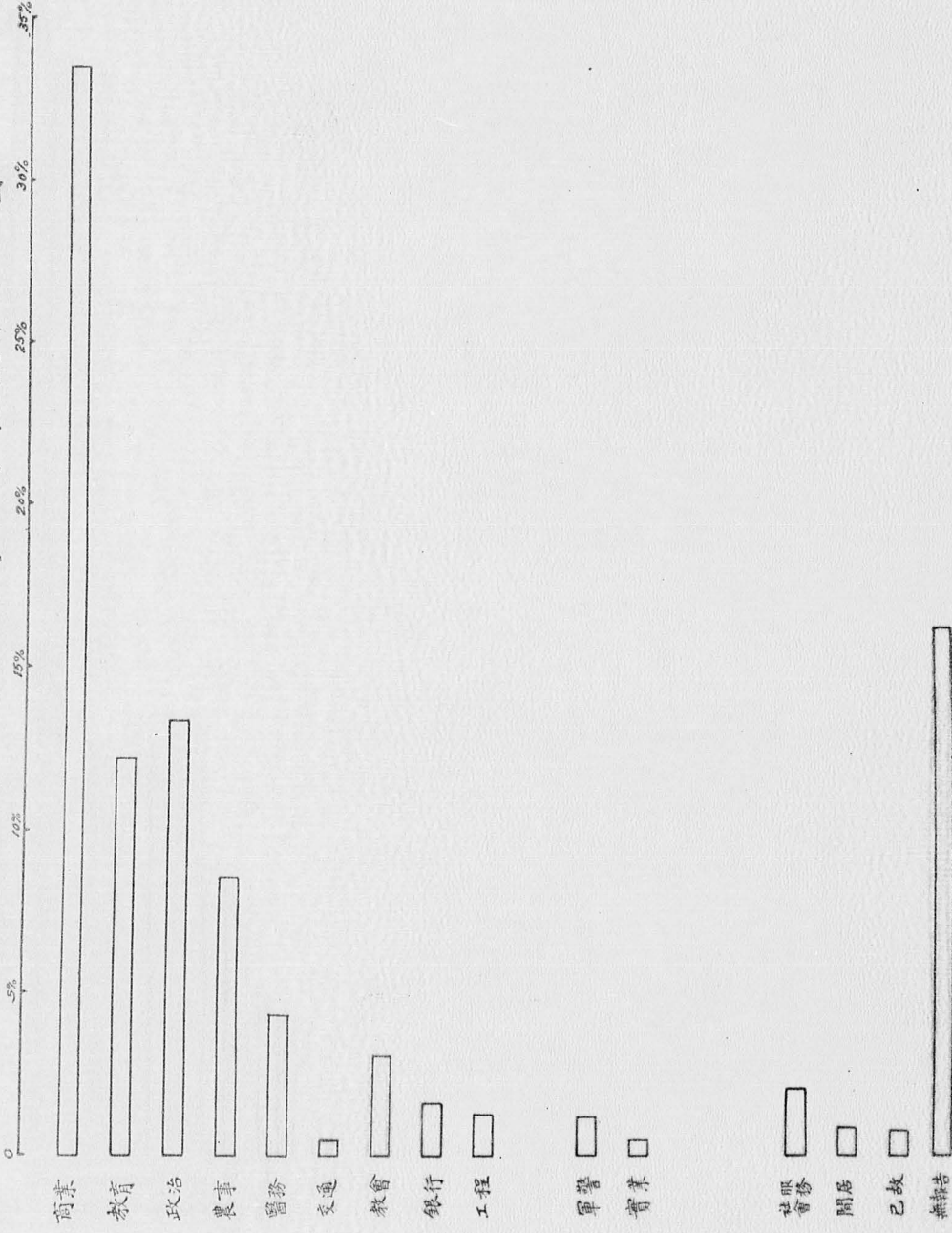
本校建築最高之博雅水塔



湖亭晚景

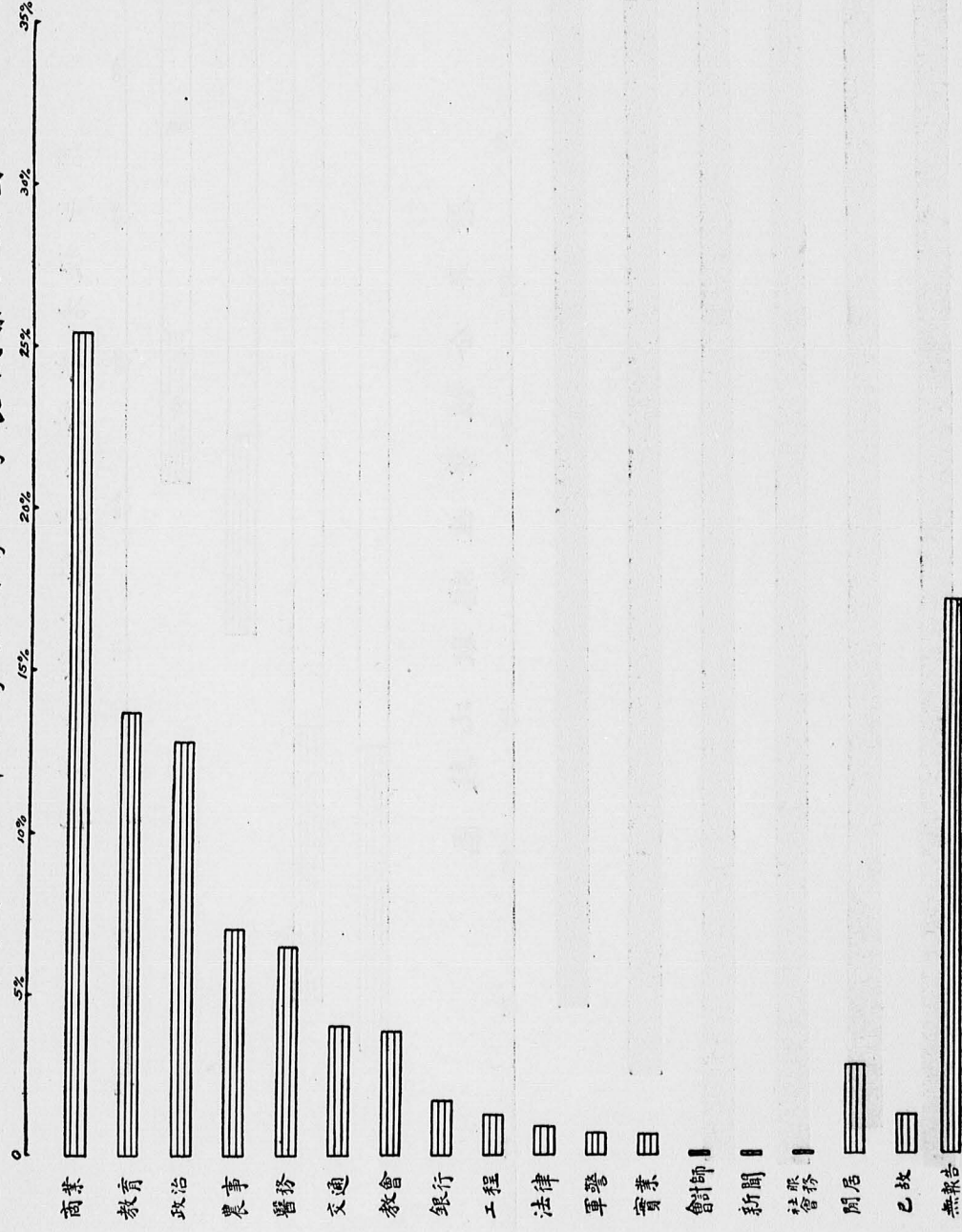


民國十九年秋季註冊學生家長職業分配圖

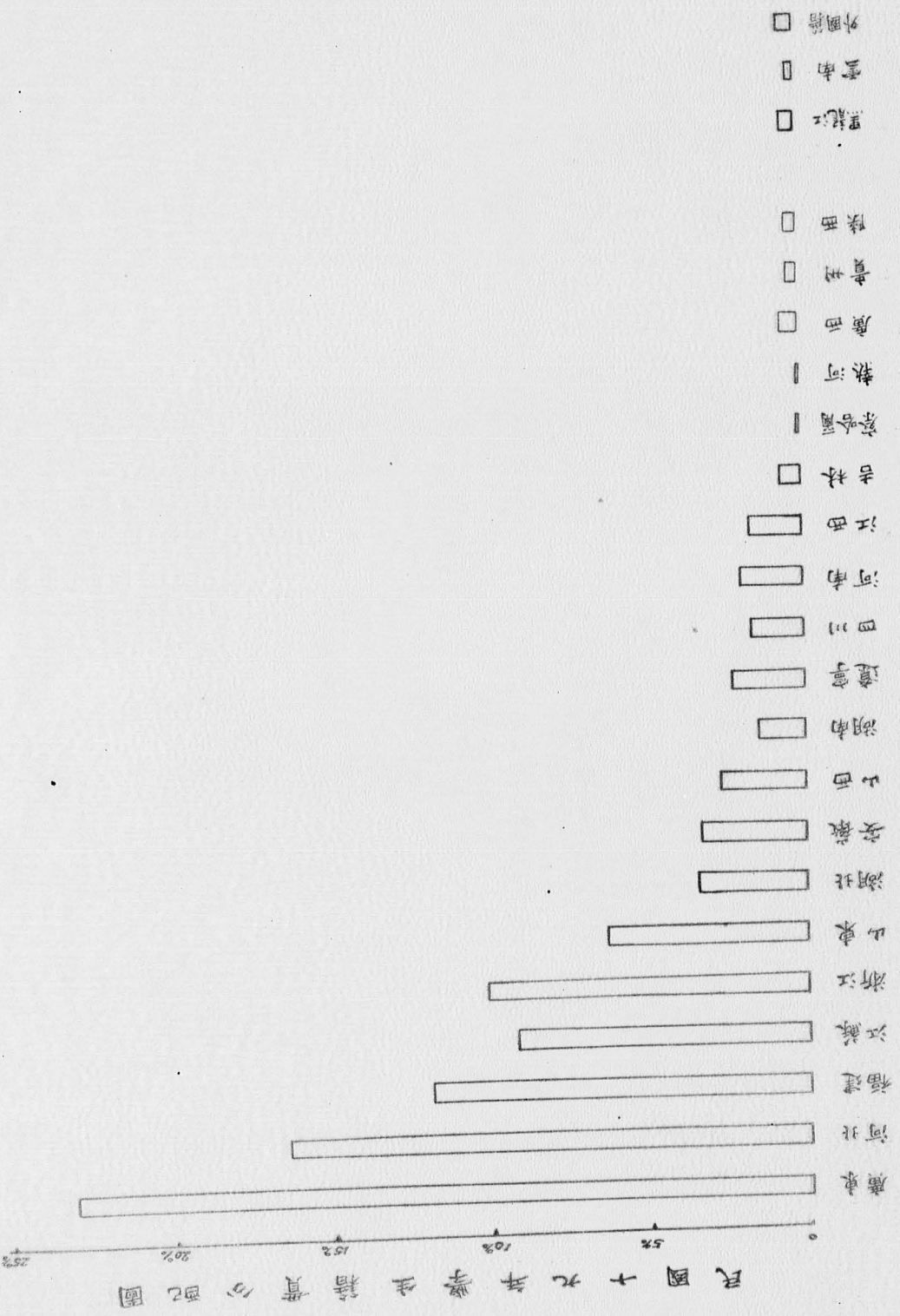




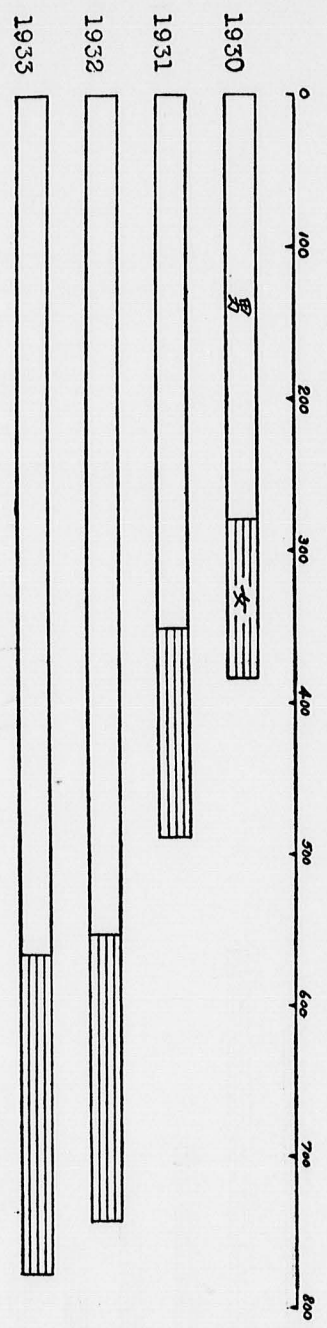
民國廿二年秋季註冊學生家長職業分配圖



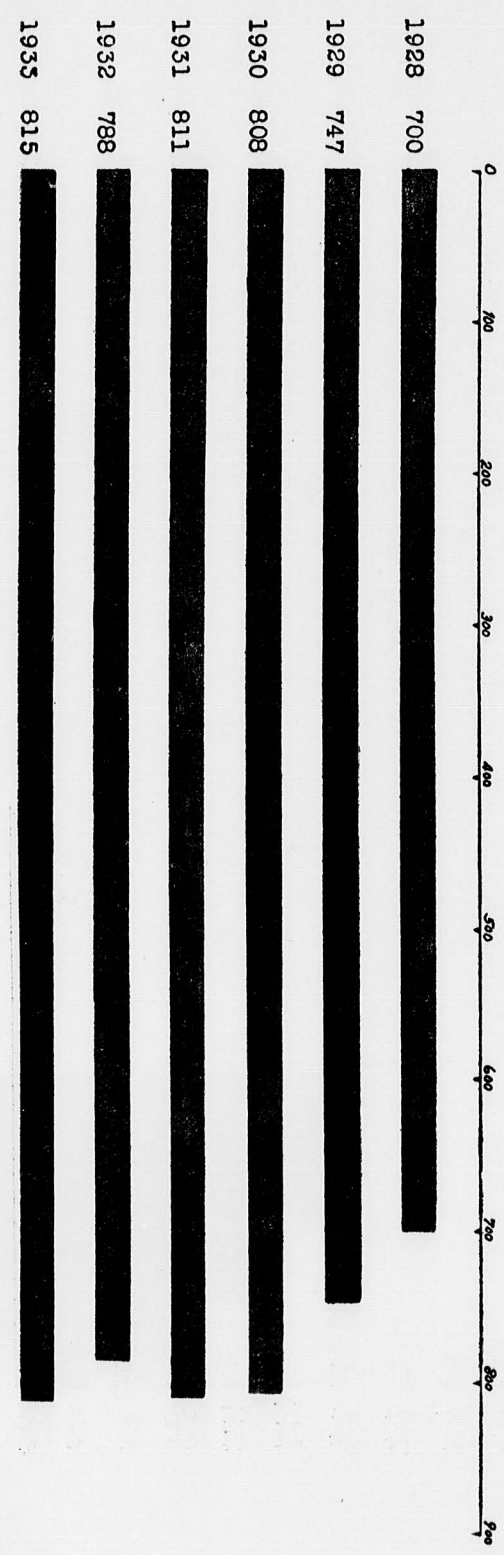




曆年投考本科一年級人數比較圖



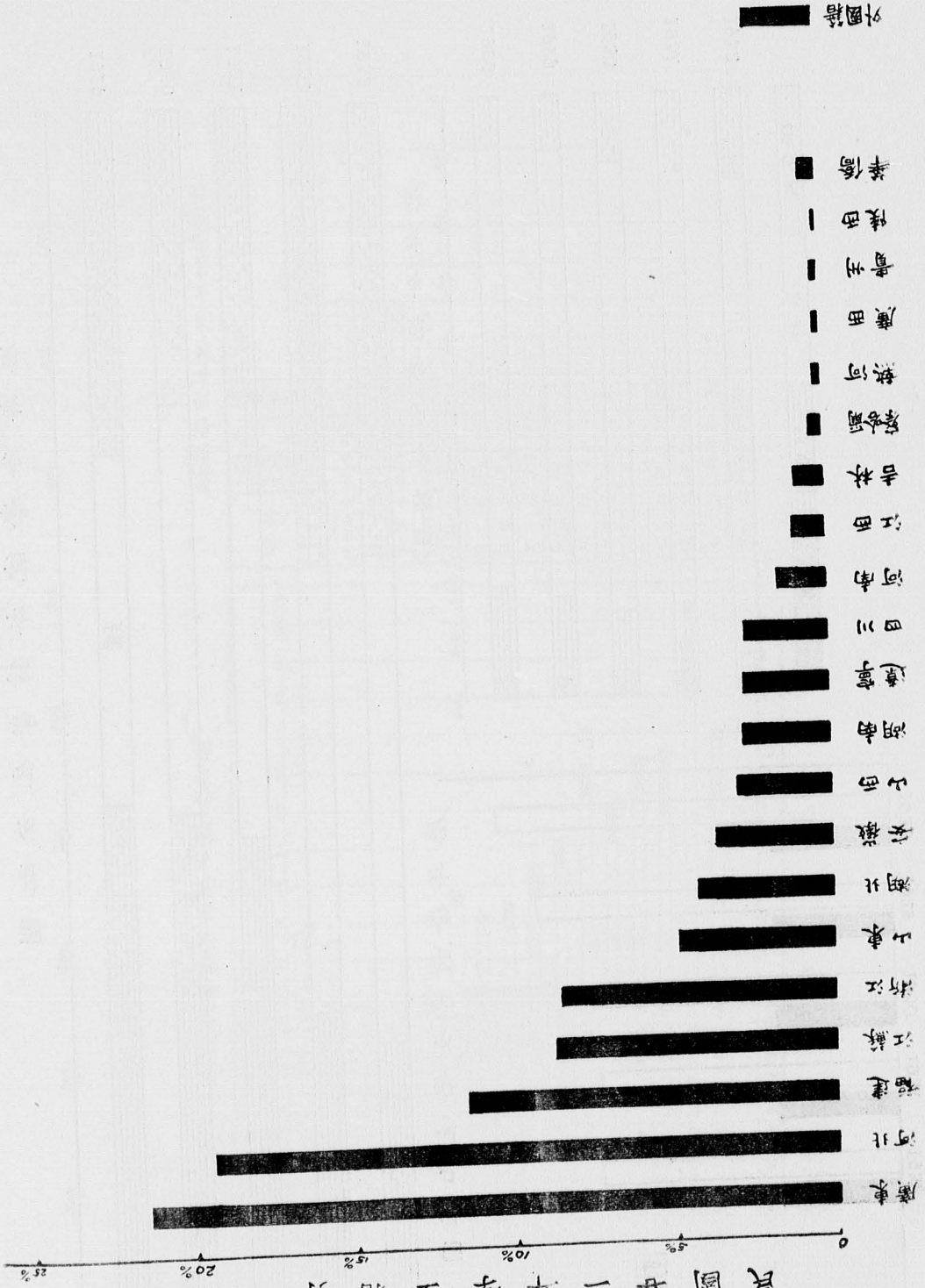
歷年全校學生總數比較圖



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民國廿二年學生籍貫分配圖









統計學男女畢業生數目表

[illegible]

畢業生籍貫統計表

|     | 人口   | 百分比  | 0% | 2% | 5% | 7% | 10% | 15% | 20% | 25% | 30% |
|-----|------|------|----|----|----|----|-----|-----|-----|-----|-----|
| 河北  | 408  | 26.7 |    |    |    |    |     |     |     |     |     |
| 廣東  | 242  | 15.8 |    |    |    |    |     |     |     |     |     |
| 福建  | 175  | 11.5 |    |    |    |    |     |     |     |     |     |
| 山東  | 133  | 8.7  |    |    |    |    |     |     |     |     |     |
| 江蘇  | 121  | 7.9  |    |    |    |    |     |     |     |     |     |
| 浙江  | 113  | 7.4  |    |    |    |    |     |     |     |     |     |
| 遼寧  | 62   | 4.1  |    |    |    |    |     |     |     |     |     |
| 湖北  | 46   | 3.0  |    |    |    |    |     |     |     |     |     |
| 安徽  | 40   | 2.6  |    |    |    |    |     |     |     |     |     |
| 山西  | 39   | 2.6  |    |    |    |    |     |     |     |     |     |
| 湖南  | 31   | 2.0  |    |    |    |    |     |     |     |     |     |
| 江西  | 29   | 1.9  |    |    |    |    |     |     |     |     |     |
| 河南  | 22   | 1.4  |    |    |    |    |     |     |     |     |     |
| 四川  | 22   | 1.4  |    |    |    |    |     |     |     |     |     |
| 吉林  | 13   | .9   |    |    |    |    |     |     |     |     |     |
| 雲南  | 6    | .4   |    |    |    |    |     |     |     |     |     |
| 黑龍江 | 5    | .3   |    |    |    |    |     |     |     |     |     |
| 陝西  | 5    | .3   |    |    |    |    |     |     |     |     |     |
| 貴州  | 5    | .3   |    |    |    |    |     |     |     |     |     |
| 其他  | 4    | .3   |    |    |    |    |     |     |     |     |     |
| 外國  | 7    | .5   |    |    |    |    |     |     |     |     |     |
| 總數  | 1528 | 100  | 0% | 2% | 5% | 7% | 10% | 15% | 20% | 25% | 30% |



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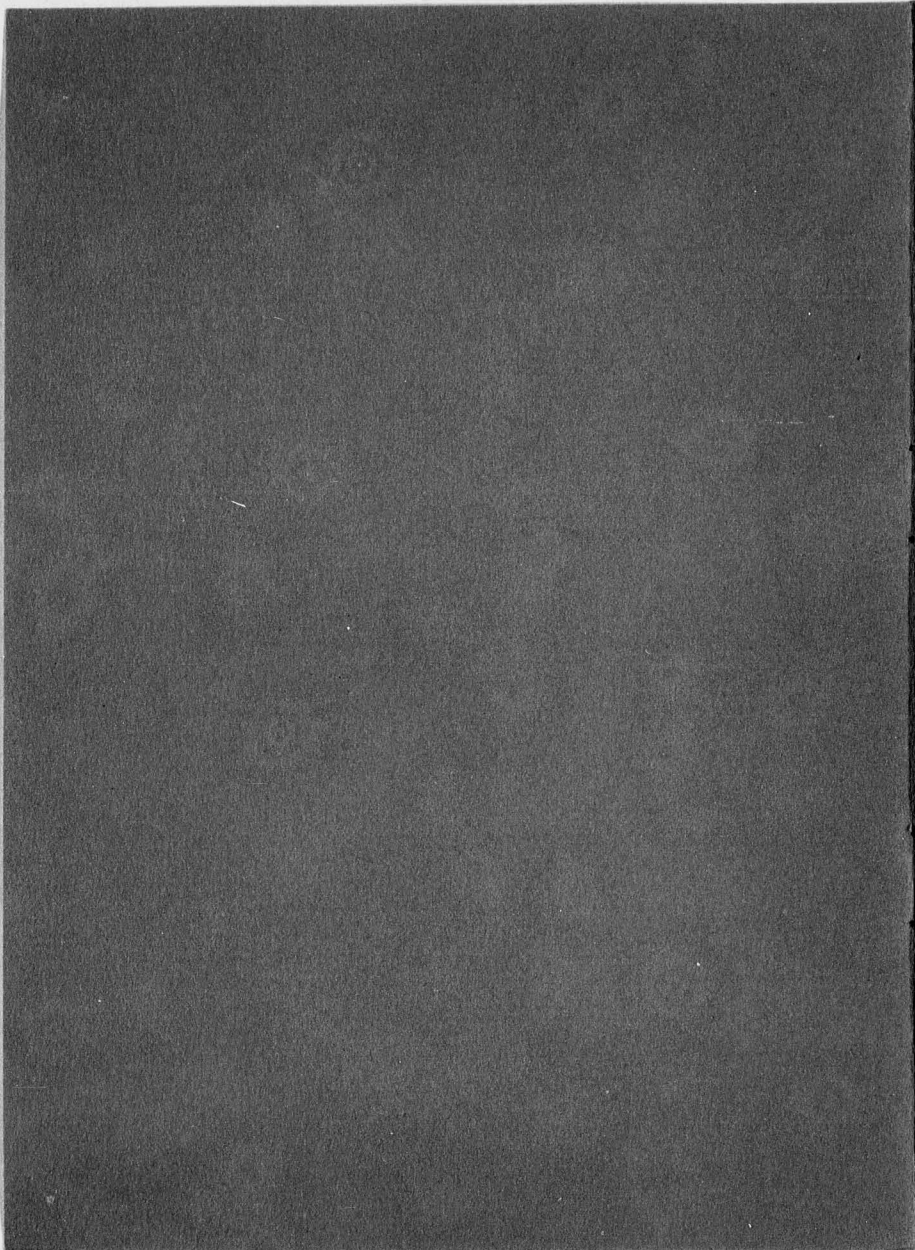
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*Yenching University  
Goes to the Country*

1934

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## YENCHING UNIVERSITY,

formerly Peking University, is a union undertaking of a number of mission boards and other groups. The Presbyterian missionaries connected with Yenching constitute an out-station of Peiping, four miles away. The University is thus of special interest to Presbyterian young people who help to support the work of Peiping Station.

