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Yenching
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re. Yenching College for Women
(and its predecessor, North
China Union Women's College)
1912-1925

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LUELLA MINER

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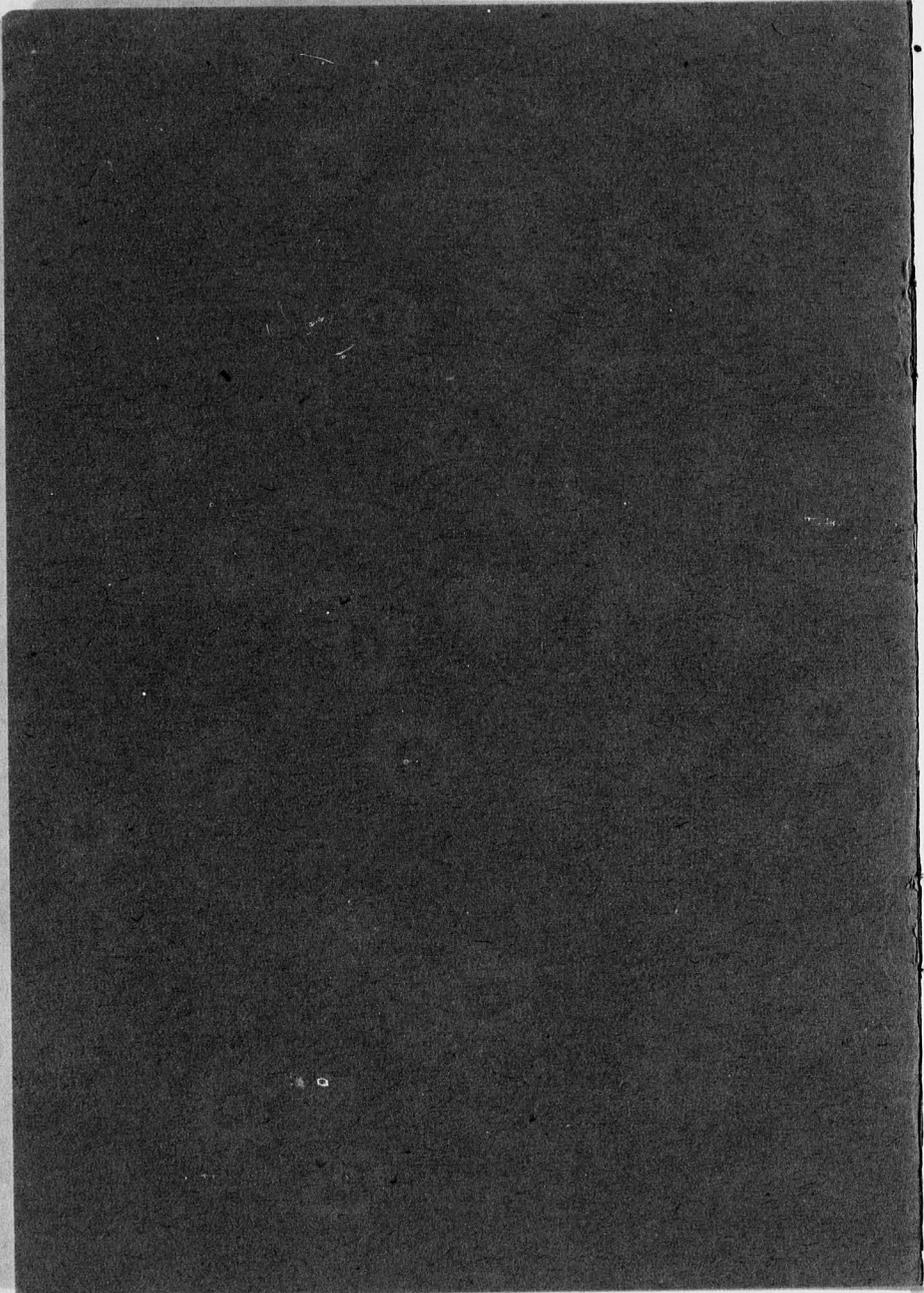
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LUELLA MINER

A Sketch

By MISS MARY H. PORTER

"Luella Miner, teacher, author, administrator,— a leader in
the intellectual and spiritual emancipation of Chinese Women."

— PRESIDENT KING, 1915.

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MISS LUELLA MINER.