The campus of Yenching, with its green-roofed, red-pillared, gray buildings in the best Chinese architectural style, yet suited to modern needs, is one of the beauty spots of northern China. Its 800 students, about 250 of them girls, come from a wide area, not only in China but in some cases from the United States and other countries as well.

The widespread interest in developing rural work as a means of self-support for country churches is shown in the projects carried on by students of the North China School of Engineering Practice, of which Mr. Sam Dean is consulting engineer; by Christians in the village of Men Tou Tsun, near Peiping, described in the leaflet "Men and Machines in China," (5c.); by Dr. Theodore Greene, until recently of Douw Hospital, Peiping, in working out equipment and training workers for village clinics; and in the emphasis placed by Cheeloo University, Tsinan, on village work.

Miss Grace Boynton, M.A., a Wellesley graduate, is Professor of English in Yenching University. We are using her story through the courtesy of the American office of Yenching University in New York.



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YENCHING UNIVERSITY  
GOES TO THE COUNTRY

GRACE BOYNTON, YENCHING UNIVERSITY

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A SLENDER girl's figure, wasted with typhus delirium, so small as to seem almost childish, lay under the hospital sheet.

"All no good," said the babbling voice. "All no good. You stay in the city—you care about yourself—don't care about the country people, the country people."

"She certainly has it in for us," said one white-clad interne to another outside the door. He spoke with an uneasy smile.

"And maybe she is right," returned the other soberly.

Patients and internes were all Yenching graduates, and conscious of the peculiar bond which unites them. The two men, intent upon their professional training, had not before been aware of the new leaven which is stirring in the minds of some of their college mates. But they knew the girl, Wu Yü-Chen, and it was difficult for them to associate her with country life.

They knew her for a woman of delicate breeding, whose family belonged to the scholar-official group. Her father had been in diplomatic service and his daughter had seen something of the world outside China. They knew her for one who



had preserved the Chinese tradition of modesty in an almost overwhelming shyness, which prevented her from speaking freely in any group, or initiating college activities. They knew that she had a love of the arts and painted exquisitely in the Chinese manner. They knew, too, that she had struggled with poverty when the family fortunes broke, and she was put to it to continue her education and to provide for a sister who was ill with tuberculosis.

And now, here was Wu Yü-Chen, fastidious and sensitive in mind, and always frail in body, battling with a disease contracted from living in country villages, and in her delirium putting the challenge to them:

"No good — no good. The country people — the country people."

When Wu Yü-Chen was herself again, she remembered something of her indictment of her own friends and told me about it with a little smile; we were catching up the threads of friendship after my two years' absence in America.



Miss Wu

"How did you, of all people, come to go to the country?" I asked her. "When I went away, I thought you intended to teach."

"I have always loved children and girls," she answered.

[ 4 ]

"You know I have taught in Sunday schools all my life. When I began teaching at Bridgman, (a famous Christian school for girls in Peiping) I had charge of the school clubs and I found all their interests were in social questions. So I decided to take my Master's degree in Sociology at Yenching."

It happened that just at that time (1930) when Miss Wu was doing her Master's thesis, the Department in Yenching, with which Princeton University is cooperating, was initiating a new departure in University work. It had become increasingly clear that the life of the scholar in China is hopelessly divorced from the life of the people, especially from that of "the rural majority." Dr. Leonard Hsu, the head of the department, and who, having been "loaned" to the Nanking Government, has since become Vice Director of the Bureau of Rural Reconstruction, sent Miss Wu to Ch'ing Ho, a village about an hour's walk across the fields from Yenching, to see what could be done there for women and children by a University woman. This was the beginning of a distinct contribution to rural work. With the exception of the Y.W.C.A., the agencies which heretofore had entered the rural field had ignored the needs of the country woman. Since Miss Wu's achievements in Ch'ing Ho have become known, attention has been increasingly directed to them.

"What did you do first?" I asked.

The story as she gave it with kindling eyes is too long to be set down in detail, and has already been given scientific descriptions among social scientists. The thing which struck the unscientific friend, to whom the story was told, is the inevitability with which opportunity follows opportunity to a devoted spirit like that of Wu Yü-Chen.

[ 5 ]





*The young idea in Ch'ing Ho*

First, children's clubs; then girls' clubs to train leaders for the children; then a children's library, circulated among forty villages. The cost was about fifteen dollars which bought about 470 books (believe it or not!), and the people themselves took care of the circulating. Then came a Home Economics Training Class, taught by a member of the Department in Yenching, which resulted in a pamphlet written in such simple terms as country women can be taught to read. The exciting aspect of this particular development was that with six months' training the women and girls who were taught sewing could be brought to the place where they could actually earn real money.

Then industry of another sort was introduced, the spinning of wool. At first the Ch'ing Ho workers, who by this time were many, were greeted with the age-old inferiority complex of the

[ 6 ]

Chinese country women. "Why should I try to do anything? It is a hopeless matter. I am as stupid as a hen." Girls first demonstrated that feminine youth at least was equal to new activities. Still the older women felt that after forty their density was incurable, which was the unanimous opinion of their lords and masters. But at last the indefatigable young woman from Yenching demonstrated that a woman over forty could learn something that would help with the family expenses. This made a world of difference in her household status, in her own eyes, and in those of her husband. It was nothing less than the dawn of a new hope.

As Wu Yü-Chen left one village upon a chilly winter evening, a bound-footed old crone came pounding after her.



*One sand-box plus two kiddie-kars equals joy*

[ 7 ]



"Miss Wu, Miss Wu," she panted, "I have studied spinning for two weeks *and I have graduated.*"

No holder of a diploma could have been more elated. No "graduation" could have opened greater prospects of life, liberty, and the pursuit of happiness.

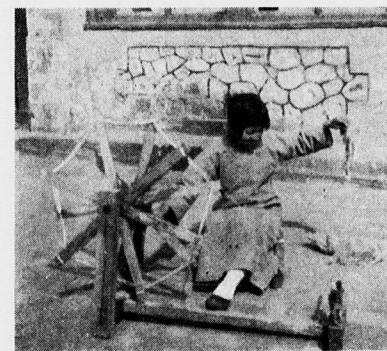
Work with women at once demonstrated the need for a better understanding of hygiene, and especially the need for midwives. A great-hearted woman physician in Peiping, Dr. Yamei Kim, who loved Wu Yü-Chen, came forward with an offer of pay for a midwife. This woman trained the country midwives in cleanliness. Local enthusiasm for a hospital began to rise in Ch'ing Ho and its forty outlying hamlets. When a campaign was launched, the merchants on "the street" had raised \$100 among themselves. Other interested friends in Yenching and Peiping added \$1800. For this sum a hospital of ten rooms was built, and with the cooperation of the Yenching medical staff is now serving the community.

Space does not permit the telling of all that came to pass in Ch'ing Ho—of the kindergarten which is now supported by the earnings of the girl workers, and inculcates hygiene and brotherly love along with songs and games; of the peanut butter industry which the women at first declined as an unsuitable occupation but which was accepted after Miss Wu and her colleague Mr. Chang had ground the first lot of peanuts which are grown in quantity in that region. (It remained for Miss Wu to find a market, which she did.) Then there was the newspaper which began to make public opinion effective, and the adult library which was begun after the one for the children proved successful.

[ 8 ]

But one more project must be mentioned. This is the rug industry which could not be set up in the people's homes but is conducted in the Center established in Ch'ing Ho, where by 1933 Miss Wu was resident. A large rug establishment in Peiping responded to her appeal for a workshop under their auspices in Ch'ing Ho, with the suggestion that one of their workmen be hired to teach the craft. This proved an expensive idea. Therefore Miss Wu herself went to a Jen Li factory and learned how a rug is woven, which takes the average apprentice six months. She spent three days at the work, and then returned to Ch'ing Ho and taught her own girls. After a due period of probation, the Ch'ing Ho workshop has been accepted as a regular place of manufacture for the rug company, and another source of income is opened to these country girls.

This is the story—a very condensed and brief version of it—which Wu Yü-Chen poured out to me. Later I visited her in the Ch'ing Ho headquarters and saw it all—the little children in the kindergarten, the girls sewing and making rugs, the women grinding peanut butter, the library ready to circulate, the hospital housing a woman just beginning labor. But the thing which I dwelt upon most in my



*Spinning wool*

[ 9 ]



own mind was Yü-Chen herself. She was too slender in her straight gown of gray homespun made from material woven by the men on the premises. But she was free and joyous as few Chinese women, even of this generation, can be said to be. The care for self had rolled away from her. "Take no thought," said One who is her Master, "what you shall eat, and what you shall drink, and wherewithal you shall be clothed." This had literally come to pass in the life of my patrician student.

Another Yenching girl was there on the afternoon when I made my visit, finishing a study of goitre, too sadly prevalent in this region, and she told me how she had not brought out enough warm clothing, and had asked Yü-Chen to lend her an extra garment.

"I'm sorry," said Yü-Chen, "but I have only the one I am wearing."

The two girls giggled over the situation, and when I protested that, in spite of Biblical injunctions for the wayfarer, this struck me as too narrow an allowance, Yü-Chen explained that she could not be bothered with superfluities. Two sets of underthings, one long gray robe, and one warm outside garment made up her Ch'ing Ho outfit. For the time she had no other.

Her little stone-floored bedroom contained only the bed, chair, and washing arrangements. She pointed out a lamp which the villagers had given her, because once she fell asleep and her candle had set fire to her bed clothes. She ate the food provided for the girls working in the Center. Taking thought for food and clothing was thus disposed of.

The same One who urged that his followers give over worry about material things, said also, "Fear not." It was a marvel to

[ 10 ]

see how completely fear had departed from Yü-Chen. I knew she had never been able to overcome her shyness in the years when I taught her; now she could address any group with an utter lack of self-consciousness. I could remember when she was afraid to sleep in a room by herself. Now she dismayed me by going light-heartedly about the countryside when it was full of bandit soldiery!

And now the time has come for her to go to America to prepare herself for further service in the country. When she came to me with the news of her plans, she said roguishly, "I must tell you—I have ten new dresses!" And we laughed together. The dresses will be exquisite and graceful and quiet, and Yü-Chen will be recognized for the gentlewoman she is, wherever she goes.

She longs to have her period of preparation over with, and to get back to her work. She has trained country girls who can carry on much that she has begun. It takes only two years, she says proudly, to make some of them able to assume leadership which is worthy and helpful. How long does it take to train a University graduate?

That brings us to the heart of the matter. The Ch'ing Ho Experiment Station, which is the cold name for Yü-Chen and her co-workers, is taking University privilege to the people, and actual life to the University people themselves. As fast as a problem is raised, the group in Yenching which has specialized knowledge is requisitioned to meet it. So far, the Departments of Sociology, Economics, Journalism, Chinese, Home Economics, Education, and the medical staff have been pressed into service.

[ 11 ]



This brief article has not done justice to the part which the men, notably, Mr. Chang Hung Chun, have taken in building up Ch'ing Ho. Mr. Chang himself explained that he regards Miss Wu's contribution in exploring the possibilities of work for women as most significant.

"If you get progressive ideas into a man," said Mr. Chang, "what have you got? One individual. If you educate a woman, what have you got? The whole family, from the husband to the pig."

And so Wu Yü-Chen is sent on her way to America in the interests of the rural family, which always includes a pig. But we in Yenching feel somewhat like that covetous animal. We cannot spare her long.



*Mr. Chang wields the spade*



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PERSONAL ties between Wellesley and the Women's College have been many and close. Miss Grace M. Boynton, who is still a member of the Women's College faculty, was the first of the Wellesley Alumnae to go to the Yenching campus. Others who have served there include:

Alnah James (Mrs. George J. Johnston) '18  
 Marguerite Atterbury '18  
 Miriam E. Boyd (Mrs. Charles C. Parlin) '21  
 Mildred D. Miles '22  
 Marion P. Perrin (Mrs. Paul A. Anderson) '22  
 Deceased in 1928  
 Augusta B. Wagner '24

Wellesley faculty members who have been at Yenching are:

Miss Eliza H. Kendrick  
 Miss Elizabeth K. Kendall  
 Miss Seal Thompson  
 Dr. Alice M. Boring, now permanently at Yenching

American Office  
 YENCHING UNIVERSITY  
 150 Fifth Avenue New York City



WELLESLEY

1934

Sisters

OVER THE SEA



YENCHING



## Wellesley-Yenching

CHRISTIAN higher education in China has no more significant aspect than that affecting the training of the young women, and nowhere is the cooperation of the East and the West in this field more clearly in evidence than at Yenching University in Peiping.

The part played by American colleges and universities in the development of higher education in China has long been generally recognized, and Yenching has been extremely fortunate in counting with the active support and cooperation of such outstanding institutions as Harvard, Princeton, the University of Missouri and Wellesley College.

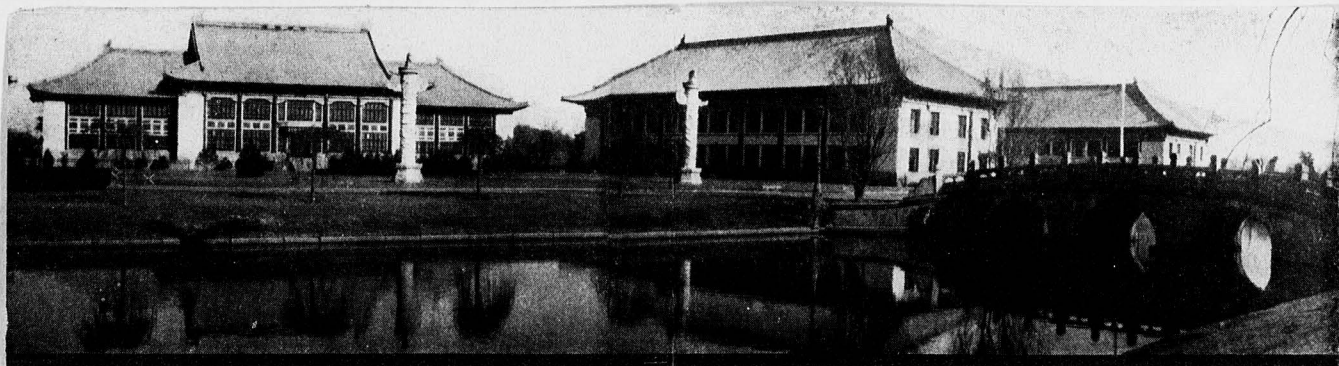
For more than 15 years Wellesley's interest in the Women's College at Yenching has endured. It was the spring of 1919 that saw Wellesley adopting, by an all-college vote, a sister in Peiping—the institution which is now a part of Yenching, but which was at that time known as North China Union College.

IT was then the thought of a group of faculty and students that the success of the Wellesley College War Chest had been so great that it would be desirable to continue to develop the interest of undergraduates in educational work. Accordingly in the year 1919-1920 a united drive with a single pledge card and a single treasury was adopted, the money to be used for the Council of Relief and Reconstruction, the Missionary Committee of Christian Association, and the Committee in Foreign Educational Work.

Later, as the need for specific war relief was lessened, the whole Community Chest was reorganized into what is now called the "Wellesley College Service Fund." This fund contributes not only to Yenching College for Women, but to other educational causes in the United States and to various welfare and relief activities.

Each year since 1919-1920, the Service Fund has made its contribution to the Women's College, in sums ranging from \$4,000 to \$5,000.





## YENCHING UNIVERSITY

**ITS PURPOSE**—To mediate to the young men and women of China the finest values of Western civilization, while preserving for them the best in their national heritage.

### IT IS

65 years old  
 Located about five miles from Peiping, China  
 The outstanding Christian institution in China  
 Providing equal opportunities for men and women  
 Preparing leaders for the New China—An educated man or woman prepared for service now will far outweigh any other gift the American people can bestow upon their neighbors across the Pacific  
 Supported by appropriations from mission boards; individual donations; income from invested funds and students' fees  
 Administered by a Board of Trustees in New York City

### IT HAS

A faculty of 102 members— $\frac{2}{3}$  Chinese and  $\frac{1}{3}$  American and European  
 A student body of 800 from all parts of China—250 women, 550 men  
 150 acres of beautiful campus—all buildings of Chinese design  
 Colleges of Arts and Letters—Natural Sciences—Public Affairs and a Graduate School of Religion  
 The cooperation of such leading American colleges as Harvard University—Princeton University—Wellesley College—University of Missouri  
 The endorsement of the China National Government and its financial assistance toward special phases of work

### IT NEEDS

Immediate financial aid to maintain the standard of academic and religious life to which the University is dedicated. Income has been greatly diminished owing to existing financial conditions and in spite of every possible economy in salaries and operating expenses a deficit must be met, repairs on buildings made, continuation of several departments, notably Sociology and Rural Reconstruction, Journalism, Music, Pre-Medical, and special help for the College for Women  
 \$50,000 to care for these requirements. Unless you come to the assistance of the University now its effectiveness will be curtailed at a time when its influence is most needed.

To assist in maintaining Yenching University in this emergency I am sending

A cash gift of ..... Dollars

A pledge of ..... Payable.....

NAME.....

ADDRESS..... DATE.....

Your address written above will enable us to acknowledge properly any gift you send—a one-dollar bill, a five-dollar bill, or a check for a larger amount. Any gift will be welcome.

Checks should be made payable to E. M. McBRIER, Treasurer, Yenching University  
 150 Fifth Avenue, New York City





0184



1937

*At Yenching University, August, 1937*

*A letter from Grace M. Boynton, Wellesley 1912, a member of the Department of English at Yenching.*

From the Garden Over Against the Hills  
Haitien, Peiping West, China  
August 7, 1937



DEAR FRIENDS:

This July was to be the opportunity to stay in the village house I have written about before, with its garden looking west to a rise of hills, and to write a general letter of the sort I sent out last year. I was wondering a little, what particular aspect of a smoothly prosperous academic year I should choose to talk about, for Yenching's career from



September, 1936 to June, 1937 was like that of the nations which have no history. But beginning with July 8 when the Marco Polo Bridge incident took place, up to the present day when a young patriot has just left me to try to hide from arrest, there has not been a dull moment; and I have no doubt that this troubled summer rather than that quiet prospering year, is what must be talked about.

I have no information to add to what your newspapers have already furnished you. I have no interpretations of what is going on to place before you. I have no very thrilling personal experiences to unfold. Mr. Hunter and Mr. Martin in Tungchow lived through two weeks of violence and chaos with the responsibility for thousands of refugees, and for the Mission property on their shoulders; theirs will be a heroic story, however modestly told. I can only give you an account of trivial insignificant things, such as happen to women and children in a war area, who have not been subjected to the full horrors of the war. And as I look at these little things it is borne in upon me how insistently normal life struggles to go on; how there are births when airplanes are dropping bombs, weddings when the Japanese flag is being saluted by the conquerors in Peiping and a child's birthday party when Yenching has rifle fire crackling around its walls—how there are even candles on that birthday cake! And perhaps these are good things to remember—at least I find a great comfort in them. These things are what go on, after all, in the long run, when the convulsions and the sufferings have worn themselves out. All the same, it feels like years since the night of July 7.

I was sleeping in the garden, which is a marvellous thing to do on a hot night, when you have the heavens and their glory for a bedroom ceiling and the Western Hills marching around you for chamber walls. I was wakened by shots. They had the crashing sound of noises in sleep, and I sat up in bed; but as I came fully awake I realized they were



*The Courtyard*

at some distance, and after a bit they ceased. The morning papers said our Haitien police had had a running battle with "plain clothes men." I had heard that "plain clothes men" were Chinese ruffians hired by the Japanese to make trouble, but their activities had never worried my garden world. The next night I was wakened by more firing. This time it seemed to be heavy guns and far away. But the morning paper had nothing about it, and I went off to my seven o'clock class in the summer session at the University and found the students present as usual and buses running from the city on schedule, so I forgot all about it.

On returning to the garden I found my godchild, Grace, eating a leisurely breakfast and waiting to discuss the day's program with me. Godchild Grace must be properly introduced, for as far as I am concerned, she is the most important part of the war. Thirteen years ago, Katherine and Timothy Lew named their only child for me, and the little



girl has been brought up with the knowledge that on the edges of the family, which is an extremely conventional Chinese institution, there has been a foreign woman with a deep interest in all that is planned for her. When Father Timothy was to attend meetings in Oxford and Edinburgh this summer, and Mother Katherine was to be a delegate to an Educational Conference in Japan, Godmother rose up and said, "Let Grace come and spend some weeks with me; and we will increase her English and give her some ideas of foreign ways of life, and let her godmother get really well acquainted with her."

So it was arranged, and when the guns began to go off at night, Grace had already made herself at home in the village house, and was proving the most charming companion any devoted godmother could ask. Today it appeared that she wanted to go with two others to a moving picture in Peiping, and since I had guests coming to luncheon it was decided that she should go without me. By five o'clock my guests were gone, and I was clipping mignonette when a servant came and said "Pao Chiaoshih, the gates have been shut. There is trouble in the city." And godmother Grace minus godchild for the first time since our alliance! Hat, gloves, and money, and a flight to the nearest garage to get a car and somehow through the gates into the city. But as the guilty godmother waited for the men to bring out a car, the Yenching bus trundled in as usual, and in it was a slim little figure in a blue Chinese gown with a little round hat on the top of the whole, and there was godchild Grace with philosophic calm unbroken. Yes. There was something going on in the city. The gates did shut. But then they opened again for the bus. So here she was.

Later I went to call on a neighbor, Dr. Brown, who has a radio from which more can be learned at times than from the newspapers. Here I first heard about events at Marco Polo Bridge, which is about as far southwest of Peiping as Yenching is northwest.

The Japanese military had been manoeuvring in that vicinity in the night. Why manoeuvring? And why at night? Echo answers why! And some one heard a shot. And some one was supposed to be lost. So the Japanese wanted to search a walled town. And the Chinese said "But everybody is asleep." And the Japanese said, "We search or we fight." To which the Chinese replied, "Very good. You fight." And they did. In the meantime the missing soldier had turned up, but it was necessary to "clash" just the same.

This Tweedle-Dee-and-Tweedle-Dumish proceeding made everybody very nervous because it was obvious that there were those in the picture who had, like the two heroes just mentioned, resolved to have a battle. But there were others on both sides who professed to be anxious to "localize the incident." One gathered that this meant that the loss of one soldier who was not lost after all, was considered not quite sufficient cause to start off a major war. Hence Negotiations. And more Negotiations.

July 10 was Saturday. I made a rapid excursion to the dentist in the city, and found the great city gates with one leaf open and the other leaf reinforced by sandbags. But everyone was saying the Negotiations were successful—all was agreed. Yet again that night it was necessary to sit up in the garden and listen to heavy firing. The next morning we heard there had been another "clash." Now plenty of signs of trouble appeared.

Airplanes, airplanes. Why must they buzz between my garden and the peaceful slopes of my Western Hills? The answer to that was that the Hsi Yuan, a great barracks big enough to house thousands of troops, is just a mile to the west of Yenching. At this particular date, there were very few professional soldiers there, but the barracks held a camp of 3000 middle school boys and college sophomores who were reported to be wretchedly scared at their predicament. Poor fellows, they have had no training for war in their scholarly ideas, and they are likely to get more than training



now. In fact when the camp was dismissed, as it was without attack, many of the students went voluntarily to join the troops at Nanyuan and died with them in the great battle that came a few days later.

Locally there were other signs of trouble. The Haitien police notified householders that they could no longer furnish protection from "plain clothes men," so Haitien began organizing citizen vigilantes. Trenches were being dug for the protection of the Hsi Yuan, and each shop had to furnish a man to dig trenches. We were notified of a possible food shortage.

At this point I called a meeting of my household. There was my old servant Ch'iu P'u, or Autumn Vegetable Garden, who went through a civil war with me when we were off in the country some twelve years ago. Then there was Teacher Mother Chou who is the Bible woman in the Haitien Church and lives with me. She can remember Boxer year. There was also the young cook, not yet twenty, who had not been tried out in emergencies but who is strong and faithful.

We took account of the situation together. We agreed that we were not going away. We would see troubled times through where we were. We also agreed that Grace must no longer spend her nights outside the walls of the University. Fortunately she could sleep in her own house in the South Compound with two of the Lew servants to look after her. She could still spend her days in Haitien. We decided on laying in a month's supply of food for each member of the household—this food not to be touched as long as we could buy as usual in the shops. We also were to lay in a good supply of oil and candles, for use in case the electric light plant failed. Water could be obtained from good wells near by if anything cut off the supply through the University Power House. These were ordinary preparations for emergency and were made on July 12.

On July 13 the British Embassy sent for my neighbor, Stanley Bennett. He is a cripple, and the cautious Embassy was taking care of him very early, but his departure meant that the situation looked ominous. He came to say good-bye in deep distress at leaving his neighbors, but realizing that, with his handicap, it was the only thing to do. We sat in my garden, sweet in late afternoon sunlight, with its masses of bloom-delicate petunia, blue delphinium, gladoli, and pale yellow lilies. It was all silence, a shining peace.

"It seems impossible," he said. "But something is boiling up in Peiping—."

Yes. Something was boiling up to interrupt the quiet ways of gardens and studies and classrooms.

July 14. Dr. Brown is my neighbor with the radio. She is over seventy years of age and after serving through the Great War with various relief organizations she came to give more years to China. She is not connected with any Mission Board, but she has resources of her own, and has set up a little Maternity Clinic two doors away from me, where the village women can have pre-delivery care and a clean confinement. She is not going into the city to shelter in the Embassy if things get dangerous. There was a fine look in her eyes when she said to me, "I have only a few years more anyway. It doesn't matter how the end comes. And these women will need me more than ever if we actually get war conditions. So I'm staying."

Her radio reported such serious fighting to the east of Peiping today that I took my next emergency step and packed up my few treasures to store in the attic of a campus building.

And the next matter to be considered was refugees. We know that as soon as disturbances begin the local people will come flocking to the Church and the University for protection. The University plans were in the hands of a committee, but I sent for Pastor Ch'i of the Haitien Church and we had a council of war together. He said sadly, "It is



ten years since we have had war. Now we must go through it again." But then he added, "We are not as afraid as we have been. We have suffered so much from terror of the unknown that now the danger confronts us we are almost relieved. And also, now we trust our government."

Other foreigners observe that there is not nearly so much panic among the villagers as we have seen in times of civil war.

July 15. This evening President Stuart called together all the foreigners left on campus. The President reported that the Ambassador expects war, and had recommended that "ladies" from Yenching go into the city for safety. Dr. Galt remarked that in this situation there is less danger of looting and disorder, than there is in time of civil war, and most of us agreed with him, and felt that our places were here with our institution and the students who are still with us.

July 20. The day following my last entry, reports came that the Powers were taking a hand trying to avert a major war. So again Negotiations, Negotiations, this time in Tokyo and Nanking, Washington and London. All we humble folk know is, that fear of sudden destruction is slackened off, and we breathe more easily.

Grace has taken all our alarms with calmness, and she even displays a sweetness and gaiety which are a boon to her godmother. We talk the situation over together, and to her query, "Will the war come?" the answer has to be, "Perhaps it will." Very often at night we hear firing, but neither of us lies awake over it.

But rumors fly about, and rumors are disquieting until one takes up a very firm attitude. This, Grace has proceeded to do, in an unexpected manner. I have found her reading her New Testament with great industry after the amah has chattered unwisely and too much at length. And so, in the hot hours of the day, I am likely to find a slender, dark-haired figure sprawled in a cool cane chair in the shade of the garden trees, and a little dark head bent over the Chi-

nese version of Mark, while these rumors of sinister import occupy the attention of the rest of the household. Perhaps this is as good a place as any, to put in an example of what happens to reports of simple fact.

A Japanese military commander, for whom even his Chinese adversaries had a high regard, died suddenly in Peiping early this month. Here are the reports which I heard about his demise:

1. He died of a disease he has had for some time which was aggravated by the strain of political developments. (This is the truth of the matter.)
2. He was murdered by younger men of his own command who wanted to press "direct action."
3. He committed hara-kiri.
4. Upon attempting to commit hara-kiri he was deprived of all sharp instruments, and so he died in a hunger strike of protest at not being permitted to commit hara-kiri.
5. He demanded foreign food and committed hara-kiri with the dinner knife.

Godchild and Godmother have formed an anti-rumor league, and one demonstration of the fallability of report seems to have been enough for us. Since the beginning of "clashes" I have taken Grace every night to sleep inside the campus walls, but have returned to my own house. The distance is only a five minute walk. Tonight when I took her home, she begged me to stay with her.

"The cook says," she told me, "That the war will come tonight at nine o'clock."

"But," I said, "how do you suppose the cook knows? And if I leave my house now, and come to sleep in yours, a great many poor people will be frightened and troubled."

"Because they think a foreigner will know," Grace supplied, and she let me go home with no more objection. When at nine o'clock no war broke out, the cook's prestige as an authority was shattered, and we agreed that we would



depend on President Stuart rather than on the servants for our views of the situation in the future.

And the President has had to think for everybody. Nothing, it seems to me, shows more clearly the family spirit which characterizes Yenching, than the freedom with which the whole group from the least to the greatest have referred their cares with implicit confidence to him.

July 21. This day the tension got tighter and tighter. Radio, newspaper, and rumor all indicated that hostilities were about to break out again in the Peiping area. The fighting has hitherto been south or east of the city and we fear that the next logical move will be against the Hsi Yuan near us. The city gates are shut and our world holds its breath.

Word came on the radio that a Japanese ultimatum to the Chinese forces expired at noon and was to be followed by "drastic action." I took Grace inside the University walls and asked Mrs. Galt to have a friendly eye on her. Then I returned to my garden, and waited to hear bombs and canon begin. The whole afternoon has been utterly silent. The flower colors and perfumes have never been more exquisite. The sun has gone down in faint clouds of rose, and the hills have outlined themselves against night blue and stars. Silence and beauty—but they do not spell peace.

Mr. Shih has just called me on the telephone. There are armed bandits in the vicinity. If I hear shooting I am not to be alarmed; these gentry are not yet bold enough to raid. They just wish to add to the general panic. Well, there's nothing new about that.

July 22. In the night some heavy firing, but very far away. No bandits materialized.

And still I teach my summer school class, and still I marvel that Chinese students can pay attention to things academic. We raised the question today as to whether classes should continue, and the students voted to go on. Many of them have left the campus, but those who remain insist upon

work as usual. What has happened about yesterday's ultimatum? Evidently the Chinese have capitulated. But to what extent?

Noon. Word has come that no drastic action followed the ultimatum, because the commanders of the Chinese forces submitted to the demands and all Chinese troops are to be withdrawn from this area. Stanley Bennett telephoned from the British Embassy, "The local situation is a shade easier, but the conditions at Nanking could not be worse." Which means that Chiang Kai-shek is going to resist. Stanley asked most urgently that all British women here take refuge in the Embassy. None of them seem inclined to do so.

July 23. I took advantage of the slackening of tension to go to town. Everything seemed returning to normal, and when I came home it seemed safe to move Grace back into her bedroom in the village house. The situation has "collapsed." No one expects fighting here now. The demands of the Japanese will be met, and we shall go on quietly. Still we hear of Japanese troops coming. I can't help asking myself whether all Chinese forces are so completely out of the way that there will not be "clashes."

July 26. I thought I had come to the end of this tension-relief, tension-relief narrative which never seems to come to a climax in proper dramatic fashion. It makes me think of the line from the *Hunting of the Snark*: "And holding our breaths for weeks and weeks." In our case it is literal fact!

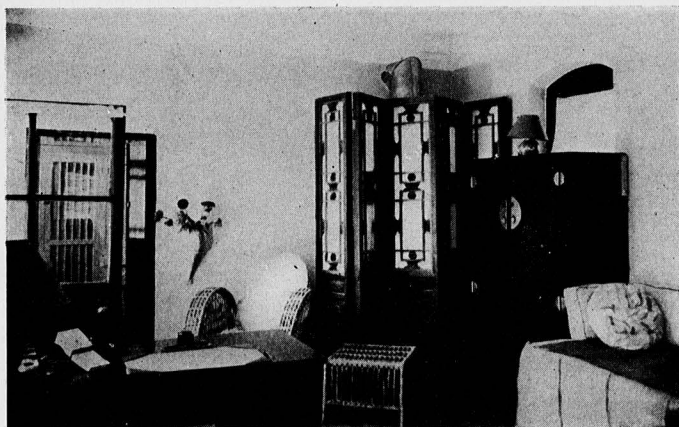
There has been terrific fighting at a railroad station to the east of Peiping with many dead on both sides. And, ominous news, there is now no communication with Tientsin. The wires are cut.

July 27. Fighting in Peiping itself last night. Stanley Bennett telephoned to say that the Japanese have seized all entrances to the Legation Quarter. Foreigners in the city have largely taken refuge with their Embassies. Our American premises have a tent camp and marvelous organization and people seem to be taking the affair in a picnic mood.



The British are less light-hearted, but they are older hands at the game.

And this morning the definite danger signal for us. A notice from the President's office that the Embassy calls all Americans into the city and preferably into the Embassy for safety; and a telephone message from a good friend on watch that "plain clothes men" are loafing into Haitien. I took Grace inside University walls without waiting to pack her clothes, and then consulted with the American Board group. We all agreed that we are going to stay where we are. We each have responsibilities and we are not going to leave President Stuart and the students. We also know that Peiping may suffer more heavily than environs like Yenching, though I suppose the Embassy Quarter itself will be neither bombed nor looted.



*The Living Room*

I spent the rest of the day preparing the village house for refugees. This was a simple matter and again I rejoiced that I live in Chinese style. Ch'iu P'u and the cook moved my desk and dining table out of the study-dining-living room,

and we took away the spring cots in order that there need be no argument about sleeping accommodation, and everybody would use his own bedding and sleep on mats on the floor, which is not very different from sleeping on a brick k'ang. Then I cleared away the few personal things on the tables and bookcases, and I was ready to house twenty people if need be. But when night came, I packed a bag and went to stay with Grace. I felt a quitter to be leaving the village, but she is my first responsibility and there is at present no other way to take care of her.

We are all acutely conscious of the troops in the Hsi Yuan. Tonight I hear that they are quietly moving out and taking their equipment with them. They are scattering in small groups over the Old Summer Palace so that an air raid will not do them much harm. But why have they not been moved out if all Chinese troops are supposed to have been evacuated from Peiping?

July 28. Aiyah! as the Chinese say.

Early in the morning I was jerked into consciousness by heavy explosions, one after another. I jumped up, and went into Grace's room, to find her tumbling out from under her mosquito net. The crashes continued, the house shook, and our ears were deafened with the roar of the bombing planes circling overhead and flying low. We went down stairs and the whole household collected in the cellar where we sat in complete silence for a few moments counting the explosions. They were all to the west, and when I realized that they were bombing the empty barracks I went out into the campus to have a look. There were eight planes and in order to get into position over the Hsi Yuan they were flying over us. I saw the red suns, emblem of Japan, under their wings, and the rows of pestiferous black bombs they were carrying. The roar of their engines was as terrifying as the explosions; it seemed such vast, impersonal, inhuman wrath that was being vented from the air. When one was in position over the Hsi Yuan, the plane would dip, and I could see the bombs fall. The Chinese call it "laying eggs." Thirty-



eight of them were laid in less than half an hour—from 5.45 to 6.15.

Everyone in my establishment behaved well. Grace was quiet and obedient, and the servants made no fuss. My poor little cook who had come along with me was wild-eyed, but he pluckily went on with his work even when it meant leaving the campus to buy supplies. It was obvious, of course, that Yenching was not being attacked; but no one enjoyed that half hour while the planes were roaring overhead. When they flew away, we dressed and had breakfast and I inquired of godchild Grace what she was going to do through the day.

"I think," she replied, "that I shall trace embroidery patterns."

"A good way to keep busy," I agreed. "I hope you will be able to do a good many."

Grace took a meditative spoonful of porridge and replied in a matter-of-fact tone, "I don't expect to do very many. You see, those bombing planes will probably come back and then I shall have to run down cellar, which will take a lot of time."

Godmother Grace departed for the recitation building where she was meeting her seven o'clock class, praying that she might equal the aplomb of her thirteen-year-old charge.

On the way I passed the girls' dormitory and found the President coming out from a visit of inspection.

"Everything is safe here," he said as we walked along together. "The girls are behaving well. Miss Stahl spent the night and was here when the bombing began." Then he added, "I don't see how this can be called anything but war."

At Sage Hall, I found one student on the steps. He explained that he was a scout sent to find out whether the instructor would turn up, and since I was there he would go and fetch the class. Sixteen out of my twenty-three came, and I taught as usual, while machine-gun fire and

artillery punctuated my lecture. The shooting seemed to come from the direction of the Old Summer Palace, and so, when my teaching was over and I received word that the Refugee Association was holding a meeting in Haitien which lies in the opposite direction, I went down into the town to attend it.

The shops were shut and the whole place had burst out with Japanese flags. No one had ordered the people to put them up, but they seemed to argue that the flags were a sign of submission. Fortunately they are easy to make, and I saw pathetic little squares of white paper, with a red paper circle pasted in the centre, over the houses of the very poor.

On our church premises a big committee was at work. They were adopting a constitution and giving out Association flags and arm-bands. These carry the red cross and Chinese characters which mean the Christian Refugee Association. Women and children were already flocking into the church building and being assigned seats to sleep on. Dr. Galt and I were the foreigners at the meeting, and it was decided that if dealings with the Japanese were called for, he should undertake them. We went back to the campus together, and saw no troops on either side of the way. The fighting was all in the fields to the north west.

I looked in on Dr. Brown and found that she had delivered a woman in her maternity centre while the bombing was going on.

"A fine boy," she beamed. Then she added pityingly, "Too bad you are away from home. You would have had a wonderful view of the bombing from your garden."

The refugee flag is over my gate but no one has yet come in.

The rest of the day was a weary business of heat and anxiety, and nothing much to be done about it. Refugees came crowding into the campus. We still had communication with Peiping, and learned that soldiers of the puppet



government, which has called itself autonomous and has existed for two years with headquarters at Tungchow, had revolted and captured Yin Ju-keng, a Chinese, who has been the head of the puppet regime. There were also fantastic reports of Chinese successes.

The gunfire went on and on. The hours of heat and strain seemed interminable. I was in Constantinople in 1914-15, and I was alone in the country through a lively period of civil war in 1925, but I have never before encountered bombing planes. They are something different. They set up little vibrations in your spinal column just at the base of your neck, and those nerve centres go on whirring and whirring. In the afternoon one of the women students who is an especial friend of mine, came to see me, and we talked together about how a Christian meets fear. We went to a quiet place high on one of the campus hills and spent an hour in prayer. We realized that if we went step by step we could find that grace which is sufficient. The thing which we could not do was to carry the load of the future.

It was a marvelous thing to see the evening sky spread over one—empty of death.

July 29. I was awake, of course, before the zero hour of 5.45 this morning, and I heard the bombing planes as they came the second time, before they were in sight. I dressed and somehow managed to eat breakfast while they ground about overhead, and then I went out and watched the falling of the bombs. This time they dropped very few, and most of them flew off, leaving only one plane circling overhead.

I went to my early class, but found the building deserted. The janitor reported that the students had telephoned to say that there was going to be a gas attack and they would not cross the campus from their dormitory. I went on to the President's house to have a word with him.

He said the situation had again "collapsed." Sung Chih-

yuan, the Chinese defender of Peiping, had left in the night with his entire army, and the Japanese were in undisputed power. No fighting was expected. The gas, of course, was a myth. Then why the bombing planes again? Swank, he thought, and intimidation.

This was a long, long day. Again it was hot and humid. Again the bomber returned and dropped things over the Hsi Yuan. I made a tour of the refugees in the morning and found that people had begun to come into my house. In the afternoon I tried to amuse Grace. Some superior souls went on with study and such pursuits. I salute them, for I could not concentrate to the point of taking in a printed page although I was still able to identify a Jack of diamonds. After the planes had been gone a while, great guns began pounding to the southwest. (Later I learned that this began the great battle of Nanyuan in which thousands were killed. This day, in point of my own experience, was the worst.)

July 30. I went to my early class and found an ungassed assembly of students entirely ready to pursue the academic. Upon my return the godchild's uncle rang me up. Would I go to his family in another compound, and help his wife move over to us? She had suffered so much from fright that he was afraid she would break down, and he had decided she and their five children would be better off in the big house where Grace and I were staying. It was nearer the University, and they would feel safer although in all probability his own compound was just as safe.

I took Grace with me in order to have her welcome her aunt and cousins, and we walked the half mile to the campus east gate, and through the streets of the village of Chengfu and so to the East Compound. Grace's aunt, whom I call Mary, was a student of mine, and I am very fond of her, and the uncle, familiarly known as "C. W.", is one of the most brilliant of our Yenching faculty. I was most happy that they were coming to be with us.



I found Mary packed for the move, but in a tangle of servants, coolies, and children, and just at my arrival struggling with a telephone call. As I listened I understood that she was talking to a determined young man who proposed to be married on Sunday and wanted Mary to undertake the decorations. Even Chinese courtesy had a struggle to be patient under the circumstances, but Mary finally disposed of the decorations, and we arranged that I was to take the children along with me at once. I took seven-year-old Starlight by the hand and Grace and the boys went ahead, while a ricksha full of luggage brought up the rear of the procession.

We had just started down the village street when artillery fire and machine guns broke out so near that I thought they must be actually in the street itself. We saw the University gates swing shut as the crowd of villagers rushed to get inside our walls. The children remained perfectly quiet. They looked at me and I indicated that we must go on to the gates. We did not run. When we came up, the village people allowed us to pass, which I thought was extraordinary, considering how those guns were crackling and crashing behind us. The small door in the big gate was open a crack, and I passed the children in, only to find as I stepped through myself that one child was missing. I sent the others along with Grace, telling her to go straight home and then was going out after the other when he appeared on the top of the gate which he quite coolly clambered over. Why the frantic people outside didn't come tumbling in on us in the same way, was more than I could see; but they only begged to have the gates opened, and when this was not done, stayed outside. The University was sheltering over a thousand people already, and had of course to protect these refugees from the nondescript riff-raff who were constantly seeking ways to disturb the peace. We were receiving the poor, but they had to be identifiable poor and not people who rush gates.

Lucius Porter and C. W. came up at this moment, Lucius to handle the crowd and C. W. to go after his wife and property. I reported the children in, and before long Mary and her husband joined us in the South Compound. C. W. could explain the firing. He gave the news very rapidly.

"There has been serious fighting at Tientsin. Bombs were dropped on the Chinese city. Nankai University has been destroyed. A big battle south of Peiping last night. A whole regiment wiped out."

"What about this firing?"

He replied that evidently a remnant of the 29th Army was in our neighborhood.

"But they haven't a chance. What's the use of fighting? Why don't they surrender?"

"No orders to surrender," said C. W. briefly and grimly.

We fell silent and heard the spitting of the machine-guns, spitting out the lives of the poor fellows who had been left behind in the retreat, and now had no recourse but death. This within hearing, and we sitting at lunch. Nobody wanted that meal.

August 1. The day on which Mary and C. W. brought their family to stay with Grace and me was a day of battle all about us. Yenching was an island in the fighting, where silent anxious people waited helplessly. But some could not wait. Mary's oldest boy developed a case of acute appendicitis, and the doctor said he must get to a surgeon at once. The President ordered his car and a big American flag was draped over the radiator. Dr. Stuart and Mary and the sick boy took the letter saying "surgical emergency" and started for the city gates. Would they get through? The guns were not so near now; sometimes there was a respite in the firing. Before dark the car returned. The President had met a Japanese column on the road and it had been touch and go that he would not be permitted to pass; but the flag and the presence of an American did the trick. He got the mother and boy to the hospital through gates opened by his influence,



and he got back again. He looked as though a light burned behind his face, strained, white, but triumphant.

The next day was one of torrential rains. Guns and bombing planes were still. The refugees sat crowded under the roofs of the university buildings, and I began to hear the doctors' apprehensions. These hordes of people were unacquainted with the uses of the flush toilets and they were unwilling to go out in the rains. The condition of our buildings was a menace already. The doctors warned us that they had very little medical material on hand, and if epidemics broke out the situation would be serious.

Today, Sunday, the sun has come out, and the wedding has just taken place. Two of our students decided long ago to be married today and in spite of tragedy all around us they carried out their plans. The few members of the faculty who were here, and the few students, gathered at the President's house, wrote their names in the book and received little red velvet "happiness characters" with a touch of gilt paper on them to make a spot of brightness. We stood on either side of a long room, the men on one side and the women on the other and I took note that some one had banked the fireplace with fern and marigolds—obviously not Mary with her sick boy in the city. The groom, a very slender, gentle-looking creature, took his place with his best man, both wearing the long scholar's gown. The President appeared in his Geneva robe. Miss Stahl struck up the wedding march and "Little Brother Mei", the ring-bearer, came down the room lifting up his small feet and putting them down in precise time to the music as if they had been tiny flatirons. Then came the bride.

As she went down to her place before the President I looked at the faces of the guests and the moment seemed inexpressibly sad. Goodwill for the young couple was easy to mark, but along with it foreboding for their future. One young matron—most exquisite and gifted of all our community, stood apart in a corner, with her hand over her

trembling lips, and her eyes filled with tears. Her third child will be born in four months. What sort of a world is China now, for marrying and giving in marriage, or for children and family life?



*Sheltered More Than a Dozen Refugees*

After the wedding I went away to the village and found my house full of refugees. I found two mothers and four children in the large room; a mother and two children had their bedding neatly piled in the west room; the cook's wife was ensconced with Teacher Mother Chou, and in the garden house, a tiny affair with a thatched roof, was a grandmother and a month-old baby.

The garden house would not do for a permanent residence, but it is water tight, its latticed windows have mosquito bars, and it stands under a great tree and gets the breezes from the hills, so as a temporary refuge it is not bad. The baby had been born in Dr. Brown's maternity centre, and was as sweet and clean as a baby could be. A set of freshly



washed little socks and trousers were hanging on the shrub by the door. I had never imagined month-old trousers, and I found them comical, microscopic, heart-catching garments.

I went in, and the grandmother looked at me while the mother fanned the baby.

"When I speak, can you understand my words?" the old woman wanted to know.

I said yes, and she told me their story.

She belongs to a respectable family in Hwang Tsun which is the south end of Haitien. Her husband is away from home, and she has three daughters, two unmarried and the other this young mother, whose husband works in another province and sent his wife back to her mother when it came time for the baby to come. This was done so that she could have the care which valiant Dr. Brown gives at the Maternity Centre. The baby was born, and all was going nicely when the war came. On Wednesday there was the battle between the Japanese and the remnants of the 29th Army. Shooting took place on the roads all around her. She and her daughter stayed inside their house, and toward the end of the afternoon three soldiers broke in and took all her money and valuables. As soon as night came, the women got safely into our Haitien Church refuge. But with hundreds of people sleeping on the benches it was not a convenient place for the baby, so the older women and the child were sent on to me.

I said I hoped they would be at peace in my garden, and the old woman looked at the American flag which we have raised and said, "Of course the soldiers will not dare to break in here. But who can protect himself if they shoot with cannon and begin to lay eggs?"

Apropos of that American flag, I was very loath to use it, for it has been the policy of our mission to rely on the Chinese to protect us, and never to emphasize extra-territorial privilege. But Dr. Stuart advised me to use the flag, and so after the second bombing we put it up, and it floats high over



*Miss Boynton and Two Friends at the Garden House*

the garden. As I look up at it from the shade where I am writing, it seems the most beautiful thing in sight.