LUELLA MINER

ONE CAN hardly consider this life of high aims and wide influence, without a strong desire to know something both of the heredity which gave the natural qualities, and the environment which developed such a character as that of Luella Miner. Available details are meagre and we are indebted to a cousin, Mrs. A. E. Person, for the few facts concerning the family life and history which are given here. She says:

"The desire to be a missionary was 'in the blood.' Her grandmother Miner was deeply interested in such work and, when her children were young, consecrated them to the service of Christ, and hoped that one or all might become foreign missionaries. Her father, before the war, was a teacher among the Chippewa Indians in Northern Wisconsin. Both he and her mother had been Oberlin students and it was from there, in an Ohio regiment, that Mr. Miner went to the front. He continued in military service until he was mustered out as a captain at the close of the Civil War. He was married shortly before its outbreak and it was after his return to Oberlin that the little Luella came to the home there in 1865. From there the family went to Mississippi where Mr. Miner taught in one of the earliest schools established for the colored people. Her studious father, reserved and deep-hearted, must have interested the bright, thoughtful girl in the story of the conflict for freedom, and her childhood was spent in Tougaloo where the sad problems of the reconstruction period pressed heavily upon all A. M. A. workers. Her mother, ardent and enthusiastic, threw herself with self-forgetful devotion

into whatever work in home, church or community appealed to her efficient aid, wherever they were. Three daughters were added to the family as the years went on.

Miss Miner was graduated from Oberlin in 1884, already a Student Volunteer, with especial thought of China as her field. It was decreed best, on account of her youth, that she get some experience as a teacher before asking appointment. It was natural that the needs of the South should especially appeal to her, and immediately upon leaving Oberlin she went to Lexington, Ky., where she taught for two years. The following one she was at Fisk University, Nashville, Tenn., and, as before, under the American Missionary Association.

It must have been here that her final decision as to her life work was carried out by her application for appointment from the American Board, and her adoption by the W. B. M. I.

Of any especial influence which led to the devotion of her exceptional ability and scholarly attainment to this cause we have no record. She would doubtless have said of it much what she did in her letter to the Woman's Board in reply as brief as characteristic to a question as to her Christian experience. She wrote:

"I hardly know how to give a statement of my Christian experience. I have been a Christian since I was a little child, and it seems almost *too simple and natural a thing to describe*. . . . I want to give my whole life to the Master and to do whatever He would have me do."

The family were at this time living in Hayward, Wis., and it was from that home that she left for China in 1887.

I traveled with this quiet woman whose thoughtful face strongly impressed me, from Chicago to Galesburg, Ill., where she tarried for a day or two and

was present at the farewell meetings for the Misses Grace and Gertrude Wyckoff, with whom she continued her journey to the Pacific Coast.

Immediately upon her arrival in North China Miss Miner went to Paotingfu, to begin her study of the language and the equally important and fascinating study of the people. Already the educational work of the mission was centering in Tungchow and Peking and it was not without some especial purpose in God's plan that the new missionary went first to a station where the emphasis was placed upon the evangelistic methods, rather than those of the schools. Here she had her first glimpses of the home life of Chinese women, and felt the antipathy to the pale-faced foreigner, at that time all but universal.

After only a year or two her evident qualifications as a teacher and the pressing need of the growing Academy and college in Tungchow led to her transfer to that station, to which she gave the next fifteen years of strenuous labor.

Early in those years, 1889-90, she had a most serious illness, beginning with an attack of malignant diphtheria followed by pleurisy and other complications. For some days hope of her recovery was almost lost, but she gradually rallied to a condition where her return to the United States was possible, and physicians advised it as the only course which gave promise of restoration to health. Miss Miner was strong enough to consider the question conscientiously and thoughtfully and decided that, whatever the result, she would remain in China and use such measures of health as should be given her in the cause to which she had consecrated her life.

The illness left its mark in a chronic sensitiveness to cold and dampness which has often caused great suffering and always obliged her to avoid the seaside resort which has brought health and vigor to many others; but it left no enfeeblement of her remarkable

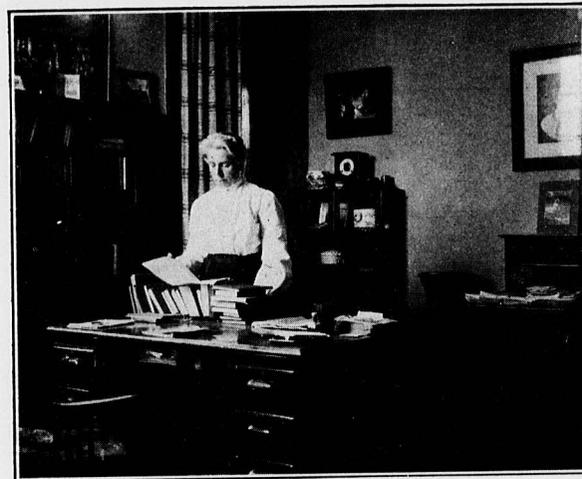
power of application nor for unremitting labors in many lines. With a body often weary she seemed to possess an unwearied mind, and few among her fellow laborers have been able through years of continuous service to work with so few intervals of real relaxation. She suffered less than most from the excessive heat of the summer and her summer vacations while in Tungchow were given largely to literary work or to classes for women for whom she could do less than she desired through the college year. Even at this time, however, she had her regular hours of instruction in the winter classes which she calls "University Extension *downwards*." A glimpse of what its work meant to her is found in one of her own reports. She says, "You might find one of the missionary ladies here with the women. She may have a class or she may be sitting down beside some stupid old soul who has spent her whole day trying to learn one short Bible verse, and by a few words of loving explanation and illustration may make the simple verse a beacon light for many a coming day of doubt and darkness and drudgery."

In 1900 Miss Miner was one of those who found refuge from the Boxer storm in the British Legation and spent those strange weeks from June to August within its walls. Her account of experiences here, one of the most vivid and accurate which was given to the public, was printed in the Outlook under the title, "A Woman's Journal of the Siege," and first brought her into note as an author.

When the company of Tungchow missionaries and the larger number of Chinese Christians who had accompanied them, came from the Legation they were homeless, with scant supply of clothing, all their possessions having been swept away in the entire destruction of the mission property. The station rented an old Chinese palace belonging to the Imperial family, in which a nephew of the Empress Dowager was re-

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siding with his household, but in such poverty because of the flight of his imperial patroness, that they were glad to move into a small house in the neighborhood, that they might have funds for their daily necessities, from the rental.



MISS MINER AT HER DESK.

The College and Academy were here reorganized and Miss Miner, with the other members of the faculty, began their work. Text books and equipment of every kind were lacking, but in gratitude for spared lives, and for what the testing time had shown of the reality and depth of Christian character, they took up bravely the task of reconstruction. It brought some peculiar intimacies of association to Miss Miner, as several members of the household of a native pastor who, with his wife and mother had been killed by the Boxers, became her personal charge. One

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usually found her in those days, if not in her classes, in her room surrounded by a group of these stricken young girls, who were at just the age when they especially needed sympathy and guidance.

Another very new experience also came during these strange days,—the making intimate acquaintance with ladies and gentlemen of rank and culture of types with which there had before been almost no intercourse. From such peculiar providential alignments have come, in the years since, results of wide reaching influence the story of which is full of interest but for which there is no room in this brief narrative.

Not only were absolutely new doors opened for intercourse with the Chinese, but men from the West, eager to have facts for their reports for home newspapers and magazines, were dependent upon the aid of those who knew both the Chinese language and people to secure what they sought.

Miss Miner supplied translations of important documents and articles from daily papers to at least one such, and was one of the Western scholars who kept in close touch with the changing vocabulary of the new order with its constant adoptions and additions from Japanese and other sources.

This, while giving much time to gathering the stories of 1900 from "all sorts and conditions of men." How it was accomplished, with the daily routine work of the teacher, the mothering of her little band of orphans and the solving of the problems so new, so strange, often so heartbreaking, of those who came for counsel and aid, is still a marvel to me as I look back upon those months. It was some time in 1901 that Miss Miner came to the United States and, during her furlough, compiled from the material she had been gathering, the two volumes published in 1903, "China's Book of Martyrs," and "Two Heroes of Cathay." Thus, instead of relief from the strain upon mind and heart which is anticipated in coming to one's

home friends and home land, she lived still in this work in the atmosphere of the sorrows through which those whom she loved in China had passed and made what should have been her time of rest one of large service to them and to the American church.

On her return to China she entered upon new duties. Up to this time, while a most successful and devoted teacher, she had been but one in a faculty, and had had only her proportion of administrative care. She was now to become the leader in educational work in the mission in Peking. No longer an instructor of young men, but the organizer and founder of the first College for Women. This had grown by a natural process of evolution through the years from small beginnings as a local school for families of the Peking church to the Bridgman School for the mission, then developed into the Bridgman Academy, drawing its constituency from a still wider circle, until there was evident demand for a Union Woman's College which should belong, not to a single mission, but meet the needs for higher education of women for all the Northern provinces of China.