It is only right to say something at this point about the Japanese troops and their behavior so far. The discipline has been excellent. I have heard reports from the village people and our refugees, and it is agreed that in general the troops are paying for what they use and are not maltreating the people. One must qualify the statement by the phrase "in general" for there are a few instances of ugly behavior on the part of stragglers. But I have not yet heard of any disorder in which a Japanese officer was concerned. It seems to me this is a very remarkable record. It has not yet taken away the terror which the people feel whenever the Japanese come, and there have been the usual crop of rumors. And of course the end is not yet. The Japanese have been too



busy fighting to take a hand in our everyday life.

August 7. Another week has passed, a week of occasional alarm and of uneasiness because normal communication with Peiping is not restored. Full knowledge of the horrors of Tungchow and Tientsin make us realize that we have had a very slight taste of the war. Our refugees have gone home, and it is possible to buy food. The Japanese army was today reviewed in Peiping, and a proclamation was issued saying that the troops are here to promote peace and order, that citizens may go about their lawful occasions, and that they are not to circulate rumors.

It all sounds as if we could settle down and go on quietly with our academic life. But one statement has been made to the effect that education must be reformed and that everything prejudicial to friendly relations between China and Japan must be eliminated! So there are plenty of our young intellectuals who do not "rest their hearts," and if we are to have the experience of Korea and "Manchukuo" there is a black time ahead.

But Yenching is going on. The government universities announced that they will hold no examinations in the same paper in which Yenching advertised the time and place of ours. Seven hundred candidates sat for those examinations in Peiping alone. We do not know how many will dare to come to us, or what will happen when we do open, but we are to go on until we are forced to stop.\*

So I am still in my garden, but I do not venture to bring godchild Grace back as yet, nor can my crippled neighbor Stanley Bennett return from the Embassy. A Japanese scouting plane is circling around and around above the garden as I write and a squad of Japanese soldiers are just outside our University gates. There is now a new chapter to be written for Yenching.

Love and greetings to you all.

Yours faithfully,

GRACE M. BOYNTON

\*Note: The University opened late in September with 500 students.



AN EDUCATED MAN OR WOMAN, PREPARED FOR SERVICE AND FOR  
LEADERSHIP, WILL OUTWEIGH ANY OTHER GIFT THAT THE AMER-  
ICAN PEOPLE CAN PROVIDE FOR CHINA IN THIS  
HOUR OF SOREST TRIAL

\* \* \*

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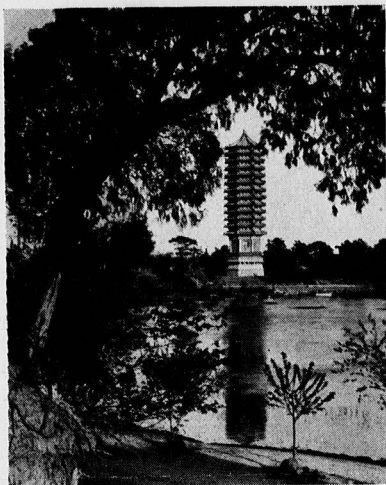
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THE STORY OF YENCHING...  
HER PAST AND HER FUTURE

March 1938







YENCHING UNIVERSITY is the largest as well as the leading Christian university in China. On her campus are Colleges of Arts and Letters, of Natural Sciences, of Public Affairs, a Graduate Division, and a School of Religion. She also maintains a Women's College as an administrative unit, its students being enrolled for study in all the academic departments of the University.

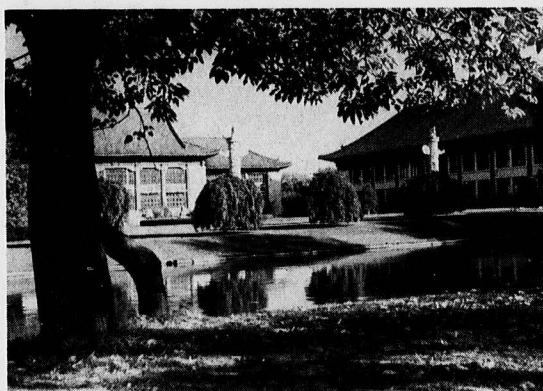
YENCHING'S PURPOSE is to mediate to the young men and women of China the finest values of Western civilization, while preserving for them the best in their national heritage.

YENCHING'S HISTORY goes back nearly 70 years, for it represents the union of China Union College (1867); Peking University (1870); Peking Women's College (1905), and North China Union Theological College (1906).

YENCHING'S PLANT is valued at \$2,689,469. Her present endowment amounts to \$2,224,989. Trust funds total \$500,000 more. Both property and invested funds are administered by a Board of Trustees in this country.





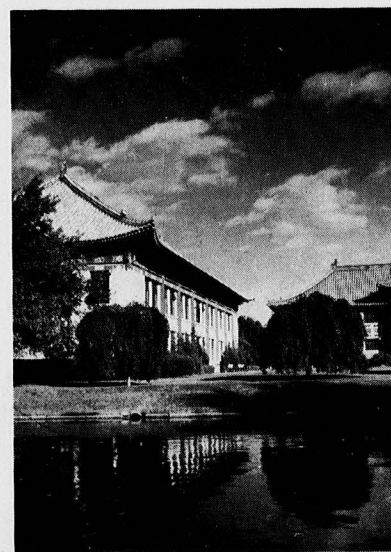


YENCHING'S CAMPUS of 150 acres lies in what was once a prince's garden, about five miles from the old walls of Peiping (Peking), and near the old Summer Palace of the Manchu rulers.

YENCHING ATTRACTS to that campus, under normal conditions, students from every province in China, giving her an enrollment larger than that of any similar institution in the country. About one-third of these are young women.

YENCHING'S FACULTY numbers 120, two-thirds being Chinese, many of whom were trained in universities of the West. Americans, British, and Europeans, the first-named in large majority, compose the foreign faculty.

YENCHING ENJOYS the cooperation of such outstanding American colleges as Harvard (for the study and preservation of Chinese culture); Princeton (in support of the College of Public Affairs); Wellesley (in furthering the educational program for women); Missouri (in association with the Department of Journalism).





## YENCHING CARRIES ON!

DESPITE CONDITIONS arising from the "undeclared war" which swept the Peiping area last summer, Yenching opened her doors only a few days after the scheduled date.

Today she offers a practically normal program, made possible by the loyalty and sacrifice of her staff and by the fortitude of her student body. For the spring semester of 1938 she had 600 students, three-quarters of the usual enrollment.

BUT SHE HAS grave financial problems. The Chinese Government has had to cancel its usual grant of funds. Gifts from other Chinese sources have dwindled almost to the vanishing point. This is a temporary condition, but until the situation improves materially Yenching must turn to her friends and to friends of China in this country for aid.

*Immediate needs that must be met by June 30th, 1938, if Yenching is to function effectively, total \$30,000. For the year 1938-39 an additional sum of about \$70,000 must be raised here.*

### YENCHING UNIVERSITY

*American Office*

150 Fifth Avenue

New York City



大學

燕京

CA 1938

YENCHING'S BRIDGE . . . EAST MEETS WEST HERE

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**I**NTER-DENOMINATIONAL in character, Yenching receives support from the Boards of Missions of the Presbyterian, Methodist, and Congregational Churches in the United States, and from the London Missionary Society.

BECAUSE of the disturbed conditions in China and the newness of modern education, the larger part of the funds to meet Yenching's financial needs must come from the United States. The Chinese Government, Yenching alumni, and friends in China do, however, give to the extent of their ability.

THE UNIVERSITY property and its invested funds are administered by a Board of Trustees in New York City.

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**YENCHING UNIVERSITY**  
Peiping, China

*President*, J. LEIGHTON STUART  
*Dean of the College for Women*,  
MARGARET BAILEY SPEER

**BOARD OF TRUSTEES**  
150 Fifth Avenue New York City  
*President*, ARTHUR V. DAVIS  
*Treasurer*, E. M. MCBRIER

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ca. 1939

**Yenching**  
**University**

**Y**ENCHING UNIVERSITY is the largest of the thirteen universities and colleges established by Americans in China, and exercising crucial leadership in the disturbed situation of the present.

ITS HISTORY covers more than 76 years. It is the result of the union of North China Union College for Women (1864); North China Union College (for men 1867); Peking University (1870), and Gordon Memorial Theological Seminary (1871).

ITS CAMPUS, spacious and beautiful, was once a prince's garden, about five miles from the old walls of Peiping (Peking), and near the old Summer Palace of the Manchu rulers.

ITS PLANT is valued at \$2,550,000, as follows: General University \$1,790,229, and Women's College \$759,771. Its Endowment Fund amounts to \$2,815,500.

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**Y**ENCHING'S FACULTY numbers 125-81 being Chinese of whom many were trained in universities of the West. Americans, British and Europeans, the first in large majority, compose the foreign faculty.

ITS STUDENT BODY of selected young men and women is steadily increasing in number. The planned capacity of the University is 800; the enrollment for 1939-40 is 982, and it is hoped that 1200 can be accepted next year.

ON THE CAMPUS are the College of Arts and Letters, the College of Natural Sciences, the College of Public Affairs, the Graduate Division, and the School of Religion.

YENCHING'S PURPOSE is to mediate to the young men and young women of China the finest values of Christianity and Western civilization, while preserving for them the best in their national heritage.

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**T**HE HARVARD-YENCHING Institute of Chinese Studies links these two institutions and five others of China's Christian Colleges in research and instruction in Chinese culture.

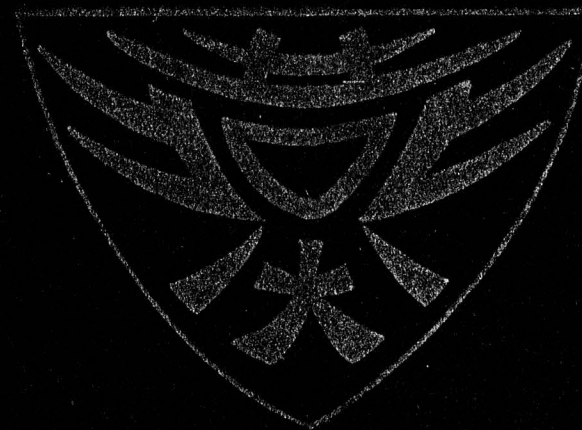
THE PRINCETON-YENCHING Foundation is the means through which substantial support to Yenching's College of Public Affairs is given by the undergraduates and alumni of Princeton University.

WELLESLEY COLLEGE makes to the budget of the Yenching College for Women a generous annual grant from its Service Fund. Contributions from Wellesley graduates support one of the professorships held by women on the Yenching faculty.

THESE RELATIONSHIPS of intellectual fellowship and financial aid have a firm foundation in the spiritual kinship between the peoples of America and China. Through them Yenching's work is strengthened and American friends avail themselves of participation in a great educational enterprise.

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BOARD OF TRUSTEES  
YENCHING UNIVERSITY  
DINNER



Tuesday, February 28th, 1939

HOTEL WALDORF-ASTORIA  
NEW YORK CITY

0204

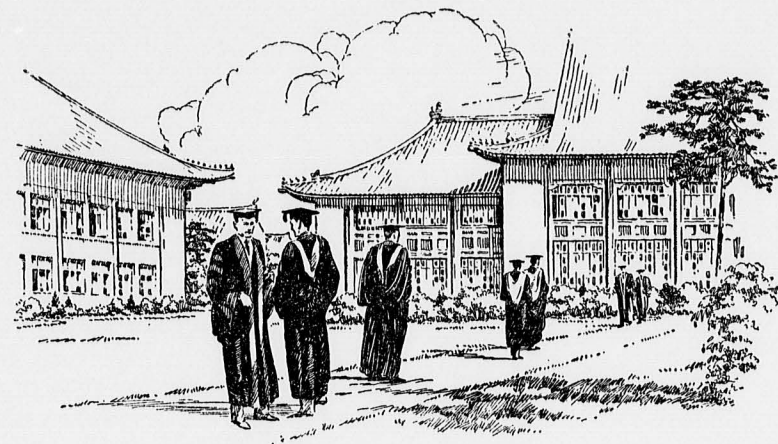


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PEKING UNIVERSITY

February, 1917

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| Henry W. Hodge       | Edward Lincoln Smith |
| Luther B. Wilson     |                      |



PROGRAM

Presiding  
GEORGE G. BARBER

|                                    |                     |
|------------------------------------|---------------------|
| Invocation                         | WILLIAM J. THOMPSON |
| What Yenching Means To Young China | HUBERT S. LIANG     |
| The Asiatic Speaks to the West     | EDWARD H. HUME      |
| A Commission from Yenching         | GEORGE G. BARBER    |
| Benediction                        |                     |



## EDWIN MERTON McBRIER

A man who is fearless and aggressive in a multitude of good works, but is so shrinking in the presence of personal praise and recognition that his friends must resort to guile to do him honor.

A business leader, who at the height of his success turned aside from the acquisition of wealth to devote himself unreservedly to the service of humanity.

A friend of China, who for half a century has served and loved the Chinese people and who is deeply beloved by them.

A Trustee and benefactor of Yenching University, who during his twenty-two years as Treasurer of the Board of Trustees has poured his time, his skill, his wealth, and his prayers into the building up of a great Christian institution in the cultural center of China.

A servant of Jesus Christ, who through long years has walked humbly with his Master, and whose life has been radiant with His spirit.

A colleague and co-worker, to whom we and his countless other friends throughout the world tonight spontaneously extend our highest tribute of gratitude, admiration, and affection.

## GUEST LIST

|                                       |                                        |
|---------------------------------------|----------------------------------------|
| Anderson, Mrs. Cyril DeWitt           | Lyford, Mr. and Mrs. Oliver            |
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| Barber, Mr. and Mrs. George G.        | Madden, Mr. William E.                 |
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| Dreyer, Miss Edith G.                 | Pfeiffer, Mr. and Mrs. Timothy N.      |
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| Gamble, Dr. and Mrs. Sidney D.        | Sperry, Mr. and Mrs. Mark L., Jr.      |
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| Garside, Dr. and Mrs. B. A.           | Thorne, Mr. Samuel                     |
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| Griest, Miss Rebecca Walton           | Warner, Mr. Lucien                     |
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| Hume, Miss Joy                        | Williams, Miss Nancy                   |
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| Lee, Mr. Richard S. M.                | Williams, Mr. and Mrs. Charles W., Jr. |
| Liang, Dr. Hubert S.                  | Woolverton, Mr. Samuel                 |
| Lobenstine, Dr. and Mrs. Edwin C.     | Yü, Dr. Tsung Chi                      |
| Luce, Mr. and Mrs. Henry R.           |                                        |



## M E N U

*Chilled Supreme of Fresh Fruits  
and Melon*

★

*Petite Marmite Henri IV  
Marrow Croutons*

★

*Hearts of Celery      Ripe and Green Olives*

★

*Rack of Spring Lamb Persille  
Red Currant Jelly*

*New Peas French Style*

*Anna Potatoes*

★

*Spring Salad*

★

*Manhattan Rocher*

*Spun Sugar*

*Petits Fours*

★

*Demi Tasse*

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February, 1939

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| Charles T. Ludington | A. L. Warnshuis        |

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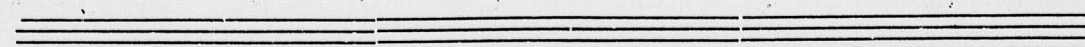
Yenching's Unique Place In Chinese Education



Story Of The Yenching University Chorus

By BLISS WIA NT

*Assistant Professor of Music in Yenching University and Director of the Yenta Chorus*



*Reprinted from THE CHINA PRESS WEEKLY April 11, 1937.*

0209



# Yenching's Unique Place In Chinese Education

How The "Best-Known Chinese University In U.S.A." Has Contributed To The Elevation Of China's Higher Educational Standards

(Special to the CHINA PRESS WEEKLY)

Although it is less than 18 years since Yenching University was organized in its present form, this young institution has already distinguished itself as a leading representative of Christian traditions and aims in education in China. Not only is it widely known in this country, but it has a growing reputation in the West as well.

Yenching had as its forerunners, four Mission colleges, of which Hui Wen established by the Methodists in Peking and the North China Union College in Tungchow were both established as doing full college work in 1889. Hui Wen and the others contributed the strong tradition and solid basis upon which the present University is built. The union of the colleges was completed when President John Leighton Stuart took over the direction of the new enterprise and gave new blood, new ideas and new strength which created the Yenching of the present day.

## Beautiful Site And Graceful Buildings

The well-known Summit Estate some five miles from the city walls of Peiping. As one goes through the 170 acre campus of this University and looks into its administration buildings, class rooms and dormitories, he is immediately impressed with the blending of the East and West in their design and construction. Roofed with sloping tile and decorated with red pillars and intricately pointed eaves, these Yenching buildings are modelled after the Chinese palaces; but they are built of concrete and equipped with modern conveniences and their interiors represent the most advanced Western thought in school construction. The most distinguishing landmark on the campus is the water tower which, otherwise a commonplace reservoir, is shaped in the form of a famous Chinese pagoda.

True to her motto, "Freedom through Truth for Service," the aim of Yenching is usefulness to Chinese society. She has built up strong departments of Natural Science and draws students from all over China who wish to prepare



Dr. J. Leighton Stuart, President of Yenching University.

for medicine or to go on in advanced work in Biology, Physics, emphasizing leather tanning, ceramics, food values, etc. During recent years she has taken the lead in training personnel for China's great task of social reconstruction. In this effort she has been working in cooperation with the Model Hsien Administration and the North China Council for Rural Reconstruction, which includes the Mass Education Movement, University of Nanking, Tsing Hua University and Nankai University. The laboratory village in Ch'ing Ho about three miles from the Yenching campus is also a training center for rural projects. These efforts of Yenching have attracted such favorable attention that the Chinese government has in recent years repeatedly commandeered professors and advanced students in Yenching to serve on commissions and bureaus for rural social reconstruction. This single fact indicates the significance of Yenching in China's educational program.

## International Faculty

The Yenching faculty is decidedly international in its make-up.

With Chinese and Americans predominant, it includes Swiss, German, Scotch, Irish, Canadian and Australian. The student body, too, has an international flavor, having within it members from the United States, Canada, and the European countries. One of the most interesting side features on this campus is a nursery maintained for the children of the faculty members. The "pupils" of this nursery, all between the ages of two and four, represent several nationalities. One "pupil" who may be an American or European by parentage uses Chinese to express his or her fancies and desires, while the Chinese children may resort to English as their medium of expression. They play naturally together and make friends. Thus from the very beginning they are taught to be "internationalists." So prevailing throughout all aspects of life of the University is this spirit of international friendliness and co-operation.

Because of its extensive connections with the various American missions and cultural and educational work, Yenching is probably the best-known Chinese university in the United States. Among the missions that have been helping Yenching may be mentioned Methodist, Presbyterian and Congregational. The Rockefeller Foundation has associated itself with the work of the College of Natural Sciences, and more recently with the rural training work in the College of Public Affairs; Harvard University with the research school of Chinese studies; Princeton with the College of Public Affairs; the University of Missouri with the Department of Journalism; and Wellesley College with the Women's College at Yenching.

## Balanced Program Of Work And Play

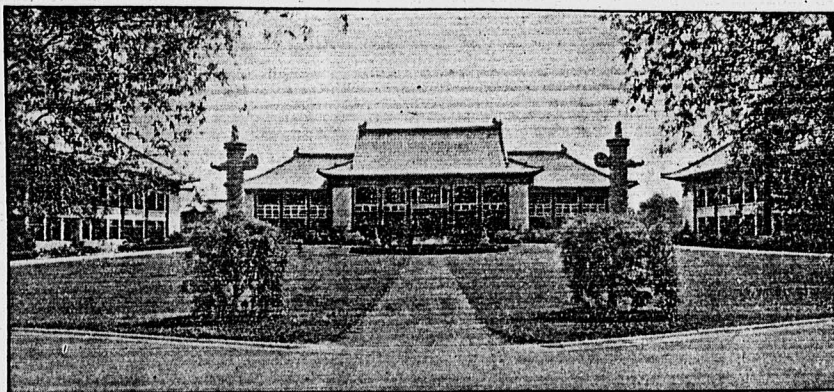
To the man in the street, however, the academic and historical aspects of the University are less interesting than the life of the campus. This has become widely known as outstandingly wholesome and delightful. The beauty of the site which was an old Manchu pleasure garden, and has a large artificial lake, the buildings in



Dr. C. W. Luh, Acting Chancellor of Yenching University.

palace-style Chinese architecture which combine modern efficiency with aesthetic qualities; the provision for out of door sports, and the gymnasiums of which there are two, one for men and one for women (a unique feature in China), combine to make life on the Yenching campus a charmed existence. Picnics at famous sites, trips, athletic contests and out of door games use up surplus energy in warm weather; while in winter there is enthusiasm for choral-singing, debating, amateur dramatics, ice sports, and a dozen other interests. The result is that a Yenching student has a well-balanced program of work and play, and concludes his four years with a stronger body, a better equipped mind and a merrier spirit than would be true if his university supplied him with nothing but the opportunity for study. But these characteristics are not the whole story. Yenching students are a mainstay of the Great Wall of the "Spirit" which stands in China today to oppose foreign aggression.

In spite of this staunch nationalism, Yenching students have a most cordial welcome for visitors from friendly countries, and every year there are such visitors. There are always quite a number of overseas Chinese who find in Yenching an opportunity to connect themselves with the cultural traditions from which their families have become separated by residence away from China. East and West and Half-Way East meet very harmoniously in dormitories and playing fields and form friendship which will be links in the chain of future international good feelings. Every year also sees distinguished visitors from abroad who contribute all sorts of assistance to the faculty, and to the enlightened outlook upon world affairs which, it is felt, is characteristic of Yenching. This is perhaps one reason why a number of Yenching graduates are doing good work in the Chinese

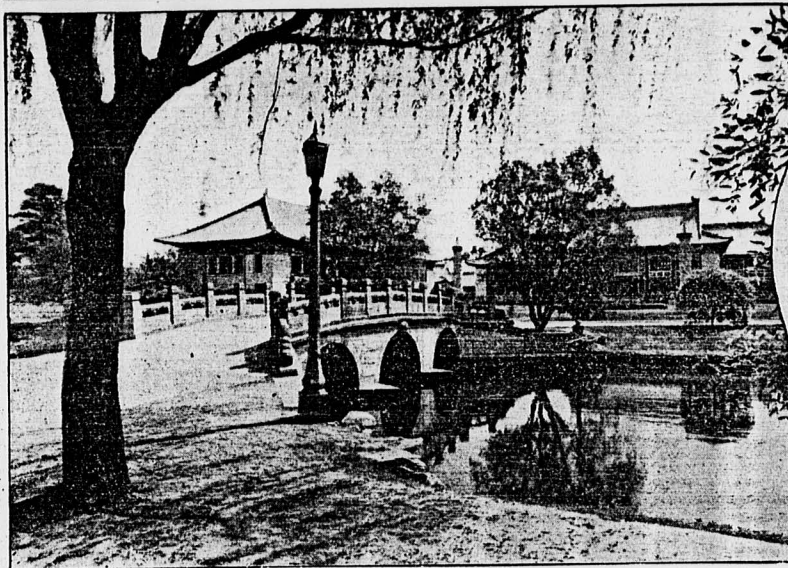


A Pleasing Prospect: The Bashford Administration Building of Yenching University.

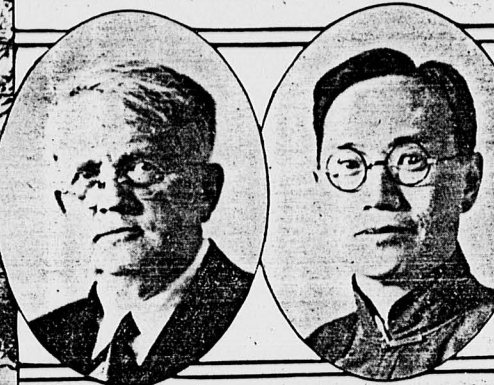
(Continued on Page 4, Col. 3.)



# "BEST-KNOWN"



Bridge inside the main entrance leading to Yenching's beautiful campus in Peiping.



Left: Dr. Stanley D. Wilson, Dean of the College of Arts and Letters. Mei Yi-pao, Dean of the College of Public Affairs.



Faculty's procession at the Commencement exercises. Acting Chancellor Luh and President Stuart are shown first and second (left) coming down the steps.



Mr. Stephen I. O. Ts'ai, Controller or director of general affairs.



Panorama of Yenching University, Summer.



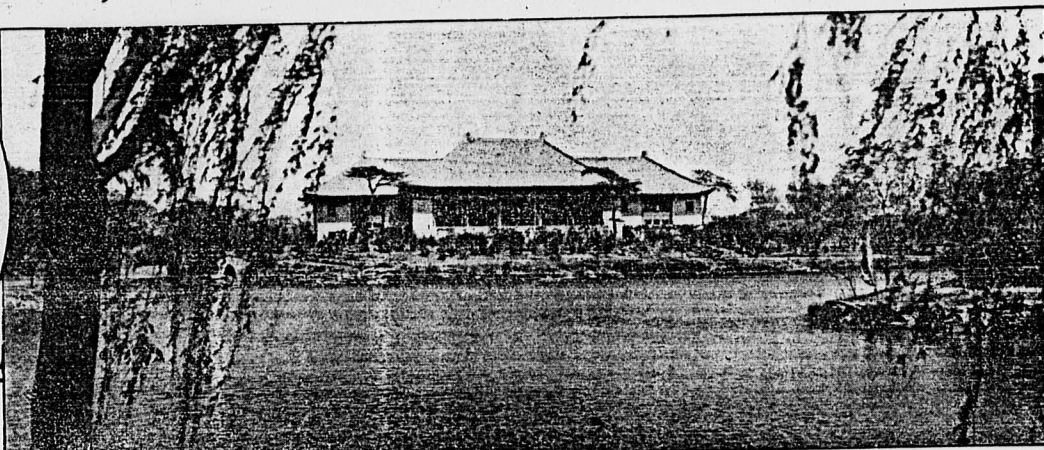
Above: Winter sports and Yenching's artistic Water Tower Pagoda. Right: Miss M. B. Speer, Dean of the College for Women. Upper Right: Women's College Infirmary.



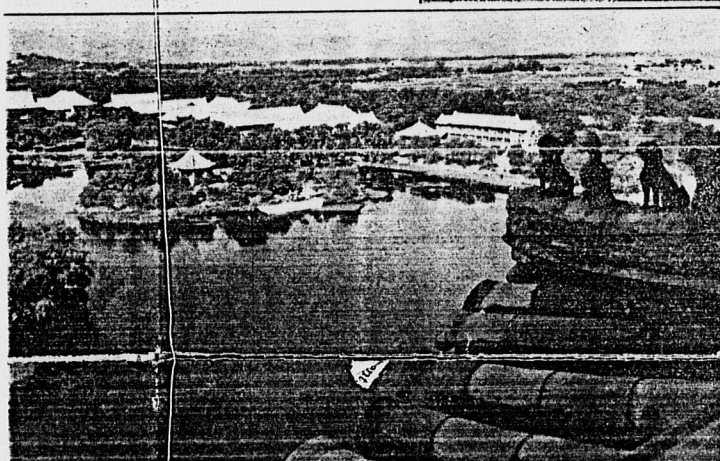
# WELL-KNOWN CHINESE UNIVERSITY IN U. S. A."



Left: Mr. H. B. Price, Dean of Public Affairs. Center: Dr. H. B. Price, Dean of Public Affairs.



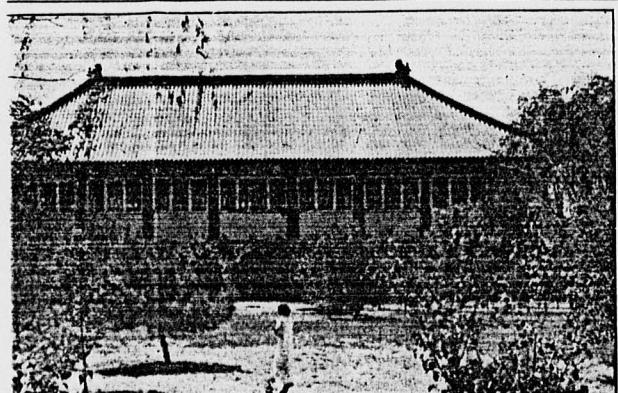
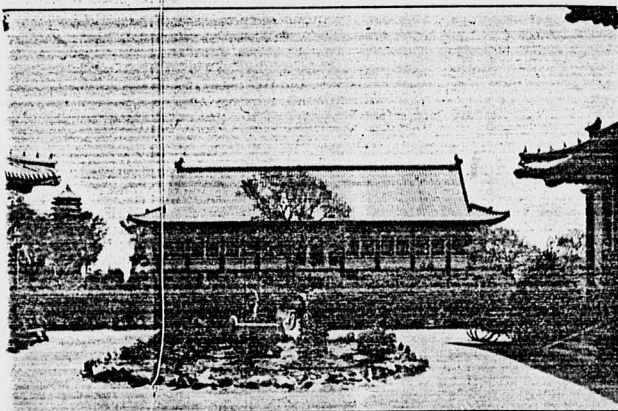
Men's Dormitory at one corner of Yenching's famous lake.



University, Summer Palace, Jade Fountain and the Western Hills taken from the Water Tower Pagoda.

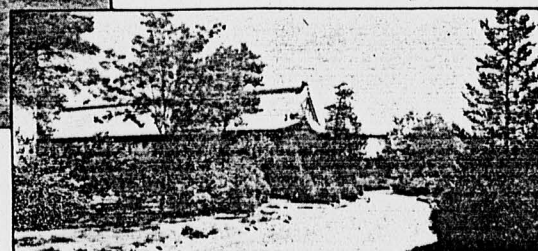


Above: Annual Institute of Yenching's Department of Journalism, which is headed by Prof. Hubert S. Liang.



Above and Left: Yenching girls at archery practice.

Upper Left: Women's College. Left: Women's Gymnasium. Right: Men's Dormitories.





# Story Of The Yenching University Chorus

By BLISS WIANT

Assistant Professor of Music in Yenching University and Director of the Yenta Chorus  
(Special to the CHINA PRESS WEEKLY)

(The following illuminating article is valuable, in view of the announcement that the Yenching University Chorus has been invited by the National Art Exhibition to give a recital of "The Messiah," Handel's famous oratorio, in Nanking, towards the middle of this month.—Ed.).

In the summer of 1926, when Yenching University moved outside the city walls of ancient Peiping to her beautiful new campus near the Summer Palace, she brought into contact for the first time the two elements of her student body—the men and women. Formerly they had been separated by several miles within the city so that life was almost wholly devoted to academic studies. But since then, on the present new campus, full of the romance of an ancient garden with new buildings which were consonant with the cultural environment native to this location, a new life has sprung up in the lives of the students.

This new life found expression in several ways, chief among them being in music. The demand for an organization which would include all those who loved to sing, whether westerners or Chinese, students or faculty, was met in the autumn of 1927 by the creation of the Yenta Chorus. About 75 people became charter members of whom several are still on the campus and participate in the Chorus.

The desire for a type of music which would be educational as well as social resulted in the choice of Handel's "MESSIAH"—a very difficult composition. This great oratorio has had the most honorable history of any of the many oratorios composed by westerners. For nearly two centuries it has sustained the attention and the respect of singing groups wherever they are found. This is due to the fact that the words tell of the life and the achievements of one of the world's greatest personalities—Jesus, the Messiah. It is also due to the setting of these immortal Bible words to music which interprets, in a peculiarly fitting manner, the hidden meaning of their messages. It is the kind of music and the type of message which has brought new life and new meaning to various groups as they have come in contact with it. Because of this, it was unusually fitting that this new music-loving campus or-

ganization should choose for its first study, a masterpiece in its field.

The music is difficult and requires patience as well as diligence. But these requirements were met by the zeal and fervor of the Yenta group which has characterized it from the very beginning. When the spring of 1928 came, it was the sense of the group that they should sing the "Messiah." In May, a trip to the city was made where for the first time in the history of the Far East a student group presented to the public this difficult oratorio. The response of the public was so enthusiastic that every year since then it has been given.

Not only has the public very generously received these annual concerts but also the enthusiasm of the students on the campus has grown, so that instead of there being 75 interested in working together, as there were in the beginning, there were nearly 200 who participated in the production in Peiping last December. Twice has the Chorus taken the trip to Tientsin to sing there before responsive audiences. The proposed tour to Nanking will bring another item of history—the first time that any campus singing group has gone so far away to render a great oratorio.

The Yenching Chorus used to be unique among campus singing organizations in China and the Far East. But during the last ten years other groups have come into being for the same purpose. This expression of social life in China is new to this generation. As far back as one can go into China's history, there is no evidence of there having been group singing by men and women. When groups of westerners were engaging in this social art, China was concentrating on the arts of the individual such as painting and poetry. Long before the west had developed any excellence equivalent to China in these lines, China had arrived at a point of perfection. Group singing had never functioned in Chinese life. This is due in part to her isolation, geographically speaking, from the rest of the world. Western music is the result of the constant interchange of the culture around the Mediterranean Sea. Then again, the free mingling of men and women in folk dancing, in religious ceremonies both in the city

and in the country—all so fundamental to the life of the west—was not known in this country. Such liberties were even prohibited by the ancient rites and customs which had come down through millenniums of practise.

Now, however, the boundaries of the Mediterranean Sea have extended so that they include the whole world. With the new experiences which these extended boundaries have brought is coming a new interchange of ideas and ideals, thus mutually enriching the lives of all mankind. Among these new experiences is that of the singing by men and women together with free abandon and pure enjoyment. Chinese leaders are begin-

ning to realize that music unites people into spiritual units not possible in any other way. Not only does it strengthen the spiritual life of the people but also the political aspirations. It has great potentialities for the New China of today and of the future.

If Confucius' immortal and world-embracing utterance: "All within the four seas are brothers" is ever to be realized in terms more significant than those of physical union, it will undoubtedly be due in some measure to the music of the human race which will come unitedly from the hearts of all, as we join in one grand chorus of praise to the famous men who have made our world culture.

## Yenching's Unique Place In Chinese Education

(Continued from Page 1, Col. 1.)

diplomatic service, and in international exchange of various descriptions.

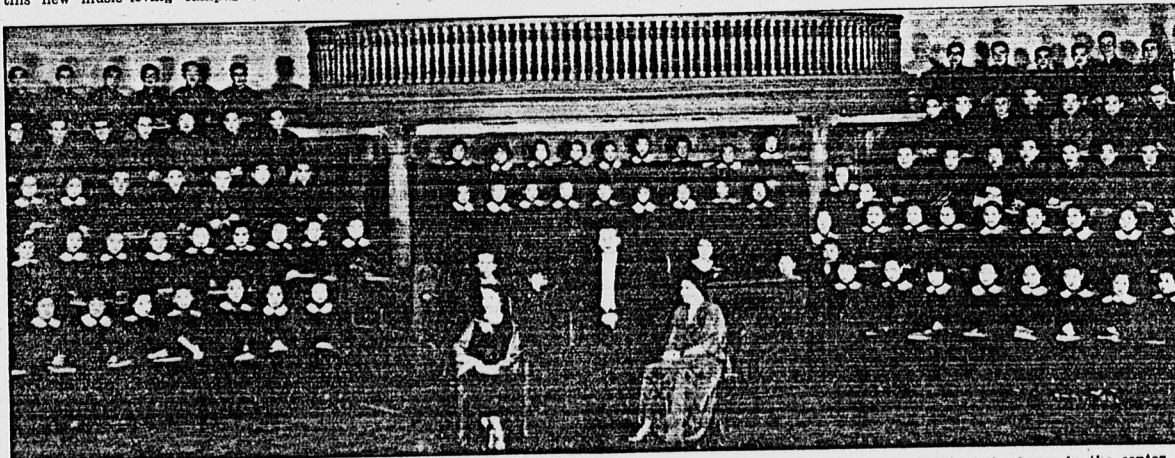
### Yenching's Moving Spirit

The moving spirit of the University has been and is Dr. J. Leighton Stuart, President of the University ever since its founding. Born of missionary parents in Hangchow, Dr. Stuart represents the happy combination of the best of both Eastern and Western civilizations. He understands the Chinese mind as few Americans can, and he speaks the Chinese language with a fluency and precision that are the envy of many a Chinese. In a singular way he commands the respect of Chinese scholars and educators and enjoys the confidence of the outstanding leaders of China. Not infrequently he is consulted by the Chinese Government on matters affecting Sino-American relationship. A Christian educator-statesman, he is regarded as an unofficial American envoy to China. During his frequent visits to the United States he is much consulted by political leaders in Washington and leaders of other walks of life on the situation in the Far East.

But his chief interest and devotion is not to diplomatic relations, but to education, particularly the kind of education which Yenching endeavors to impart.

Speaking of the educational purpose of Yenching University, President Stuart said: "The architecture of the University, combining as it does the exterior of the best Chinese construction with modern materials and equipment, is symbolic of our purpose. It is to preserve all that has abiding value in China's cultural heritage, blending with this what is most worthwhile from the West. Among other important objectives, the University endeavors to have a little community in which Chinese and Western people, teachers and students, men and women, live together in happy harmony, thus demonstrating the possibility of international and other forms of social cooperation in larger relationships."

In 1936 he received special recognition from the Ministry of Education in Nanking as an outstanding educational leader who has done much to elevate the standards of higher education in this country.



The Yenching University Chorus who have been invited to sing "The Messiah" in Nanking. The Conductor, Prof. Wiant, is shown in the center with two of the soloists.

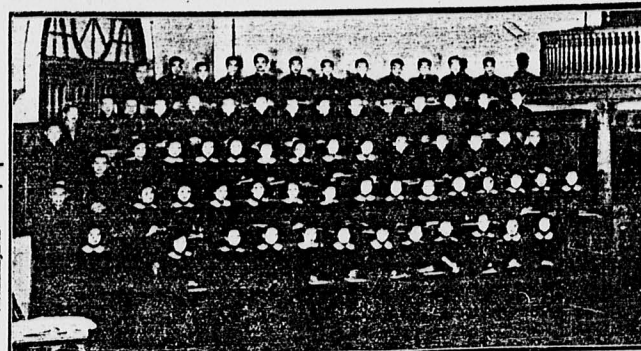


Dear friends and relatives :

It was Christmas time when we last wrote to you and now it is summer. We have received many encouraging letters from you for which we are sincerely grateful. We anticipate your mail with great eagerness and are inspired with the messages of cheer which they bring. Please continue for it means so much to us.

The year has been full of activities in which we have felt His presence guiding us. The value of music as a socializing factor in the new life of China is being recognized by Chinese leadership so that we are assured of their appreciation and encouragement. The Chinese are thrilled to see a large body of their own people singing as one in a large volume of tone-it is a new experience for them. Never in the history of this race which covers thousands of years have such sights been witnessed. They have only heard men singing singly in a high falsetto voice or in a natural voice but never in groups. It bespeaks for them a new day of cooperation where the individual is submerged in a social expression. We have always tried to give only the very best of western choral literature to them with particular emphasis on the use of the finest Bible passages.

Chorally speaking this has been the busiest year of all. The season started off with the singing of the 'Messiah' on our own campus to a crowded hall in



The complete picture (a portion appears in "MESSIAH" in the Gran

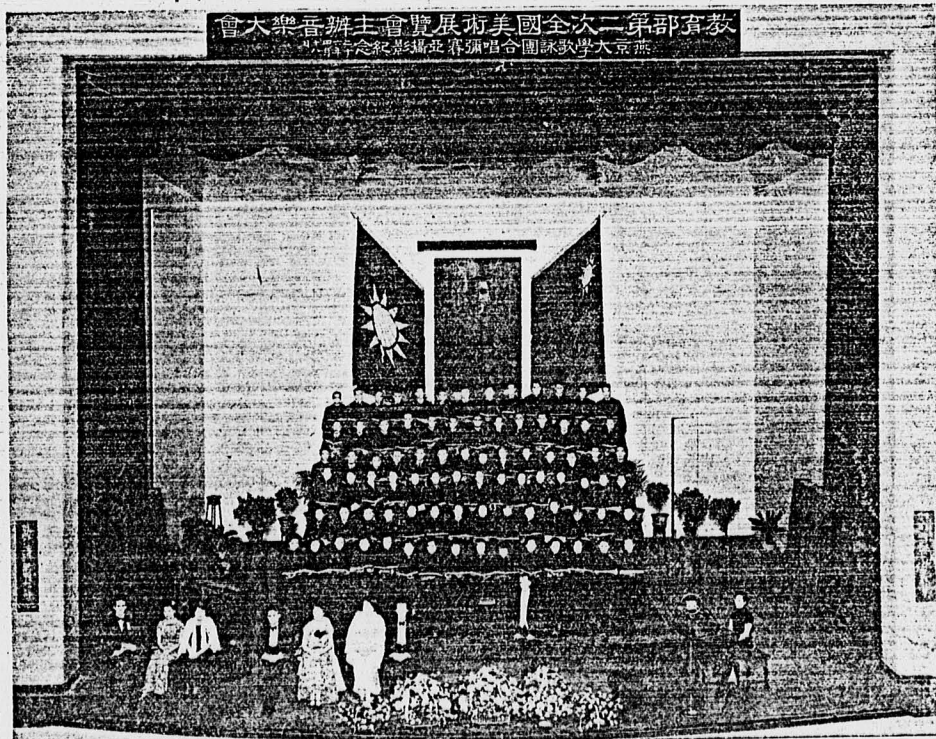
Bashford Auditorium. Nearly two hundred participated. The very next evening (December 21st, 1936) we went to the city-it took all the busses there are available here to transport us to the ballroom of the Peking Hotel where we usually perform. The picture of our group in sombre academic gowns is shown herewith. The hall was jammed with auditors.

Then in February we went to Tientsin, nearly one hundred miles away to sing at a matinee performance. We had a special coach on the train and a wonderful time together. The next month we received an invitation from the Central Government of China to participate in a festival of music to be given in Nanking, the new capital of China. These concerts were to be a feature in an exhibition of the fine arts. The Shanghai Municipal Symphony Orchestra, the Nanking Music Association and the National Conservatory of Music were the other participants. Our singing of the 'Messiah' was planned to be the climax of the season. Ours was the fourth concert on the Sunday evening just before the close of the exhibition.

We carefully chose about 10 including soloists and accompanists rehearsed very hard and the government provided us special coach and a part of another. The trip to Nanking from Peiping about 34 hours including bus travel. We spent one night on the train of the group sat up or made beds and thus passed the night. Nanking the group was entertained by the YMCA and in mission school. We stayed with the new Bishop Ward and family of the Methodist

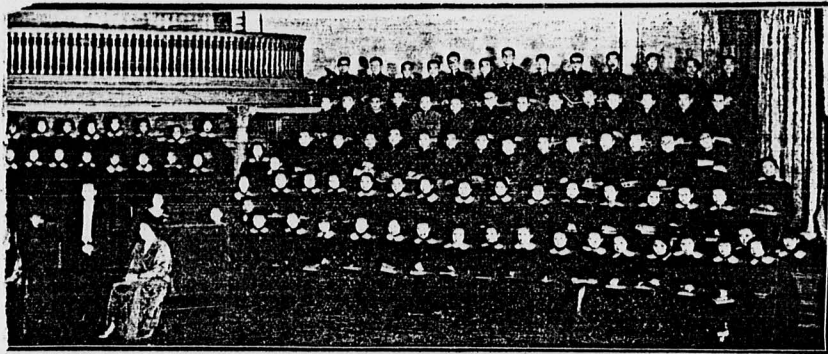
The auditorium where seats about 3000 people. It was only packed but there were many standing in the aisles. The government broadcast this performance over very strong stations. Word came from all over China as to a clear and even from Tokyo. In this case one said that the streets were full of sounds of the 'Messiah' as it was by means of small amplifiers various business houses of the city it been possible to make quick connections with America it could have broadcast into your ears too. That next year this will be even then one can truthfully say 'Their sound is gone out and unto the ends of the world.'

As far as we know, this is time in the history of Protestantism that the whole gospel story has been sent out from a foreign station was a thrilling occasion. At the time of the 'Hallelujah Chorus' the eyes filled with tears of joy because of such an occasion: Here in China the influence of the staunch leader General Chiang and his devoted followers the government is fearlessly pioneering the cause of Jesus Christ in China. Never before had there been nearly three thousand dollars to the chorus from a Christian institution the praises of our Lord. 'The Kingdom of this world are become the Kingdom of our Lord and of His Christ.'



The Chorus as it appeared on the stage of the National Assembly Auditorium in Nanking, China, April 18, 1937





(other page) of the Yenching University Chorus as it sang Handel's 'Hallelujah' in the Hotel de Pekin, China on the 21st of December, 1936

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of our Lord and of His Christ"...it is becoming a reality in many ways in China today.

The picture of this concert group (lower left-hand corner) will show a large majority of Chinese students. Two of the girls are daughters of Dr. C.T. Wang, the ambassador of the Chinese government to the U.S.A. A few of our western staff helped in the performance including Methodist, Presbyterian, Congregational and London Missionary Society missionaries.

Since returning we have tried to "rest up" and are feeling well now. Our little boy, two years old, little Bennie came down with streptococemia last week and so we have been anxious about him. The fine Rockefeller Hospital here was completely full at the time so we have had to call a trained nurse from that institution to look after him. He is improving and will no doubt be well in a couple of weeks. Allen also has a light case.

This week a Mr. Snite, who has been a patient in this hospital for a year is leaving. He contracted infantile paralysis and has been in an artificial respirator for all this time. He cannot live outside it. Besides his family and their secretaries, there are in his entourage seven Chinese nurses, two American nurses (they have just arrived from U.S.A. to be with him) and an American doctor. He is the son of a very wealthy family otherwise such attention would be impossible.

There is a movement among university students to spend their summers with the peasants in rural sections so they may know their problems of life and help towards the solution of them. It is a significant fact that students today are intensely interested in the welfare of their country-certainly much more so than in the average American student body. These youth are in tremendous earnest over the situation which confronts China today. To them must go a great deal of

the credit for strengthening the hands of the government in demonstrating to their neighbor in the island empire that China determines to put her house in order. And order is coming. The peaceful outcome of the Sian incident last Christmas was an indication of a new



Joyful students because of having been baptized and received into the Yenching University Christian Fellowship on Easter Sunday, 1937  
Dean T. C. Chao of the School of Religion and Chaplain of the Fellowship performed the rites-he is in the center of the group.

spirit. One cannot but be impressed with the almost violent surge of life and vitality which rushes forth from the government offices in Nanking. There is determination here of a high order to make the "crooked straight and the rough places plain". In communication, in policies affecting the lives of every citizen, in social contacts free from prudery and prejudice there is motion directed towards a definite and certain goal. And with it all is a stern resolve to preserve the best of the ancient culture working it into the new amalgam of the present order.

To be in constant touch with this throbbing life on a campus with eight hundred choice young men and women is our privilege. To help in the remaking of music so that the ancient melodies of China shall serve a new purpose is a challenging opportunity. This spring, a young man by the name of Hsü Yung-san graduated from our music department

offering as his thesis a series of his own compositions in which he used Chinese tunes as the basis for his work. This is a new departure for college work in China-it is setting a new standard of work in music which we hope will be followed in principle by many students to come.

The unparalleled success of the new union hymnal 'Hymns of Universal Praise' of which now two hundred thousand (200,000) copies have been sold and are still selling as fast as they can be printed is due mainly to the inclusion in the book some 60 or more Chinese hymns with Chinese tunes. We hope that within a year we may be able to prepare a small hymnal in English taken from this group of 60 hymns and thus share with you this new and vital expression of the Christians in China. Your missionary giving has made such a book possible. You should have the privilege of enriching your own lives through the inspiring creations of the missionary movement.

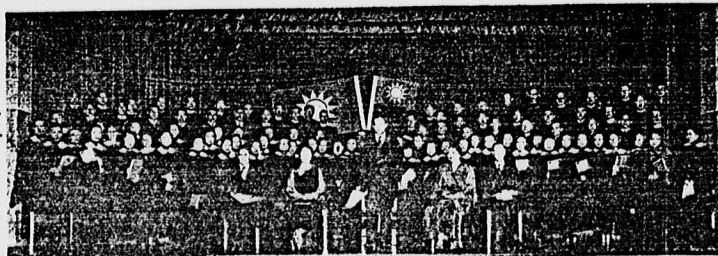
Please do not forget to remember us in your thoughts and prayers. We think often of you and of your friendly interest in the life of the Fellowship. We think of you not only with letters but with contributions which greatly assist in meeting the demands of life here on the campus and in the home. Our little Cecilia girl, has been making gradual progress during the year so that she is a little more capable now than a year ago. She has a very bright and cheerful personality which masters every situation and is a great asset to her.