In 1907 Miss Miner again came to the United States for a brief stay. Her mother had died in the early part of that year, and she came to the lonely home in Tacoma in May to spend two months in caring for matters there, and sailed for China, with her father, in August to be ready for the opening of the autumn work. Mr. Miner, never so happy as in the companionship of this eldest daughter, enjoyed seeing the life of which he had heard so much, and went in and out among us, a beautiful, gentle old man, thoughtful and considerate for everyone, winning the honor and reverence of the Chinese by his quiet dignity and courtesy.

His health failed very gradually and in 1909 it was evident that if he was to see the homeland again it must be soon. He came to the United States in

the late spring and the two daughters here had the joy of ministering to him until he went to the circle on the other side before the close of the summer.

Another most important and unexpected service came to Miss Miner in 1911 when the revolution which brought the downfall of the empire and the Manchu dynasty arose. The people feared a time of anarchy in which no one's home or possessions would be safe, and progressive women, who had come to value the counsel and friendship of the missionaries, sought their aid in making provision against such contingency by organizing a society and providing places of refuge for women and children in case of an invasion of the city, either by an army from the South or by a no less to be feared uprising of local banditti.

At a meeting at which several Chinese officials and literary men were present, with a circle of women who had become known as leaders in philanthropic efforts for their own people, and a few of the Christian women, which was held at the American Board Mission, Miss Miner was nominated as President of the Society, and was elected by a rising vote taken, not by suggestion of the chairman, but by a common impulse. Everyone was on his feet before there was time for even a second to the motion—a remarkable tribute to the esteem and confidence in which she was already held in many circles.

The account of her labors during the succeeding months would make a most interesting story and open windows into many phases of Chinese life and character, but there is room here to say only that its responsibilities and delicate situations were met with constant skill, patience and fortitude and that they were one of the factors in giving to missionaries and their work a new position in the community.

Personal acquaintance with the men and women who were really seeking with unselfish devotion the

best for their people gave opportunity for bringing before them in many ways the spirit and claims of Christianity, and ever since those days our schools have been receiving many pupils from classes in society from which they had previously drawn very few.

The social relations which association in labor made natural has involved many demands on time and strength in all the later years, and the genuine friendships formed have been an enrichment to the missionary teacher, as well as to the Chinese.

Miss Miner came to the United States for a brief furlough in 1913 and returned in February of the following year. The absence of Mrs. Ament and others had made necessary the temporary closing of the Bible Training School. Again she was the one to meet the emergency, and she gave much time the first year after her return to the reorganization and care of this most important work, which became under her management formally a part of the Union educational scheme.

The College already demanded a new home, for the Academy and Middle School were overflowing, and needed not only their own quarters but filled every niche and corner of what had been College and Bible school rooms. During the year 1915 property in the neighborhood came onto the market, through the poverty caused by the opium-smoking and profligacy of one of the old Manchu ducal families. This was secured, as we hope, for the home of our College, but such transfers are rarely made without many complications and delays, and although the deeds are in Miss Miner's hands, no move toward taking actual possession has been made, or will be, until law suits between members of the family are settled, and the mission can secure undisputed ownership. In the meantime Mrs. Sheffield from Tungchow became the head of the Bible School and Miss Miner resumed the charge of the College, finding dormitory room in

small Chinese houses in the vicinity, belonging to the mission, and using borrowed quarters here and there for recitations. The care of overseeing the building of a sanitarium for Chinese pupils and others at the Hills thirteen miles west of the city, and a cottage for missionaries connected with the Woman's Board has been one of her incidental occupations in the last year, and interminable interviews with the family of the new property owners one of the patience-trying and resource-testing experiences.

The ever-increasing opportunities, social and religious, among her wide circle of acquaintance, make the question of where to give and where to withhold time and strength more and more complex and difficult.

"To whom much is given of them shall much be required," so because of her wide view and peculiar opportunities of knowing conditions in many lives Miss Miner's journals are depended upon as the source of thoughtful and accurate information on "Things Chinese" by many circles in this country. Extracts from them are often seen in print, but in general they are not for publication, but they influence the judgment of some of the leaders of public opinion and echoes from them are found in the current literature with no indication of their source.

Miss Miner issued, some years ago, a text-book on geology in Chinese, which is in use in many schools. She has since been working on supplementary material along related lines, and written very valuable papers for the Education Society and China Missionary Year Book.

In the summer of 1914, Oberlin College did itself the honor of conferring upon her the degree of Doctor of Literature. Her name was presented by the Dean in the following words:

"It is eminently fitting that Oberlin College should honor the work of a woman for other women, and

those women citizens of the great Chinese Nation, in whose welfare the College feels so special an interest, and to which it has already given sacrifices so costly.