With affectionate greetings to each and every one of you,

Your friends,  
Bliss and Mildred Wiant and family.

P. S. Leighton, our second child had his appendix removed and is progressing very well.

June 15, 1937  
Yenching University  
Peiping, China



The Chorus as it appeared in Tientsin on Feb. 20, 1937.

YENCHING UNIVERSITY  
150 FIFTH AVENUE  
NEW YORK

We cordially invite you to be the guest of the Yenching Trustees at a dinner to be held at the Hotel Waldorf-Astoria at seven-fifteen o'clock on the evening of February twenty-eighth.

The primary purpose of the dinner will be to pay honor to Mr. E. M. McBrier. This month Mr. McBrier begins his twenty-third year as Treasurer of the Yenching Trustees. You are acquainted with the vital part which his devotion and leadership have had in the growth of this Christian educational center during the past quarter-century.

Dr. Edward H. Hume, together with Professor Hubert S. Liang of Yenching University, will be the principal speakers, and a "special commission" from the Board of Trustees and the Board of Managers in China will be carried out.

All of Mr. McBrier's friends - both those who will be present and others scattered throughout the world - are being asked to send us letters and messages of felicitation, which will be bound and presented to him. You are of course invited to send us such a message for inclusion in this book of remembrance.

All letters and messages should be addressed to the Yenching office in my care, and not direct to Mr. McBrier, as we purpose to keep secret the details of this "conspiracy" to do him honor.

We earnestly hope that you can join us in what should be a very pleasant occasion.

Very sincerely yours,

President, Yenching Trustees



YENCHING UNIVERSITY  
Peking, China

January 24, 1939

Mr. E. M. McBrier  
150 Fifth Avenue  
New York, N. Y.

My dear Mr. McBrier:

Having learned of the gathering on February 28 to celebrate the beginning of your membership on our Board of Trustees, we have mailed a pair of honorific scrolls, which are intended to convey some slight expression of our gratitude for all that Yenching owes to you during these twenty-two years. How fortunate any institution is to have even one member of its Board of Trustees who has put his own time and thought into its affairs as generously as have you. The material benefits which have also been so useful, gain greatly in their value from the recognition of your solicitous interest. A memorandum accompanied these scrolls, and I need not repeat the text of the translations, but these four phrases from China's ancient classics were selected by Mr. Wu Lei-chuan as most fittingly describing our sentiments regarding yourself. The writing in seal character style was done by our Professor Jung Keng, who is probably the outstanding authority in the country on old bone and brass inscriptions. We very much hope the scrolls will arrive in time for the celebration. In any case, the letter already sent to Dr. Garside and this briefer one, will contain our greetings, our gratitude, and our hope that you will have in full measure the joy that you deserve from all that you have done for Yenching University. We are planning to have our own celebration on February 28 here, the precise form for this to be worked out later.

Very sincerely yours,

jls c

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This couplet is composed of four phrases, selected from ancient Chinese classics by Mr. Wu Lei-chuan, and written in the seal style (Chuan) by Professor Jung Keng.

Translation of these four phrases according to Dr. James Legge:

1. "The Brightness of a Superior Man" - from the Yih King  
君子之光 (Book of Changes) Wei Gi Hexagram
2. "The Love of Men was the Great Point" - from the Li Ki  
愛人為大 (Book of Rites) Questions of Duke Ai
3. "The Virtuous are Long-lived" - from Chapter XXI,  
仁者必壽 Confucian Analects
4. "Your Favours to Me are Without Limit" - from the  
惠我無疆 She King (Book of Poetry) IV Leeh Wan

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Translation of the Inscriptions:

Mr. McBrier joined the Board of Trustees of Yenching University in 1917. He has done much in supporting this institution towards its growth and development. This couplet is respectfully presented to him on the occasion of the twenty-second anniversary of his membership on the Board as a token of respect and appreciation.

Respectfully presented by Members of the  
Faculty and staff, Yenching University,  
March 1939.



FRANK J. HUTCHINSON

49 LLOYD ROAD  
MONTCLAIR, N. J.

February 25, 1939.

Mr. George G. Barber,  
President, Yenching Trustees,  
150 Fifth Avenue,  
New York City.

Dear Mr. Barber:

I wish, for Mrs. Hutchinson and myself, to thank you sincerely for your kind invitation to be the guests of Yenching Trustees at the dinner to be given to our old friend, Edwin Merton Mc Brier and we purpose to attend.

I believe, that with the possible exception of one or two other persons in this region, I have known Merton Mc Brier the longest, for my acquaintance with him dates back to about the year 1893, or not long after he returned from his life in China.

Mac and I have eaten together, slept together, lived together, traveled together, fished together, photographed together, played together, scrapped with each other and were associated in business together for many years.

Such associations determine a man, and I wish to record here, that Merton Mc Brier is every inch a friend, a man, a patriot and a true Christian Gentleman and it is most fitting that your Board honor him as you are about to do, for he is most worthy of any honor that could be conferred on him.

Sincerely yours

*Frank J. Hutchinson*

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February 26, 1939

Dear Doctor Ed:

Herewith somewhat belatedly those notes for your use in preparing the tribute to Mr. Mac at the close of your address to the Yenching group on Tuesday night. The delay is due in part to the fact that nobody has ever been able to pry out of Mr. Mac some of the dates and details of his early business and missionary career. Fortunately his daughter caught him in a reminiscent mood just a day or two ago and led him on with the right questions to evoke some of the facts which I have included in these notes. The daughter is bringing along a couple of Mr. Mac's young granddaughters - both in their early teens - to hear you tell some of these things about their grandfather.

You will of course cull out of these notes such material as you want and forget the rest. In writing them up I experimented with the idea of getting over the difficulty of paying tribute to an individual without mentioning his name prematurely by taking advantage of the similarity of Mr. Mac's middle name Merton (they used to call him Merty as a youngster, so C. S. Woolworth tells us) to King Arthur's magician Merlin. Whether or not the idea is any good we leave to you.

I have written up these notes in greater detail than I intended because I realize that time is short and you are extremely busy. Of course in such a conspiracy as this, the sources of all information are never to be mentioned - we'll let Mr. Mac figure that out for himself.

Up to noon yesterday, Mr. Mac had no inkling that this affair is being staged in his honor. He is preoccupied with a lot of business matters he is trying to clear up next week before he starts off to California, so there is just a chance that we can keep him in the dark much as we did Harry Luce two or three years ago. Your address will be the first event on the program which brings him into the spotlight and reveals what the dinner is all about. Mr. Barber then gives messages from the field and from a number of friends, and presents a pair of scrolls. I have been asked to present the volume of letters and messages we have been assembling. Mr. Mac has been set to thinking about some remarks which will fit into the situation if he cares to make them.

If you have any questions or comments I'll be at home this afternoon and evening (Edgecombe 4-9684), and at the office tomorrow and Tuesday.

We look forward to a grand event on Tuesday evening.

Cordially,

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As I have watched the labors of the trustees of Yenching University, one member of that devoted company has often reminded me of the lines in which Tennyson describes one of his heroes in the Idylls of the King:-

"Him, the most famous man of all those times,  
Merlin, who knew the range of all their arts,  
Had built the King his havens, ships, and halls,  
Was also bard, and knew the starry heavens;  
The people call'd him wizard - "

Yenching has had a Merlin of its own - a mage who has wrought as many miracles in our day as did the legendary magician of King Arthur's court.

It was just half a century ago that our Merlin first manifested the deep interest in China which has made it almost as dear to him as his own native America. Exactly forty-nine years ago - in February, 1890 - he turned aside, at the age of 24, from the beginnings of a brilliant career in business, and sailed for missionary work in China on a tiny Canadian Pacific freighter.

After two and a half years of adventurous pioneer work, the serious illness of a brother compelled him to return to America and to resume the business responsibilities which he had placed in other hands. Then for almost three decades our mage Merlin devoted his wizardry to the development of one of the greatest miracles in American business during a century when amazing accomplishments were the rule in the business world.

But at no time did he become so absorbed in business - as many other successful business men have done - as to give up his interest and activity in the fields of religion and philanthropy. Through all these years he watched the startling changes taking place in the land of China which had so won his devotion as a young man. He watched the first and quickly suppressed stirrings of new life under the young emperor Kuang Hsü. He watched the desperate attempt of the Boxers to drive out all modern and Western influences and to restore China to her age-old changelessness and seclusion. He watched the growing struggle against the old order which culminated in

the Chinese Revolution and the establishment of the Chinese Republic.

His interest in all that was happening in China remained - as it remains to this day - primarily a deeply religious one, a desire to see China find her way into the light and discipleship of Jesus Christ. But as he talked with the missionary leaders in the growing work of Christian education he came to realize that China could become a strong Christian nation only as strong Christian leaders were raised up through the schools and colleges which had been founded throughout the old Empire during the last half-century.

In the latter part of 1916 a little group of mission-board secretaries, ministers, and laymen were endeavoring to organize a board of trustees for the struggling Christian college in Peking which was then known as Peking University. The college was just emerging from a denominational status and was beginning to reorganize along interdenominational lines. The little group of sixteen trustees were very eager to add to their number some outstanding business leader who could bring to the board the strength of his own experience, talents, and influence.

One can imagine the discussions which went on in that little group, with William Pierson Merrill in the chair, Frank Mason North acting as Secretary, and such other great missionary statesmen as Arthur J. Brown, James L. Barton, John F. Goucher, Mrs. William F. McDowell, John L. Severance, Edward Lincoln Smith, and Luther B. Wilson among the members.

It was the unanimous <sup>decision</sup> of the group that there was one man among all others whom they most eagerly desired to have as their colleague - if only it were possible to persuade him to accept. Faint hearts never built great universities, so they decided to make the attempt.

On February 2, 1917, they voted to invite the man of their choice to become a member and the Treasurer of the board. Down at the Woolworth Building Frank Mason North presented his persuasive plea. And on February 8th our mage Merlin accepted the board's invitation, assuring them of his deep interest and sympathy but warning them (how often have we heard that

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same warning!) that because of the pressure of business he would not be able to give much time or attention to the work of the board.

~~The new treasurer~~ <sup>He</sup> soon found that in the organization of a board of trustees he was starting almost as much at the beginning as had he and his cousins F. W. Woolworth and S. H. Knox when, exactly thirty years before, they had begun in Lockport, New York, a new experiment in retail merchandising.

<sup>+ the new treasurer</sup>  
~~He~~ had no cashbooks and journals and ledgers to perplex him - and for a time his entire set of accounts were kept in a note book which he carried in his vest pocket. He had no endowments to be invested, no building funds for which to be responsible. He had practically no current funds to remit, for the modest grants of the supporting mission boards were transmitted direct to Peking. And when he studied the plant and resources of the university itself, he found it a very small and struggling institution crowded into cramped quarters in a dusty corner of the old city of Peking.

Time does not permit me to describe, or even to outline, all the wizardry which this modern Merlin has helped to perform during these last twenty-two years. If I were to attempt it, he would probably rise up to challenge my regard for the truth and to explain that all these accomplishments were really the work of someone else entirely. Be that as it may, during the twenty-two years which he has served as the Treasurer of its board of trustees Yenching has had, under the guidance of God, a phenomenal development from a small and weak college to the most outstanding Christian university in China and perhaps in the orient. From less than a score of teachers and a student body of less than a hundred, it has grown until today it has a <sup>full-time</sup> faculty of 110 and an enrollment of 940. Its cramped and inadequate quarters have been exchanged for what is undoubtedly the most beautiful campus in the Far East - with grounds and buildings costing over two and a half million <sup>gold</sup> dollars provided by the sacrificial gifts of hundreds of American friends, many of whom are with us this evening. Its endowment has grown

until today its trustees and other bodies hold nearly three million dollars in trust for its work. Its annual<sup>current</sup> income has risen from less than a hundred thousand dollars, Chinese currency, to well over a million Chinese dollars in normal years.

And in every phase of this development our Merlin has had a leading part. A few years after he accepted the Yenching treasurership he retired <sup>from business</sup> at the height of his ~~business~~ career and in the prime of his physical, mental, and spiritual vigor - to devote his time and energies to the service of humanity throughout the world. We all know how large a part of those years have gone into the building of Yenching and the other Christian colleges of China. We know how lavishly he has given of his time, his possessions, most of all of himself, that these institutions might become great centers for the training of the consecrated Christian leaders who must serve and must lead the people of China in the years and decades and centuries which stretch ahead. The presence of each of us here tonight is testimony that we know and appreciate what the life and service of this friend and colleague has meant to Yenching and to each of us personally.

Yes, in Madras we heard the voice of Asia speaking to the West. And we rejoiced beyond measure that it was a mature, intelligent, friendly, Christian voice. Yet as we listened we realized that voice could never have been raised had it not been for the decades of patient, sacrificial living and praying and serving which have gone into the founding and maintenance of <sup>such institutions as</sup> Yenching University. And we realized, too, that such an institution would never have been possible apart from the devotion and self-forgetful service of its trustees and friends here in America - such devotion and service as is so perfectly embodied in this friend and colleague whom we all love and honor - <sup>middle</sup> whose name really ought to be Merlin - Edwin Merton McBrier.



**YENCHING UNIVERSITY**

*February Twenty-eight Nineteen Thirty-nine*

*Tuesday Evening Eight O'clock*

**MCBRIER CELEBRATION**

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**PROGRAM**

Opening of the Meeting : *William Hung* : Chairman

Address : History of Yenching University : *Howard S. Galt*

Remarks : Historical Consciousness : *Philippe de Vargas*

Yenching and Mr. McBrier : *Margaret Speer*

*Stephen Tsai*

*Arthur Rugh*

*C. S. Hsieh*

Benediction : *T. C. Chao*

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D I N N E R  
BOARD OF TRUSTEES  
of  
YENCHING UNIVERSITY

---

in honor of  
Edwin M. McBrier

Hotel Waldorf-Astoria  
February 28, 1939  
New York City

The STENOTYPE REPORTING COMPANY, Inc.  
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A dinner of the Board of Trustees of Yenching University was held at seven fifteen o'clock at the Hotel Waldorf-Astoria, New York City, on Tuesday evening, February 28, 1939, Mr. George G. Barber, President of the Board, presiding.

CHAIRMAN BARBER: Ladies and Gentlemen: May I at this time, on behalf of the Board of Trustees of Yenching University, express sincere pleasure at the presence of each of you around this board tonight? We hope that your evening will be complete in every respect.

At a banquet given in honor of one of England's leading actors, he was asked to recite for the pleasure of his fellow guests. He consented, and asked if there was anything special his audience would like to have. After a moment's pause, an old clergyman said, "Could you, sir, recite the Twenty-third Psalm?"

A strange look passed over the actor's face. He paused for a moment, and then said, "I can and I will, on one condition, and that is that after I have recited it, you, my friend, will do likewise."

"I?" said the clergyman. "I am not an elocutionist. However, if you wish it, I will do so."

Impressively the great actor began the Psalm, holding his audience spellbound, and, as he finished, a great burst of applause broke over the audience. Then, as the applause died down, the clergyman arose and began the Psalm. When he had finished, there was no sound of applause to break the silence, but there was not a dry eye in the room, and many heads were bowed.

Then the actor, with his hand on the shoulder of the clergyman, and with a trembling voice, said, "I reached your eyes and ears. He reached your hearts. I know the Twenty-third Psalm, but the clergyman knows the Shepherd."

Tonight I am going to try to play the actor, and we have two speakers here who are going to play the clergyman. In other words, they are going to reach our hearts. Our first speaker is a young man from China, educated in this country, at the present time Chairman of the Department of Journalism at Yenching University. He is now traveling throughout the United States lecturing, principally under the appointment of the Foreign Policy Association.

It gives me great pleasure to introduce as our first speaker Professor Hubert S. Liang, and he will speak to the subject, "What Yenching Means to Young China." Professor Liang!

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PROFESSOR HUBERT S. LIANG: President Barber and Friends: An occasion like this always reminds me of one of my favorite stories, which I am going to share with you this evening. It is a story about a Chinese girl friend. She was invited to a very formal dinner at the home of a very wealthy American family. It was a dinner of the type that we have here--that is to say, the men were dressed in Tuxedos, and the ladies in evening gowns.

This girl friend, or girl student, looked across the table admiringly at another lady, an American lady, in her evening gown, and paid her this compliment: "Lady, you have very beautiful hide."

This, of course, was very embarrassing to the hostess, who, after the dinner, took the little girl aside and said to her, "My dear, you mustn't say 'hide'; you must say, 'skin.'"

She remembered the lesson, and, according to the story, she went to church the next Sunday with her boy friend, and, in the church, they sang this hymn: "Oh, Lord, Hide Me." And she remembered her lesson--"Oh, Lord, Skin Me."

Well, it is indeed a great honor and privilege to be able to participate in the program of the gathering this evening. I am not a Yenching graduate, and I think that, for all practical purposes and intents, I should be considered

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about the youngest--that is, the youngest in seniority--of the Yenching faculty, and yet, maybe it is because of these two points that I can speak about Yenching with a great deal more detachment and objectivity, which we seem to value and emphasize so much nowadays.

That Yenching has a fine campus and many magnificent buildings is a matter, I think, of common knowledge. No one who has passed through the Yenching campus and looked at some of the buildings, which combine the best of the East and the West--and most outstanding of those is the McBrier Building--can help but marvel and admire the neatness, the orderliness, and the beauty of the campus.

This evening, however, I shall not dwell upon the physical aspects of Yenching University. Rather, I choose to discuss very briefly what we may call the unseen--therefore, the more lasting--aspect of the institution. Despite its youth, compared with the other institutions of higher learning in China, Yenching has really made a most remarkable place for itself in the life of China.

What has made Yenching so remarkable? What has made Yenching such a famous institution in China in these last few years? My answer is that I think there are three factors responsible for the greatness of Yenching.

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The first, I would say, is the Yenching spirit. During my four years on the Yenching campus, I have often thought of it as an experimental ground for what might be called an ideal society. I can never forget those early months of 1936, when, by a peculiar combination of circumstances, the Grim Reaper did his worst on the campus. Several families suffered tragic losses, and ours was one of them. I can never forget the wonderful, the Christianly, sympathetic way, in which the whole community faced up to those tragic incidents.

On the other hand, if it happens to be a wedding on the Yenching campus, it also becomes a community affair. Everybody seems to have a share in it. I hope that if any of you here has not been married, and wishes to do so, you will join the Yenching faculty and get married on the Yenching campus, because then you will be sure to get all the sympathy and help that the bride and groom might be likely to need during certain hours in his or her life.

In other words, what I am trying to say is that one factor in the Yenching spirit is the spirit of comradeship, the spirit of fellowship, which is so inspiring and so dear to all of us who have stayed on the Yenching campus. I am sure that if some of you had the opportunity to stay there, as some of us have done, you would have the same feeling.

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I would also mention the spirit of international fellowship and cooperation. The Yenching faculty and student body, though predominantly Chinese, are essentially cosmopolitan in their composition, and I believe that if the nations could behave as well, as thoughtfully, and as Christianly, as the faculty members and the student body, composed of different nationalities, behave on the Yenching campus, we would have a much better and a nobler world than we have today.

The third factor, I think, that composes this Yenching spirit is a democratic spirit. Class consciousness on Yenching campus is conspicuous by its absence. I do not mean to say that the sophomores do not feel superior to the freshmen. They do, and sometimes they express that sense of superiority in what you call "hazing," and we call *ducking*. That is to say, the sophomores get together and throw a few freshmen into the pond and get them drenching wet.

But what I refer to is really the freedom, the naturalness, with which not only the faculty members, but the faculty members and students, and not only the faculty members and students, but faculty members, students, and servants, mingle on the Yenching campus. I am a very poor tennis player, but whatever tennis lessons I have had on the Yenching campus, I have had from *Laio Chang*, the tennis court attendant. That

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shows the kind of democratic spirit we have on the Yenching campus.

Last, but not least, I think the Yenching spirit is characterized by intellectual and academic freedom. It is true that the Yenching News, the laboratory paper of the Department of Journalism, has sometimes been called down, but, on the whole, we wrote and talked as we pleased.

So, to sum up the Yenching spirit which has made Yenching great, it is a spirit of comradeship and friendliness, a spirit of international cooperation and fellowship, a spirit of democracy, and a spirit of academic and intellectual freedom.

The second factor, I think, that has made Yenching great, is its faculty. I know I am treading on very delicate ground, because, as announced by the President, I am still a member of the Yenching faculty. In moments of self-criticism and self-introspection, we are apologetic about our inadequacies and shortcomings--that is, the faculty members themselves--but, allowing for all that, Yenching has had a great faculty, a faculty that is known and respected for its academic achievements as well as for its very valuable contributions to the national life in its various aspects.

There has not been a single constructive movement in China within the last few years that has not had the active

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and inspiring participation of some members of the Yenching faculty. The latest of these movements--a movement which I wish I had plenty of time to speak to you about, but which I have not--is the Chinese industrial cooperative movement, with which several members of Yenching faculty--I among them--are associated. I believe this movement is going to mean great things, not only for China, but I think for the Far East, for many generations to come. In fact, I will say that the failure or success of this movement may well determine the outcome of this war, and may well determine the economic development not only of China, but of the Far East, for many generations to come.

I could go on to mention other movements with which Yenching faculty members are closely identified, but I think the example I have just mentioned will suffice.

I think the third factor that is responsible for Yenching's greatness is its student body--including, naturally, the alumni. I think it is one of the greatest tributes that Dr. Hu Shih could pay to any educational institution in China when he said at an educational conference a few years ago that there is in China one institution which does not have to worry about its graduates. He referred to Yenching University. It is a well-known fact that practically all our graduates

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have found employment upon their graduation.

Not only that, but, from my own personal knowledge of my own Department of Journalism, not only have practically all our graduates found employment, but they are occupying very important positions in some of the most important newspapers and news agencies in my country today.

But the achievements of these students are not confined to personal aspects only. I believe the students of Yenching, through their activities four years ago, have helped to make possible this war<sup>of</sup> resistance in China today. What changed the political tide four years ago? The December 9 student movement. That movement marked a turning point in the political trend in China, and that movement has, as I have said, made possible this war<sup>of</sup> resistance. For what is going on in the country today, the heroic resistance we are putting up against the aggressor, the Yenching students rightfully deserve a part of the credit.

Some of our friends are rather puzzled, and even apprehensive, about the future course of development of Yenching in its present location in Peiping. Dr. Stuart and his associates surely deserve our greatest sympathy in their extremely difficult position today. I believe it was Dr. Stuart who said that the friends of Yenching, the alumni of Yenching,

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should never feel ashamed of what Yenching is doing today. I would go even a step further and say that Yenching can justify its existence on the merits of the contribution made by its faculty members and students towards this war resistance and towards the national reconstruction, the rebuilding, of a free, a new, and an independent China.

Whenever Yenching finds it impossible to render these contributions, then I believe it is time to close its doors. Yenching will not, and cannot, justify its existence for its own sake. Yenching will, must, and should justify its existence in accordance with its contribution to a new, a free, and an independent China.

I believe this principle should be the guiding principle, not only of Yenching, but of all Christian institutions in the so-called occupied, or semi-occupied, areas of China. In a very significant sense, this war of resistance has been fought for the principles which Yenching stands for, and which the best of Christian and American traditions stand for. These principles are truth, freedom, and democracy.

As long as Yenching holds steadfastly to these principles, no matter what may happen, no matter where it may locate itself, Yenching will continue to grow in its leadership, in its importance in China's national life.

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In conclusion, I want to pay tribute, and ~~I want~~ to express ~~the~~ deepest gratitude, both in my capacity as a Yenching faculty member/ and as a representative of the Chinese people, for the ~~good will~~ the generous good will and support which you friends have given to Yenching. In this critical and momentous period of our national life, we need your support. We need your generous good will. We shall need them not only for our sake, but for the sake of that noble friendship which has bound our two republics together and which, I hope, will find us together even more closely than before for many years, many hundreds of years, to come.

PRESIDENT BARBER: We will move immediately to our next speaker--a man who does not need any introduction, I am sure. I imagine that there are very few in this room who have not known Dr. Hume for many years. He is now Secretary of the Christian Medical Council for Overseas Work. He is a trustee of three China colleges, and a trustee of the Harvard-Yenching Institute.