"I have the privilege of presenting to you the name of a woman who for upwards of twenty years has given herself to the women of China whose Christian womanhood, whose courage in peril, whose high scholarship, whose power as teacher and executive, and whose signal success in the cause of Christian Missions make her worthy of the highest honors that her alma mater can bestow. I present to you for the honorary degree of Doctor of Literature, the name of Luella Miner, of the class of 1884; President of the North China Union Woman's College, the first institution in the Republic to give collegiate degrees to women."

President King's characterization, as he announced the degrees, summarized happily the work of this eminent alumnus. Only her associates and especially her pupils know what emphasis should be placed on its final statement.

For this is the ideal and aim of all her wide service, "spiritual emancipation," which comes to the learned and ignorant, the high and the lowly alike in just the measure in which they are brought to the knowledge and acceptance of Him who alone makes men "free indeed."

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WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
(Congregational)
19 South La Salle Street, Room 1315
CHICAGO
1916

ERRATA.

When this account of Miss Miner's life was sent to press some facts were not known to the writer which have since come to her knowledge and some statements made with respect to her early years prove to be incorrect.

Those who are really interested in this strong representative of the educational workers of the W. B. M. I. will like to know that it was after Mr. Miner's marriage that he labored among the Chippewa Indians, so that the united life of Luella's parents began in that field. She was born some time before Mr. Miner's enlistment as a soldier. The years immediately following the Civil War were spent in various places and the removal to Mississippi was not made until 1877.

Miss Miner was with the family in Tougaloo only a short time before she entered the Preparatory Department of Oberlin College. She had two maternal aunts in the A. M. A. service, one of whom gave forty years to such labor in the South.

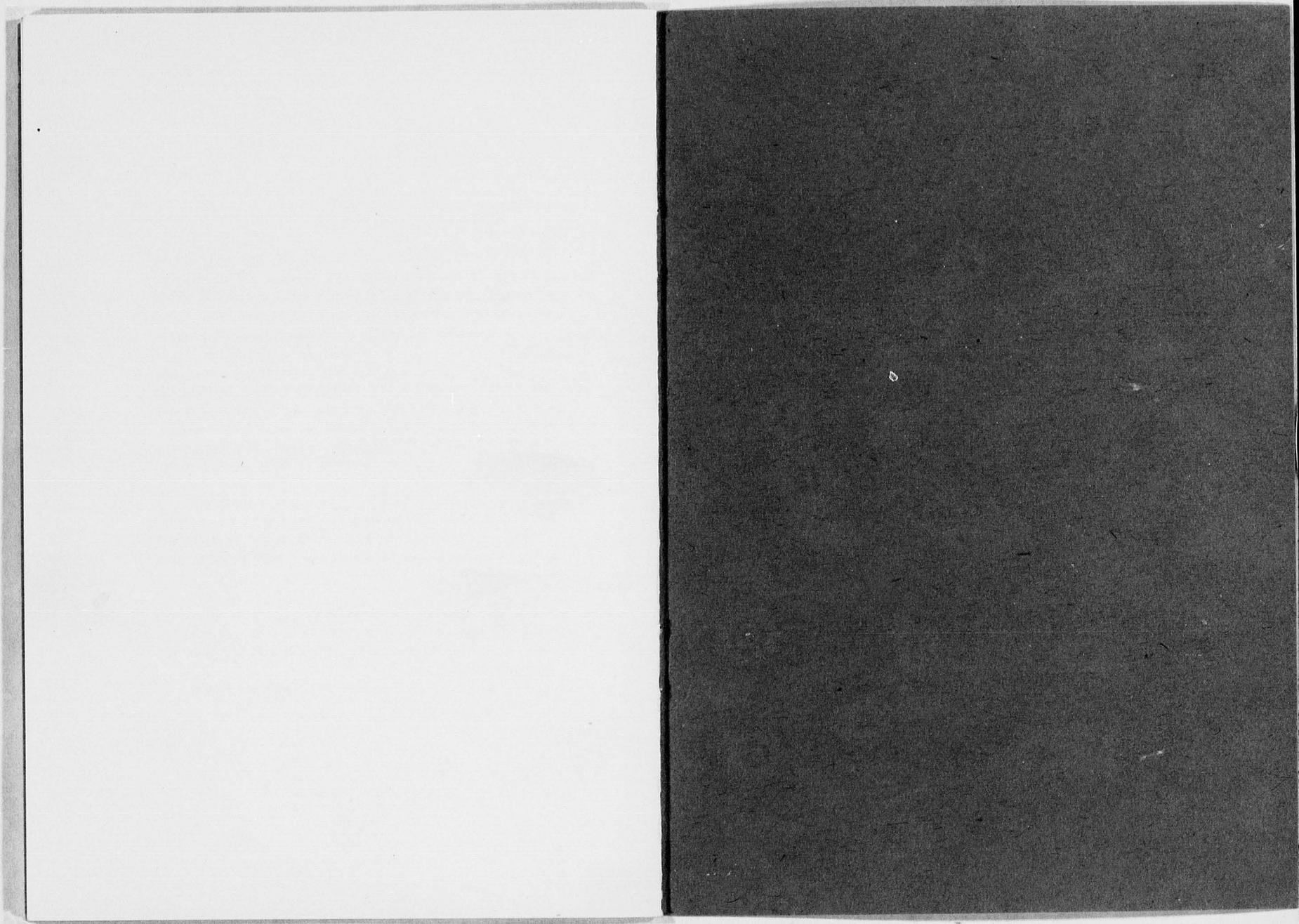
Her sister says: "I think all of Luella's immediate family have regarded her missionary ardor as the direct result of Oberlin influences and environment, but heredity and family training furnished the good soil in which the Oberlin seed took root."