He has just returned from a trip to India, during which he was a delegate to the World Missionary Conference at Madras, and, of course, he visited many centers of missionary work and activity on his journey. It gives me great pleasure to introduce Dr. Edward H. Hume, who will speak to us on the

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subject, "The Asiatic Speaks to the West." Dr. Hume!

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DR. ~~DAVID~~ H. HUME: Mr. Chairman, Friends and Comrades of Yenching: The previous speaker has just mentioned two of the names of people that we wish were with us tonight. Obviously, the first is Leighton Stuart, and our Chairman has told us that they are celebrating at a dinner over there tonight, so that we are in his mind, as he is in ours.

The other one that Professor Liang mentioned is the Chinese Ambassador, who has just come out of a hospital experience here in New York, and has just gone back to Washington to resume his work. I wish it were possible for those two men to be with us.

I am going to do one other thing that ordinarily is not done by one speaker about another, but I want to say something that will put in your mind an understanding of what Leighton Stuart thinks of the previous speaker. Times without number, in China, I have written a note to Leighton up in Peking, and said that I wanted to know something about what Yenching is going to do on a certain matter. Instead of writing a long letter, he has said to me, over and over again, "Hubert Liang is going down on Tuesday's train. See him when he gets to Shanghai on Thursday. He will tell you all about it."

That is the kind of a Colonel House--shall I say?--

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or personal representative, or anything you would like to call it, that Hubert Liang is. I think it is very fortunate that we have had with us tonight, as our Yenching representative, a man who so truly understands the heart of the University, and so truly and so often has been the representative of our great friend, Leighton Stuart.

Mr. Chairman, I have been thinking about this dinner which has brought so many of us together, an invitation for which came to me the other day on my way back from Madras. I was coming up through the back country. I was in the great city of Bag<sup>h</sup>dad, the Garden of God. There came to me a telegram from Mr. Garside, saying, "Will you come to the dinner on the night of the twenty-eighth, and make a few remarks? Wire <sup>at</sup> our expense."

I went down to the telegraph office in Bag<sup>h</sup>dad and sent the wire, and I have been hurrying ever since to get here. And, as I have come across these different countries that lay between--Iraq and Syria and Turkey--and then on from there to get here five days ago, I have had before me the picture of two great Chinese inscriptions.

One of them I found in a Buddhist temple, two or three years ago, out in the west of China. It is a thing that comes to me over and over again when I am thinking in terms

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of education, and the words are these: "The question that tears the veil aside is bound to have fruition." And the other inscription that comes to my mind tonight is one that I found, some years ago, when I was with Jimmie Yen up in the city where he began to work with the mass education movement, up in <sup>?</sup> . . . We were going into one of those old examination halls. He had arranged an exhibit of pictures of Chinese history--warriors and statesmen--and over it was one of those inscriptions that had been there one doesn't know how long, since the days of the old examination hall: "The pen participates in creative transformation."

Now, that is what colleges are for, is it not? The questions that seek to throw back the veil and find what the mysteries are beyond things, that are satisfied not only with the scientific laboratory, but want to take the things that are found and turn them into the coin of the realm, to turn them into intellectual instruments that shall make life real. The creative transformation--that is what Yenching is for.

Tonight it seems to me that, as I look around and listen to the voice of Asia, I can hear some of these voices from Asia speaking to us. If the religious mystic among us would hear these two quotations that I have just brought to you, he would say that this language is in a transcendental



sphere, and does not belong to Asiatic or American only, that it is neither Confucian nor Hindu nor Christian.

The colleges that commit themselves to a search in this way are saying to us from China--Yenching is saying to us as a representative of China--"We have given you some of the instruments of education--writing, printing, paper, silk." These things have come to us, but come down to today and think what China is giving to us in the sphere of politics. Where could we find more keen political experimentation than is going on in what is called the new border government of Northern China? Read the current literature of the day, and see how truly that border government has a grasp of political theory, political philosophy. Discover with what vivid emphasis it is putting into practice the ways in which these theories of war and administration and civil organization may be worked out.

For example, here are just a few of the emphases that this border government is making. It is laying stress on the civil and military education of the people. It is developing a farmers' union, merchants' association, women's association, workers' association, teachers' association, youth associations, and all of these inspired with and implemented by an understanding of the political theory that underlies

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this border government.

Political experimentation is coming to us from China in connection with the war--experimentation of a most interesting and unique sort--and the government up there in the north is not satisfied, and is continually checking and re-thinking and making changes. That is what one means by speaking of creative transformation in the realm of politics. That is the voice that is speaking to us today from China.

If there were time, we could turn to the west of Asia, just as these have come from the east, and give thanks to the west of Asia for many things, for the great monotheistic religions of Islam, of Christianity. But the question for us tonight, as we hear Asia speaking to us, whether from the east or the west, is this: "Are our ears free enough from the chatter of daily life really to hear the voices?"

That phrase that I have just quoted, I ought to put in quotation marks. I heard it used magnificently in Madras by the Bishop of Winchester, in connection with the matter of worship in our daily life. What he actually said was, "Are we free enough from the chatter around us to hear God's voice speaking to us?"

I have just had the privilege of coming to you from Madras, almost in a straight line, and I met there with the

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representatives of China at that great gathering. Many of you already have been at gatherings in New York and elsewhere, where you have been told what these delegates from China, and also from India and elsewhere, meant. Let us confine ourselves to the group from China.

The thing that stood out, as I sat with them there, that came to me as I met with them there, day by day, was not only their unity, knit together as a single group, or their tolerance--always saying to each other, "There must be no spirit of hate, here at Madras or anywhere in our lives"--or their courage, their conviction in these things, but their mental clarity. There are those sitting with me at this table tonight who tried to reason with distinguished theologians who went to Madras, and distinguished theologians from other parts of the world thought they knew this and that and the other thing until they had a couple of hours' visit with the thinkers from China.

I can see at least three men who are members of the faculty of Yenching--perhaps others--who got a hold of these illustrious theologians and scholars from other parts of the world, and, at the end of the conference, these people had to say, "Well, friends, you have brought me light I didn't have before. I have to think that thing through again."

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That is what one calls illumination, clarity of thinking, presentation with illumination, conviction brought by our Chinese group. These are the voices that we of the Western world have to listen to. If there were time, we could talk together about so many speakers in that group that met at Madras. I will not stop except to read you two or three lines from a great Chinese writer.

You all have in your hands the March issue of Asia--haven't you?--with the supplement by Lin Yutang. Don't miss it. You have to have it. Just listen to these words: "It is this spirit"--speaking of the spirit of unity and toughness moving China today--"which makes Chiang-Kai-shek less of a dictator than the dictators in Europe, and which guarantees that the methods of autocracy and the secret police, when applied to the people of China, will always be doomed to failure. It is this spirit which tempered the old absolute monarchy, and made it impossible for Chinese to regard their emperors as semi-divine or superhuman beings. "We have chopped off the heads of too many kings and emperors in the last twenty-two dynasties to believe that they are descendants of a mythical Sun Goddess."

That is good stuff to listen to. That is what our ears ought to be free to hear in these days when Asia is speaking to us of the Western world. This college in China, this

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university and these other colleges with it in the group in China to which we <sup>have</sup> pledged our affection, seemed to me to be spread before us--let me change the figure--like fields that are ready for spring planting. The time of sowing comes repeatedly. It is never finished. In the spring of this year and that year, it is always going on, it is always-recurring activity, and, before there can be fruition in these great fields--this field of Yenching and other college fields--certain things are needed.

Three or four are perfectly obvious, but I venture to recall them, because they are part of the experience through which Yenching and the others are going. First, this rough harrowing. Can anything accomplish that harrowing better than the torture of invasion and human suffering that is going on today?

Here is a letter in my hand. Every one of you has had letters. I will just read you a few sentences from this letter by an American young woman, Ruth Earnshaw, who is married to Mr. Low<sup>?</sup>, a member of the faculty of <sup>Hua Chung</sup> College in Central China. Let me read you a few burning words, written just after Christmas.

"Like a proper Christmas, our festivities began on the day before, and just as the college was sitting down for

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luncheon, hoping that hot food would counteract the effect of the bitter northeast wind--the baleful sound of the air-raid alarm. A procession of townspeople appeared on all the streets leading to the city wall, carrying their bundles of bedding and babies, hurrying to the comparative safety of the surrounding belt of graveland and the security of the famous caves. So much of the city has been destroyed by fire. Now everyone takes the precaution of carrying out his winter clothing, and there you saw them, climbing down rickety ladders, balancing carrying-poles with double bundles hung on. Not the easiest trick in the world, even when there is no hurry, but necessity makes miracles possible."

And they watched this exodus, and watched the people go out there until the all-clear alarm sounded. Just before the all-clear alarm, the enemy planes came, and she described the bombing:

"A number of bombs struck the compound of the Christian <sup>A</sup>Interalliance Mission, where a group of our students was housed. One direct hit on the grounds killed fourteen of the employees who had taken refuge there. Our students, in another dugout twenty feet away, were badly shaken up and frightened, but not one was hurt."

And so on and so on and so on. That is what I ven-

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ture to call rough harrowing of the ground for the planting that lies ahead. Then there has to be a season of lying fallow, doesn't there? Only a few years ago, you remember that great editorial in the New York Times that spoke of the meaning of lying fallow--not empty--but a season of chemical transformation, of preparation for the things ahead. I could see the cross-fertilizing that is going on.

What would you think of a university like the one at <sup>?</sup>Chengtu. Here is an element from the Government university at Nanking--the medical group--here a delegation from <sup>+</sup>Ginzing College, and others, and this cross-fertilization is going on out there in Chengtu. That is a chemical transformation. That is what happens when ground is lying fallow. It means preparation for the greater crop, the greater decisions of the time ahead.

Then the overcoming of the difficulty that comes from careless planting along the roadside, the planting in rough ground, the planting in ground where there is going to be choking with all sorts of irrelevant things. Think of how many irrelevant things are being suggested by the educational field of China today. Those seem to me like the thorns coming up to spoil the crop.

I am thinking particularly, though, of that germina-

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tion that we are watching for. Mr. Liang has been telling you some of the things that have made Yenching distinguished in the realm of education in China. I am thinking of that unshakable heart of China, those genes in the seed. That seed is going to fall into the ground. The spirit that is there in the genes never ceases to go on from generation to generation, from sire to sire, the spirit that sings during torture and warfare, that sends young people out to play games, that sends troops out to act.

Have you seen recently "Pacific Affairs," that great journal of the Institute of Pacific Relations, where some of the plays are given? You would enjoy seeing some of the things reviving the heart and spirit that are keeping the genes alive, and the seed that is going to be planted in the ground when it is planting that lies ahead.

We are on the verge of significant changes in this field of education in China. We have to have more than councils that are organized in this country. Next door to our office downtown is the Agricultural Council, where people are thinking together--John Reisner and his colleagues--about how rural reconstruction and agricultural work may be launched in this field and that field.

Our own office is concerned with thinking under the

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direction of the Society and at their service, of the ways in which medicine may become a more efficient implement in this whole outthrust of the Christian enterprise in the world of today. But we have to think freshly. We have to have new kinds of sowing and reaping. The leaders have to travel back and forth from one country to another to find out ways in which education is going to be made effective.

Think of the joy I had in London just a week ago when my friend, Dr. ~~Wang~~ <sup>Huang Pu</sup> met me, and I said, "Good friend, what are you doing here?" He said, "I have just been visiting schools in America, and now I am going to go all through Britain and Europe before going back to China."

New ideas, new ways of conceiving this educational thing that you and I have been concerned about! I wish I could share with you some of the talks I had with the group I met in Madras. I mean our China group--men like ~~D. C. Chow~~ <sup>T. C. Chao</sup>, Professor of History and Philosophy of Religion. He was one of the great participants in the discussions there on the nature and function and work of the church.

I got talking to him about this matter of the new day in Chinese education. He said, "The new day will have one note above every other note, and that is the note of freedom."

I said, "Are you going to stay by Yenching?" and

he said, "I expect to, just so long as my spirit shall remain free to think, to write, to work, to confer with freedom. So long shall I stay in Yenching."

That was not a threat. You would not have thought it so if you had heard <sup>T. C. Chao</sup> D. G. Chow say it. But it did mean this: There might come a time in his life, or in the life of Yenching, as our previous speaker has said, when it may seem necessary to take aspects of this precious thing we love, and which we call Yenching--or other colleges--and take them out into a place where the spirit can be free to create, to unveil.

I have just had put into my hands a document. I wonder whether you have all seen it. Dr. Garside sent it to me only the other day--the minutes of a certain meeting--and here is a document that plainly bears on it marks of the thought and handiwork of my friend, Eric North. It is a discussion of what the colleges should do in the days to come. I recommend it to all who are trustees of the China colleges, who have not given this document thought.

"A Report to the Committee for Consideration of Greater Unity"--and so on. "The Organization of the China College Boards in the Light of the Present Situation." Now, there is a document. I have just been thinking about one phrase, one section in it. I will not read from this important

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document, but he speaks of our concerns. How many of us here tonight are members of the Board of Yenching and these other colleges?

He says, "Among the functions of the trustees, the first one is this: Concern for the Christian character of the institution." I wish that Eric North and many of you who are trustees of the colleges in China could have had the privilege that I have had of coming through an area far more difficult than in the war-time situation in China--that is, the situation of education in Syria and in Iraq and in Turkey--because, you see, when the writer speaks about concern for Christian character, my mind flits back to what I have seen recently--the American University in Cairo, the American University in Beirut, Aleppo College, Robert College in Istanbul.

The Christian character is not preserved by a name. You cannot use the word "Christian" in connection with some of these institutions. How many of us would willingly accept that as a limitation? We used to say, "Canton Christian College" and all that. Those names were all right in China. Even they have been replaced by colorful, picturesque local names, with the meaning of China in them.

But in Turkey, two weeks ago, today, I was in the Y.W.C.A. in Istanbul, speaking to a great group of Christian

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people--Turkish men and women there also--and three women, Mrs. Huntington and two others, came to warn me and said, "Remember, you can't say, 'Members of the Y.W.C.A.' You can't say, 'Christian Association.' It isn't done. You can't do it. You will wreck our movement here."

When an institution goes on, even though the name is changed, because witness is borne through life, then that is representing the life and spirit and activities of our Lord while He was on earth, and it is that kind of concern for Christian character that we who are trustees of Yenching or the other colleges in China do well to bear in mind.

I have not seen any group of colleges anywhere in the world, or any group of Christian hospitals anywhere in the world, that seemed to be more truly bearing Christian witness than those that I have just seen in the Near East, where the word "Christian" may not be used in the name given to the institution. You may not speak of a chapel on the grounds, you may not have a Christian class, a Christian service, in connection with the whole work of your mission. Yet you go on bearing witness that is Christianity.

It seems to me that we who gather today in these Christian colleges ought to give thanks that our work in college has been so comparatively easy, and hope that when

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we consider means by which the Christian efficiency of our institution over there may be preserved, we shall take counsel with these others. I do not believe that we of China shall know what the college movements over there may well become until we have had a chance to confer with those who come from Cairo and Beirut and these other lands of the Near East.

I find myself, Mr. Chairman, as I read these paragraphs from Lin Yutang and from Eric North's great paper, thinking of one person in our midst. I found his name somewhere here on this blue document, this program. I will borrow Mrs. Luce's copy. I find his name here, both on the first page and on the last page, on the two Boards of Trustees. A nickel to the one who finds the common name first.

I want to say a few words to you about this miracle worker. This man grew up in northern New York--I won't say how many years ago--and then he suddenly gave up his business life and decided to go to China, and that was half a century ago. Think of it! And he went out to China, this miracle worker of ours, manifested his keen interest and went out there--actually forty-nine years ago; February, 1890--at the age of twenty-four, and turned aside from a brilliant business career.

Let me tell you one or two of the things he did

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when he got to China. He went out to study the Chinese language at ~~Nanking~~<sup>A</sup>. Dr. Lobenstine and many of us will always associate that name with the name of Baller and others who taught Chinese there. After he had mastered the Chinese language, he was sent as a missionary, first to Shantung, and then he went to ~~Shanghai~~<sup>Shensi</sup>.

This is where he really got his training for the job that we are going to find out about in a minute. He was sent to Pinyang in Shensi, and there all the silver that was sent in by that mission to be distributed as salary payments to the missionaries of that particular mission was weighed out by him, and distributed for their use in the various parts. It was this miracle worker's job to weigh the bars of silver and compute, in Chinese cash, the amount each family was to get. That is the kind of job he did for a while.

After two and a half years of this sort of pioneering over there in China, a brother fell ill and it was feared he might not see the brother in China unless the brother came back quickly. He hurried back, and then this miracle worker went into the development of American business in one of its most important spheres. But he never got so centered in American business as to forget about China and about this business of Christian education we are talking about.

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He has been watching the startling changes. He watched the old days of the dynasty. He saw that revolution come about in Wuchang in October of 1911. That was years after they tried their own government out, and got mixed up with the foreigners on the way.

His interest in China remained not only in Christian education, but, broadly speaking, in that whole concept of the outthrust of the Christian movement, of witness-bearing, and it was his growing conviction that one of the great ways of bearing witness was through Christian education.

Then this happened: In the latter part of 1916--even that seems quite a while ago to some of us--a little group of Board secretaries met and were trying to organize a Board of Trustees for the struggling Christian college at Peking, then called Peking University, and the sixteen trustees wanted to add a businessman to their number, and they persuaded this man to come.

If you will turn to this first page, perhaps you can guess whom I am talking about. But some of the names that are there, including James L. Barton, my good friend, Dr. Arthur Brown, and others who are on that first page, went out to see this miracle worker whom I am talking about. It was their unanimous decision that he ought to be the one called in, and

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they got him to come in and take part in exchanging bars of silver for Chinese cash. And so, in February, 1917, this miracle worker was brought into the group, and became the Treasurer of the Board. It was down at the Woolworth Building that Frank Mason North presented his persuasive <sup>plea</sup> ~~reply~~ to our worker of whom we are speaking tonight.

You can see the story from then on. I do not have to go into it, step by step. You can see what has happened. You have been seeing it--those of you who saw Yenching when it was down in the southeast corner of Peking, and have seen it gradually become a combined institution. I remember one day, twenty years or more ago, walking up and down the sidelines of a tennis court with this man Leighton Stuart. He said to me, "Shall I accept this call that has been given to me to become President of Yenching University?"

Back and forth we walked. Here were these people fighting out <sup>their</sup> ~~this~~ tennis games, and we were discussing the conditions on which he might accept. While he was considering that, this man was hoping he would accept, and was taking part with the other trustees in the plan to make Yenching not merely a little college in the corner of the city, but that great plan whose pictures our Chairman has spoken of. Through all these developments, this miracle worker of ours has had a

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leading part.

You know that, soon after he accepted the treasurer-ship of this university, he retired, at the height of his business career and the prime of his physical power, from those other distracting, disturbing elements of a businessman's life. From then on, he has given himself steadily, definitely, uninterruptedly, to the promotion of the Christian college movement in China, especially at that point where he could contribute most vigorously to it, and that was on the business side.

Tonight we have spoken of the voices that have come to us from the Far East. We must remember that these voices have been audible largely because many of us have had our time set free--shall I say we have had our ears unstopped from the clatter of the necessary fingering of money and all that, because this man has lived a devoted life? And, as I met these people in Madras--Hsü and Wu <sup>Yi-fang</sup>~~e-fong~~; the head of <sup>?</sup>Ginling College, and these other great Chinese leaders in the group there, I kept saying to myself, and especially so after I got the message from Dr. Garside at Bagdad, "There are different ones in the group in America--the thinkers of the program of education, of the financial program, of the union movement, and this and that."

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Among them, there stands out this man to whom tonight we are glad to gather and pay tribute, Edwin Merton McBrier. In presenting his name to you as the miracle worker, and one of the great miracle workers of the Christian college movement in China, I do it because I feel that we have gathered here tonight not in a sense of having finished, but of just having approached the job. I wish I could start in again with the college movement in China today.

It seems to me that when Lin Yutang prophesies these things, and every other good prophet prophesies them about the victory of China in the days ahead, we have to come humbly and say that we have not apprehended, we have not achieved, we are planting anew in those marvelous fields which are bound to have great fruition in the China that we all love.

PRESIDENT BARBER: Thank you, Dr. Hume. Ladies and Gentlemen: Calvin Coolidge once said, "Nothing in the world can take the place of persistence. Talent will not. Genius will not. Education will not. Persistence and determination alone are omnipotent. The slogan, 'Press on,' has solved, and always will solve, the problem of the human race."

I think that quotation is very pertinent, because I know, and the other Yenching University trustees know, that

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the persistence and determination of Mr. McBrier, as regards Yenching University, has produced the Yenching University which stands to his credit today.

Attention has already been called to the fact that, on the names of the trustees listed for February, 1917, and for February, 1939, Mr. McBrier's name stands as the only one in the 1917 list who is in harness today. Dr. William Pierson Merrill, who was President of the Board in 1917, is on the Pacific, on his way to Honolulu, and, Mr. McBrier, he wires as follows:

Yenching, New York: We send cordial greetings and felicitations to Mr. E. M. McBrier. Greatly regret inability to be present at dinner in his honor.

The only member of the 1917 Board who is in New York at the present is Dr. Arthur J. Brown, who sits before me. Dr. Brown, will you rise and take a bow? (Applause)

There are three other men who served on the Board in 1917, who are still living--Mr. H. A. Ingraham, Edward C. Moore, and Edward Lincoln Smith. These three gentlemen have sent letters of greeting to Mr. McBrier. We will not take the time to read them, but he will see them later.

Earlier in the evening, it was announced that the Board of Managers and the faculty were meeting with us tonight.

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In addition, there are thousands of people--thousands of individual friends of Mr. McBrier--who are thinking of this group and that group, as they gather tonight to honor Mr. McBrier. At this time, in connection with the meeting in Peiping, I want to read a cablegram from Dr. Stuart, dated February 25:

Yenching University, New York, New York:  
Local celebration evening  
twenty-eighth expressing grateful  
recognition affectionate wishes  
Mr. McBrier.

Now, we have a letter from Dr. Stuart. It is not too long, and it must be read because Dr. Stuart has asked that it be read. It is addressed to "Mr. E. M. McBrier, 150 Fifth Avenue, New York, New York." It was sent to the office with instructions that it be read tonight.

(President Barber read the letter from Dr. Stuart.) *See Section III*

PRESIDENT BARBER: This brings us to the point of presenting to Mr. McBrier the things that are referred to in this letter in Chinese I Fu TUI Tzu in American, they mean "scrolls." Can this screen (indicating) be removed now? Ladies and gentlemen, in connection with these scrolls, I am reminded of a story. It is a story of a mysterious stranger who found his way into one of these back canyons in the Ozark Mountains. He occupied a lonely hut, keeping to himself, and he was just



"saying nothing to everybody." Naturally, he became the object of intense curiosity and suspicion, and, on Saturday night, when the old boys found their places around the stove in the grocery store, the mysterious stranger was the subject of much conversation.

"I'll tell you what I think," said one. "I think he's a horse-thief, and we had better watch our stock."

And a second said, "I believe maybe he killed somebody back where he came from, and he's in hiding."

And a third said, "I'm afraid he's a revenuer, and he's out here spying on us."

But the fourth speaker had still another idea. He said, "I've been watching him and checking up on him, and I'll tell you what I think. I think he's a Republican."

"Oh, no," they all cried. "He can't be that bad."

And this fourth man said, "I ain't so sure about that," and he said it with much confidence. "The goldarned scoundrel can read."

I think that, for the moment, I am a Democrat, because I cannot read these scrolls, and I am going to call on our friend, Dr. Leonard Hsü, of Yenshing University, to come over here and read the scrolls to us. In a moment, we will distribute what has been given to us as an interpretation

of these scrolls, and we will see how nearly correct that interpretation is, after Dr. Hsü finishes.

... Dr. Hsü gave an interpretation of the scrolls ...

PRESIDENT BARBER: Mr. McBrier, as you have heard, these scrolls were prepared in China and presented to you with all the love that can be transferred from the body of the trustees of Yenching University to yourself. We have another item to follow through, and I am going to ask Dr. Garside to handle that.

DR. B. A. GARSIDE: Mr. Chairman, Friends: This little function I am to perform is one that all of you here have shared in making possible, and not only the 120 of us who are here, but at least two or three hundred others throughout the world. This volume that I have in my hand, as you see, is just in portfolio form now, but when we have assembled all the material that is in here, and some more that is coming in, this will be bound in our university colors of blue and gold.