MARY H. PORTER.

San Diego, Feb. 8, 1916.

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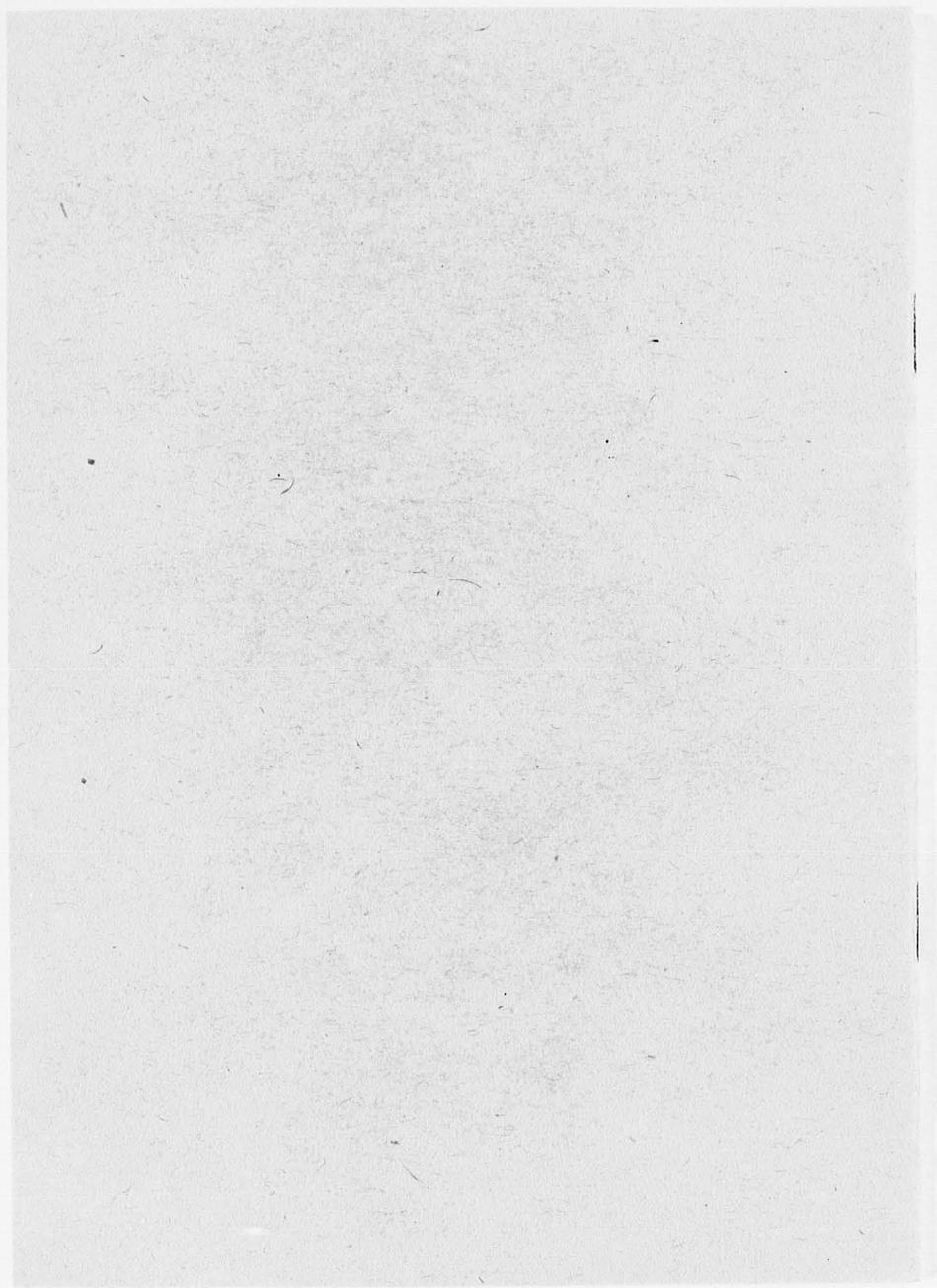
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Evolution of a Woman's
College in China

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NORTH CHINA UNION,
WOMAN'S COLLEGE
PEKING

1912

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EVOLUTION OF A WOMAN'S
COLLEGE IN CHINA

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NORTH CHINA UNION,
WOMAN'S COLLEGE
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COMPILED BY
MARY H. PORTER

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
(Congregational)
Room 1315, 19 South La Salle Street
CHICAGO

1914

FOREWORD

The modest writer of this booklet has left unsaid some things which should be added. There is no living witness except Dr. Chauncey Goodrich, left to tell the story of the frail young missionary who arrived in Peking in 1868, just as Mrs. Bridgman was retiring from the work, to find laid on her the entire burden of the school. It was only a fledgling school, but fledglings need special care, and it was given by one who should have had full time for the study of the language. With a vision which looked through long years, and a strength of will which overcame all obstacles, she laid broad and deep the foundations of that institution which is today the joy and glory of the W. B. M. I.

When she returned in 1901 to see only desolate ruins, that same vision and will was largely instrumental in a fairy structure rising from the ruins of the old, and it is fitting that the first college building should bear the name, "Mary Porter Hall."—LUELLA MINER.

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MISS MINER AND GRADUATES OF 1910

Woman's College, Peking

EVOLUTION OF A WOMAN'S COLLEGE IN CHINA

It is almost fifty years since the Bridgman school was opened in Peking. The story of its beginnings has been often repeated, but its many old friends may need to be reminded of the tiny germ, with unfortunate environment, from which the present institution has been evolved, and its present supporters should know the story of how the college has grown from the little school of those early days. The name Bridgman, formally given it in 1876, is that of the widow of one of the very first American missionaries in China. His work was entirely in the south, but after his death Mrs. Bridgman, a woman of more than sixty years, went to the north and was the first American woman to begin work in the capital, in 1864.

She found a fine compound, to which a romantic story attaches, for sale at a nominal price, and having some means of her own, purchased the place for the American Board Mission. The compound—a word used throughout the far east for the walled enclosure containing the residence of a single family or clan, be the houses few or many—had been a part of the palace of one of the most cruel and unscrupulous of the Peking officials, and was the residence of his steward, whose cupidity and merciless exactions were like those of his master. Upon the downfall of the chief, he hung himself to escape the fury of those whom he had wronged, and the haunted place was shunned by all who knew its story and feared the revenge of the ghosts of former owners; so it fell into the hands of foreigners, for a tithe of its real value. The site is still the home of the mission, although so enlarged and altered that there is nothing in the enclosure itself to remind one of the picturesque and ornate buildings, the walls and gateways, with their moon doors, arbors and labyrinthine

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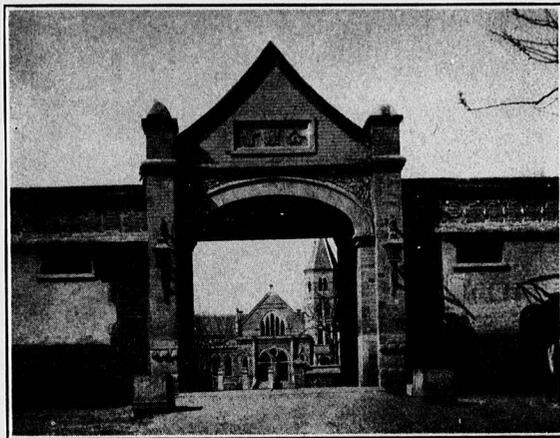
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courts, of the ancient establishment. The Boxers destroyed not only every vestige of walls and buildings in 1900, but even uprooted and burned or carried away the great trees, which were the growth of scores of years, and the pride and joy of those who lived under their comforting shade during the torrid Peking summers.