Mr. McBrier, in this volume is more of a wealth of love and affection than one can put into words, and I am not even going to try to do it. Among these letters and cablegrams that have come in, and we have been trying day by day to keep you from finding them out--it has been quite a job;

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a half dozen times we have rushed them into the door of our office just in time--you will find messages that come all the way from Shungdu, in West China, and, of course, from Peking and Shanghai and the other university centers. I think that practically every state in the United States has at least one letter here. New York State has at least one hundred, and New Jersey has almost as many. Then, going across the Atlantic, you will find some here from London and the other cities in Great Britain, and all of these are only a very inadequate expression of what all of us, and your other friends throughout the world, are feeling tonight. In giving this to you, I do it with one assurance. You do not have to answer a single letter here.

MR. EDWIN MERTON MCBRIER: Mr. President and Friends:

I think I smiled just once during this rather embarrassing and not altogether pleasant ordeal. And <sup>if</sup> I smiled--if I did, I did it inside, it wasn't outside--because it reminded me of a story that I heard when I was a boy. I am not very good at telling stories tonight.

Back in the old days of the country <sup>in</sup> <sup>where I was born</sup> two Irishmen, Pat and Mike, were digging a well, and Pat was below, pulling up the bucket, and Mike was above, twisting up the bucket, full of dirt and stone <sup>on the windlass.</sup> and suddenly <sup>the handle of the windlass</sup> it slipped out of his

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hand, and down it went and hit poor Pat on the head.

Mike yelled with consternation, <sup>looking</sup> ~~looked~~ over the edge of the well, and said, "Pat, are you dead?"

"No," Pat said, "I'm not dead, but I'm knocked <sup>speechless</sup> ~~speechless~~."

That is the way I feel. I was far from suspecting anything of this kind. I left about four weeks ago for a vacation--I was pretty well tired out--but I can tell you tonight, very confidentially, that I am never going away again unless there is somebody here to watch out for my interests, to see what is going on. I want to say to you friends that I never had the least suspicion of this thing until--Dr. Hume, why did you do it?

I wish I had the ability to speak, as Dr. Hume has done, for a few minutes, but I haven't, after this ordeal. ~~But~~ It was while my back was turned that this thing happened. And I had not the least suspicion, when I came here tonight, although I wondered why so many of my friends were here. Yet, I was glad they were here, because I said, <sup>to myself as I did to one of them,</sup> "Well, I will not be carrying on so very much longer, and I hope they will catch ~~me.~~ the bug"

It may be a surprise ~~to you~~ good people to know why I, a businessman, ~~all my life in business,~~ should be so <sup>interested</sup> ~~taken~~

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in  
up with Christian higher education in China. Dr. Hume told you a little--just a little--of my early life, and the fact that I did go out to China as a young man. It was away back in 1888 that Robert P. Wilder came to Lockport, where I was living and had invested my all in which I was interested then, in the first store ~~I~~ <sup>invested in</sup>, which later became one of the Woolworth chain. He spoke one afternoon in the Presbyterian Church.

He was a fair-haired young chap, and some things he said, and some things that had happened, led me to consider very seriously whether a business life was the best life to choose; and, before that little afternoon meeting was over, I had some convictions that were, at least, begun in my mind and thinking. And they never were lost.

I well recall the next year, in the early part of the year, sitting in my boarding-house room. Another bachelor friend of mine, by the name of ~~Sanders~~ <sup>Sands</sup>, sat there ~~on~~ <sup>with me on a</sup> Sunday afternoon, ~~and Sanders~~ <sup>Sands</sup> was a rather quiet chap--never said very much--but he was a good companion, because he could listen. I ~~spoke~~ <sup>am</sup> Irish with a mixture of Scotch, or Scotch with a mixture of Irish, <sup>so</sup> I did a good deal of talking then, better than I am doing tonight.

I was sitting there quietly, ~~reading~~ <sup>Sands</sup>--I was reading my Bible--and I looked up and said to Mr. ~~Sanders~~ <sup>Sands</sup>, "I am going

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to China."

He said "Yes?" just like that.

Well, that was the beginning of it, and it has never gotten away from me. Back in the old Methodist days, we used to speak of a "call." I do not know if that word is used so much today, but, at any rate, ~~the thing~~ <sup>something</sup> happened to me that afternoon. The decision was made, and it has been with me ever since.

As has been told here tonight--~~I didn't know it was known to more than~~ <sup>though</sup> I had no idea Dr. Hume knew anything about it--I was in China only a short time, and it seemed necessary for me to return. I will not go into that. It is a long story. But my life was committed to China no less because the intervening years had been spent in America. And I never looked forward to doing what some more favored businessmen had done--~~trying~~ to acquire all the wealth in the world, merely, perhaps, to lose it in the end.

I was quite satisfied with a different ideal, and that was, <sup>and</sup> ~~I have been trying to preach it ever since~~ <sup>I retired from business,</sup> that there are better things in this world for any life to be invested in than making money. Money is the cheapest thing in the world. Life is the important thing. And so I looked forward to the time when, with just a modest competence, I

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might be able to retire and give the balance of my life and activity to some form of Christian service for China.

I did not understand what this was all about, when I saw this "Board of Trustees of Yenching University, February, 1917"--with my <sup>printed</sup> name here. I knew <sup>such to be the</sup> ~~that was a fact~~, and Mr. Barber and I talked about it. Most of <sup>the old trustees</sup> ~~them~~ are gone ahead.

An opening came in that year, when the Board of <sup>of the Methodist Church</sup> Foreign Missions, of which I was a member, appointed me as their board representative on this Yenching board, then the Peking University Board. In a weak moment, I consented to be elected Treasurer, and I see that I am Treasurer yet.

If there is one thing that I wish to leave with you tonight, you businessmen, it is this: There are things more worthwhile in this world than making money, and I have greatly enjoyed the last--well, twenty years of my life--since I retired from business--to be accurate, eighteen years--in rendering what service I could for China.

It has been only an unimportant service. You have magnified it, good friends, far beyond its real worth. It is out of the goodness and kindness of your hearts that you have done this, and I can only express to you my sincere appreciation, realizing that I have been only a very unimportant factor in the building of the university. My good friend, Dr. Henry W.

Luce, and this brother here, Dr. Gamewell, sitting in front of me, and some others, were the ones who made Yenching possible--not I. I simply came in at perhaps an opportune time to do my little bit to help, because I realized that in providing leaders--educated leaders--for this great nation of China, which has not yet come into its own, but which most assuredly will some day, I could make the best possible contribution of the remaining portion of my life.

I am not here to make a speech tonight--God forbid! I couldn't, if I would. My heart is altogether too full. Some of you know that I do not lack for words on certain occasions where it seems necessary or pertinent for me to speak, but tonight I am like poor old Mike at the bottom of the well--knocked speechless. I want to thank you, good friends, from the bottom of my heart. I think you have magnified my contribution altogether beyond anything that I have ever done for the university. I can only thank God for the part I have had in it. I do.

I had nothing to do with this dinner tonight. It is the first time I ever left New York and was away at the time they pulled off the Yenching dinner. I have always had my finger in the pie before this, but not this time, so I am not responsible for anything that has been done. But I did

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have a brilliant idea this morning--~~or was it yesterday?~~ ~~Yes-~~  
~~terday~~ ~~afternoon~~, I called up Dr. Garside and I said, "Put  
at the places tonight the last copy of Yenching News." You  
have it before you. I wish you would take them with you, and  
I want to call your particular attention, if I may, to the  
second page, which may explain why I am interested in Christian  
higher education in China. At my request, Dr. Stuart furnished  
these figures to me this year, and I requested that they be  
put in this issue of Yenching News.

May I call your attention to the percentage tables,  
to see what Yenching is producing? Thirty-nine per cent of  
their graduates go into education; eighteen per cent into  
politics; fifteen per cent into research; fourteen per cent  
into social and religious work; eight per cent into business;  
two per cent into journalism; four per cent into medicine; one  
per cent into agriculture; and one per cent into library work.  
Ninety per cent of the graduates of this university take  
their places, and are spending their lives, in leadership, and  
only ten per cent go into business.

Is that an explanation of why a man can well invest  
his time in a Christian educational enterprise like this?  
That is my answer.

If there is any one thing that cheers me more than

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anything else, it is this, that there is at present a constantly enlarging group of friends of Yenching who see the necessity, at this particular time, of giving their time, their money, and their help in every possible way, to maintain the work in this pivotal university in our system.

Of course, you here understand fully that all of our Christian universities in China are amalgamated into one organization here at home, and we hope at some future time--some happy day--it will all be under one Board. I hope I may live to see the day when all the universities in China will be under the control of one Board here at home, and twenty-two different Protestant denominations will have coordinated their work in these institutions of Christian education.

That is why I believe in it, because, in this day and age, we must live beyond the narrow confines of those denominational boundaries which hem us in, and which restrict our bit of freedom.

Well, if I go on much longer, I will disprove what I started out with--that I was knocked speechless--but I want to say to you, good friends, that I greatly appreciate, more than I can express, this tribute of your affection. It is a tribute of affection, rather than a tribute of judgment, I think, and I appreciate it from my heart, but I have made only

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a little contribution, such as was in my power, to the upbuilding of this great university, and to the upbuilding of other universities which are, I think, equally great, and are making a new China, and which, I think, have made possible, in a large measure, the resistance which China, during these last few years, has been able to give to the invading foe. I thank you.

PRESIDENT BARBER: Ladies and gentlemen, this has been a very happy evening, and it has given us great, great pleasure to be able to honor one who has so much deserved that honor. If we will all rise now, I am asking Dr. Gamewell to deliver the benediction.

... Dr. Frank D. Gamewell delivered the benediction ...

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For Release  
Wednesday morning  
March 1st, 1939

Trustees of Yenching University  
150 Fifth Avenue, New York, N. Y.

#### E. M. McBRIER HONORED AT DINNER

Last night a testimonial dinner was given at the Waldorf Astoria Hotel in honor of Mr. Edwin Merton McBrier by the trustees and friends of Yenching University. The dinner was in recognition of half a century of active interest in China by Mr. McBrier, and marked the completion of twenty-two years of his service as treasurer of the Board of Trustees of Yenching University. The principal speakers were Professor Hubert S. Liang and Dr. Edward H. Hume.

Dr. Liang, a former Professor of Journalism at Yenching University who is now in America on a special mission, described the highly significant contribution which Yenching University is making to modern China through the training of competent and patriotic leaders.

Dr. Hume, who has just returned from the world missionary conference in Madras, told of the rapid strides in the Christian leadership of the world which Asia has made during the last decade. He pointed out that such progress has been possible largely because of the existence throughout Asia of such Christian universities and colleges as Yenching University, and that these institutions have been possible only because of the activities and the gifts of their trustees and friends in America. He closed with a tribute to Mr. McBrier as the embodiment of the vision, generosity, and devotion of American friends who have founded, developed, and maintained these institutions.

"Mr. McBrier, over a period of fifty years, has been an influential force both in the business life of our nation and in the fields of philanthropy and religion. One of the co-founders of the F. W. Woolworth Company, he devoted nearly thirty years of his life to the development of this great business enterprise. But his first interest has long been in China, her people, her education, her civic and religious development. He first went to China as a missionary in 1890, returned two and a half years later because the

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illness of a brother forced him to re-enter business, but has kept his connection with China through it all. On February 2, 1917, he became the treasurer of the newly-organized board which is now the Board of Trustees of Yenching University, and has served continuously in that capacity ever since.

"Since Mr. McBrier joined the Board of Trustees, Yenching University has had twenty-two years of amazing growth. From cramped and inadequate quarters it has moved to the most beautiful campus in the Far East. From a meager staff and a handful of students it has grown until it now has over a hundred faculty members and nearly a thousand students. The physical plant of the University is now valued at two and a half million dollars, and the endowment at almost three million. In every phase of this development, Mr. McBrier has led both as a worker and as a benefactor."

Mr. George G. Barber, the Chairman of the Yenching Board of Trustees, read a letter sent from Peking by President J. Leighton Stuart, conveying the University's appreciation for Mr. McBrier's services and benefactions. He also presented a pair of Chinese silken scrolls inscribed in Mr. McBrier's honor at the direction of the field authorities of the University. There was then given to Mr. McBrier a volume of letters and messages of greeting and felicitation sent by friends from all over the world.

Mr. McBrier, in acknowledging these tributes, urged that the trustees and friends of Yenching University be not content with what has already been accomplished, but turn their attention toward the problems and opportunities which now confront the University as it goes forward with its work in the midst of the disturbed conditions which now prevail in China.

Among the trustees and guests present at the dinner were Mr. Arthur V. Davis, Mr. Henry R. Luce, Mrs. Henry Pfeiffer, Mrs. Maurice T. Moore, Dr. and Mrs. John H. Finley, Dr. and Mrs. Sidney D. Gamble, Consul General Yu Tsune-Chi, Dr. and Mrs. Leonard S. Hsu, Dr. and Mrs. Arthur J. Brown, Mr. and Mrs. C. C. Parlin, Prof. and Mrs. William J. Thompson, Mr. and Mrs. Leslie R. Rounds, Dr. and Mrs. Ralph E. Diffendorfer, Dr. and Mrs. Eric M. North, Mr. Samuel Woolverton, Dr. and Mrs. E. C. Lobenstine, Mr. Samuel Thorne, Dr. Frank D. Gamewell, Mrs. Francis J. McConnell, Mr. and Mrs. Timothy N. Pfeiffer, and about a hundred other friends of Mr. McBrier and of Yenching University.

(ALL)

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THE NEW YORK TIMES, WEDNESDAY, MARCH 1, 1939.

#### A MERLIN IN CHINA

The Idyls of the King were brought down to date last night in praise of Dr. Edwin Merton McBrier as the Merlin of the university in China which bears the name Yenching. But there has been no wizardry in his very practical and persistent activity. A half-century ago he went out to China as a

missionary, returning, however, to resume responsibilities in business (as one of the founders of the Woolworth Company). But his interest in China continued. While devoting himself to his business, he yet found time to give attention to things of the spirit, to religion and philanthropy. Yenching University, of which he was treasurer for more than twenty years, was his special interest. It has grown in that period till now it has a full-time faculty of 110 and a student enrollment of nearly 1,000.

In all this development and in that of other colleges Dr. McBrier has had a large part. At the height of his business career he retired in full vigor to give his time and energies to humanitarian service throughout the world, but chiefly to China. The young man who in the year 1890 sailed for missionary work in China in a tiny Canadian Pacific freighter has helped to make many young men and women in China to "sweep through the shadow of the globe into the younger day" while traversing the cycle of Cathay.

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March 1, 1939

Dear Dr. Finley:

All morning I have been hearing many appreciative comments on that beautiful editorial in THE TIMES.

As I listened to Dr. Hume's tribute last night I was disappointed at first that he modified his original intention to compare Mr. McBrier to King Arthur's "mage Merlin." But as I read the editorial I came to feel that after all his omission was felicitous. All of us who were guests last night get a fresh new pleasure this morning from our favorite page in THE TIMES because of this imagery which you use so effectively.

Mr. McBrier was deeply touched last night, though in his very genuine humility he is a bit troubled that we have "too greatly magnified the little" he has done.

It was delightful to have Mrs. Finley and you at the dinner last night - and even more delightful to see you looking so hale and hearty again.

Our gratitude to you both for your constant friendship and helpfulness.

Very sincerely yours,

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Yenching University  
Peking, March 1, 1939

In honor of Mr. E. M. McBrier's twenty years' service as member and treasurer of the Board of Trustees, the faculty of Yenching University last night gathered at the home of President Leighton Stuart to participate in a program of appreciation and historical retrospect. On the same evening friends of the University and of Mr. McBrier held a similar meeting in New York City.

In the absence of President Stuart, who was called to Shanghai on urgent business, William Hung, distinguished head of the department of history presided. Doctor Howard Galt, Professor of Education, author of a recently completed History of Yenching University, described his extensive researches and presented a review of the four institutions, which, dating from as early as 1864, were amalgamated in 1918 into the union Christian University which in 1925 moved out of the old northern capital to the present spacious and beautiful site in an old Ming garden, which was later occupied by the famous statesman, Ho Shen, in mid-eighteenth century. In this setting of lakes and wooded landscape and in buildings of modernized Chinese architecture, impressive in their beauty of color and massive proportions, the University, with its faculty of some 120 teachers and student body of 950, carries on its indispensable work at a time when most of the colleges and universities east and north of the Yangtse gorges have moved into the hinterland.

Dr. Philippe de Vargas, noted historian explained the "Historical Consciousness" not as mere antiquarianism, but as an awareness of continuity and a discovery of those forces which are at work in the present and future.

More specifically carrying out the purpose of the gathering, Margaret Speer, Dean of Women, Stephen Ts'ai, Controller, and Arthur Rugh, Lecturer in the School of Religion, spoke with warm appreciation of Mr. McBrier, with whom all three have recently been associated. They spoke especially of his dynamic efficiency as a man of affairs; his deeply religious nature, generosity and kindness; and his devotion to the cause of Christian education in China, especially to Yenching University. His untiring efforts to inform Americans of the beauty, distinction and vital services of Yenching University were presented by each speaker and his direct and indirect support of the institution is obvious to all who have used McBrier Hall and are acquainted with the development of the institution.

In conclusion C. S. Heieh, scholar in classical Chinese literature explained the inscriptions on the pair of scrolls which were presented to Mr. McBrier in New York on the same evening. The legend, compounded of four quotations from four of the classics may be paraphrased: "What is the great brightness of this gentleman? It is his love of man. Surely this virtuous man will be long lived. So his favors to us are without limit".

The above was written by Mr. William Ament, Visiting Professor from California, who has recently arrived on our campus.



Miss Speer then passed on to an appreciation of our Trustees as a whole, who, because of their confidence in us and in the future of Yenching and of China, have made this beautiful campus possible, and our own presence here a reality; and she finished with a serious appeal that we should never forget for one moment all that is being done for us by our loyal supporters at the home base.

Mr. Ts'ai then rose to speak. There is no need to dwell on his personality which will be still very fresh in the minds of all those connected with the New York Office. He happened to have written down his speech (which is enclosed) but in his enthusiasm for his subject he did not stick closely to his script nor did he confine his remarks to the modest compass indicated. We might almost say he was carried away with his enthusiasm and he carried us with him.

In introducing the next speaker the chairman stated that since Mr. Rugh was associated with our School of Religion and had recently been active in one of our financial campaigns, it was probably on these aspects of Mr. McBrier's connection with us that he would speak. Mr. Rugh told us that he considered himself to be a fairly active man for his age, but that Mr. McBrier almost wore him out.

"By six o'clock", he said, "I would suggest that it was time to pack up and go home for the evening, but Mr. McBrier was never ready to leave; and sometimes long after I had gone to bed, the phone would ring and I would hear Mr. McBrier's enthusiastic voice saying, 'I've got a new idea.'"

But what impressed us most were the stories he told of Mr. McBrier's devotion to the Christian cause, his outspoken and loyal adherence to his own Christian faith, and his many simple acts of kindness, unobtrusively done, that showed his literal belief in the words "inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto Me."

And at the end to make us smile, in referring to Mr. McBrier's business ability he suggested that if the Yenching bus situation, a knotty problem at the moment here which consists of too many people wanting to go to town (because so many of our students live in Peking now) and too few busses, became beyond our ability to handle, we might send for Mr. McBrier.

Mr. C. S. Hsieh rose to explain the scrolls hanging on the wall, and since his speech is herewith enclosed and he held very strictly to the text, there is no need to elaborate it further.

In conclusion, we sang a hymn, and Dr. T. C. Chao was asked to pronounce the benediction.

And, to make this evening as a very memorable occasion, refreshments were served in the dining room, and a group photograph taken (herewith enclosed).

The Yenching faculty were in holiday mood when they gathered in President Stuart's house last Tuesday evening (February 28) for the "McBrier Celebration". The chairs were packed closely into the long reception room, and quickly filled up. The Deans were all present and the high administrative officers, the one notable and regrettable absence being that of President Stuart himself who had been unexpectedly called to Shanghai. Facing the assembly were the speakers for the evening:- Mr. Hung, chairman, Dr. Galt, Dr. de Vargas, Miss Speer, Mr. Ts'ai, Mr. Rugh, and Mr. C. S. Hsieh, and on the wall were hanging copies of the congratulatory scrolls which were to be presented the same evening in New York to Mr. McBrier.

It was quite apparent that to many of our younger members of staff who came that evening to honor Mr. McBrier's long connection with our University, Mr. McBrier himself was not much more than a name, the somewhat vague name of someone who lived in America who had some time generously given the money for the building that bears that name; but no one left the President's house that evening without bearing away a very vivid and lasting impression of a dynamic personality imbued with courage, kindness, liberality, and true religious fervour - the personality of the man whom we now think of as "Yenching's best friend."

Mr. Hung was chairman, and all who know Mr. Hung will appreciate that on this occasion such an office could not have been in more experienced hands. It is not often that he emerges from his study to attend our Tuesday evening faculty gatherings, but on this particular evening with his customary platform manner that ranges between sonorous dignity and delightful humor, he added greatly to the success of the evening.

Dr. Galt was the first to speak, in fact, he was the speaker of the evening, but while his survey of the history of Yenching University and how he came to write it was of considerable interest to us, as were Mr. de Vargas' remarks on the importance of an historical consciousness which followed, it was when Miss Speer rose to speak of Mr. McBrier and her associations with him that one felt a little pricking of interest run through the audience as it realized that the real business of the evening was about to begin. We had come to honor Mr. McBrier and it was about Mr. McBrier that we wanted to hear. Miss Speer's picture of Mr. McBrier quickly took on color and life; we saw our honored Trustee on our campus at the Formal Opening, heard the click of his camera, watched the Women's College tremble before his whirlwind suggestions for reform, caught the breath of his dynamic energy, and felt the full warmth of his kindness, his passionate interest in our welfare, and his never-ceasing activities on our behalf. That he should throw open his own house for the putting together of our Yenching movie, and even more that he, almost a professional photographer, should put into the hands of Miss Speer, a blundering amateur, his own precious projector, did not fail to impress. We felt our hearts warming to this man who, although he had only visited the campus once, yet had never for one moment lost his interest in us.



My job tonight is to tell you something about the couplet which we have sent to our New York Office to be presented to Mr. McBrier on the occasion tonight as a token of respect and appreciation.

Here is a resemblance of what we have sent. But still I should like to ask you to use a little bit of your imagination. Don't think that what we have sent is just like this. While this one here is two pieces of white paper, the one that is in New York now is a pair of red, beautiful typical Chinese silk scrolls, about 70 inches long and 18 inches wide, which is painted in gold with symbols of the eight genii, in Chinese it is called (暗八仙), "invisible eight fairies". As you know, in Chinese legend, the eight fairies always play a prominent part in the celebration of a Chinese birthday, especially birthdays of aged people. Since Mr. McBrier is now over seventy years of age, so we thought it is not improper to send him something that is connected with longevity. Again there is a difference between this one before you, and the original in America, and this difference lies in the way of writing these characters. As you see these characters are written in an ordinary pattern style, which most of you here can read without any difficulty, but the one in America was specially "brushed" by Professor Jung Keng who is one of the few best calligraphists in China today, in the peculiar type of the seal style; in Chinese we called it Chung Ting Chuan Tze, which I am afraid even some of our professors of Chinese can hardly recognize at first sight.

Now with this picture in your mind, let me explain to you what this couplet means. This couplet is composed of four phrases, selected from four different ancient Chinese classics by Mr. Wu Lei-chuan, our ex-Chancellor.

The first phrase (君子之光), which means the brightness of a superior man, is from Yi King, Book of Changes. The second (愛人為大), which means the Love of Men was the Great Point, is from Li Ki, Book of Rights. The third (仁者必壽), which means the Virtuous are long-lived, is from Confucian Analects. And the last one (惠我無疆), which means your Favors to me are without Limit, is from Shih King, Book of Poetry.

Now all these translations I have just given are not mine, I quote them from the works of a great sinologist, Dr. James Legge. But since they have been put together, there is a coherence between them and there is special meaning in it. So this couplet should be translated like this:-

"What is the great brightness of this gentleman?  
It is his love of man. Surely this virtuous man  
will be long-lived. So his favors to us are  
without limit."

C. S. HSIEH