It was by a strange providence that after this devastation, the refuge which was found for pupils and homeless



MAIN GATEWAY OF COMPOUND SHOWING CHURCH

Christians who came from their siege in the British Legation, was the Palace near by, which had been the home of the employer of this steward. In the courts and dwellings of this Mongol Prince, the school was reorganized and began the third distinct period of its history.

The first period was from the gathering of a few little girls from homes of beggarly poverty in 1864 until the Tientsin massacre in 1870. The second from 1870 to the Boxer outbreak in 1900, and the third from that time until the present.

During the first period the growth was slow, and the process of selection of pupils and the gradual elimination of the most undesirable class of girls very difficult. There was no Christian community from which to draw, and the only motive which induced parents to send their daughters to the feared and hated foreigners was relief from the burden of their support. Not only food and tuition were provided, but the pupils were clothed at the expense of the school. When a number of the Roman Catholic Sisters of Mercy and their pupils were killed by a mob in Tientsin in 1870, the excitement and terror in Peking was extreme and the parents of girls in the Bridgman School rushed, in a state bordering on frenzy, to the Mission to demand their children. For a time it seemed as if none would be left, and it was months before any considerable number were regathered and the ordinary school life resumed. It was in this time of fiery testing that the teacher in charge first came to know something of the inner life of her pupils. In those dark days of discouragement and dismay shone forth, in the few, the sterling qualities of loyalty and faith which made life new, in what it revealed of possibility in those who looked to her for guidance. A majority of the former pupils never returned; of many of them no tidings were ever received. It was as if the work of years had been swept away by a tidal wave, which had carried back into the sea of heathenism all that had been gathered.

So it seemed, but as the years went on, one after another have been found again, and the two most valued workers in our present force of Bible Women are from among those earlier pupils who were lost to us, one for fifteen, the other for more than twenty years. Stories of others reach us in most unexpected ways now and then, some of utter degradation and wreck, others of little lights kept burning in the darkness, which have kindled tiny tapers of hope in a succeeding generation, and brought back to us children or grandchildren to ask about the "Jesus Way."

Up to this time the only teachers had been Mrs. Bridgman, 1864-1868, Miss Mary Porter and, for a brief time,

Miss Mary Thompson, whom ill-health obliged to return to the United States, after a brave struggle of three years. At the beginning of the second stage in the school life Miss Jane E. Chapin came to its aid, and for the next thirty years put her vigorous purpose and deep conscientiousness into its work, both in the class-room and in all that made for family life. She had had the training of a public school teacher at home,



MISS MARY PORTER

and gave the pupils new standards in many ways. Most of all she showed them the power of a thoroughly steadfast and earnest devotion to truth and righteousness, and left the impress of her own personality on everyone who came under her influence. The picturesque whitewashed buildings, redeemed from the appearance of untidiness, but never thoroughly renovated from the old regime, gradually gave place to reconstructed, wholesome structures, still in Chinese style, but with modifications which added much to their healthfulness.

In 1879 Miss Ada Haven joined the mission, and from that time until 1900 gave herself with rare devotion to the making and mending of girls; to borrow Dr. Hume's designation of himself as a "Maker and Mender of Men." Her intellectual and spiritual powers, of the highest quality, were placed with almost too generous devotion, at the service of her pupils, and the stamp of her character reappears in beautiful ways even yet to testify to the continued influence of such self giving. After the Boxer days she married Dr.

Calvin Mateer, and for a few years was his indefatigable helper in his large and varied literary work. Since his death she carried on some of their joint labor as well as original work, and is still in connection with the Presbyterian Mission in Shantung. In 1881 Miss Porter gave over the responsibilities of the leadership in the school, and in 1882 left Peking for the "Country Parish of Pang Chuang."

The year 1890 was memorable for much sickness, so that the labors of the teachers were more in hospital work than instruction. The poor suffered fearfully from the heavy rains and the miasm laden air made the region full of disease. These fierce storms, however, which brought such ruin and desolation, were God's instrument for enlarging the Bridgman School. It had outgrown its capacity, but the owners of the bits of adjacent ground so long needed, refused to sell. When the torrents fell till the water in the courts of the compound stood a foot in depth, the roofs and walls of the old buildings on the needed ground fell over into the school court. The poor families were forced to move; the owners no longer received rent, and after the usual amount of Oriental delay and chaffering they sold to the missionaries for a reasonable price.

That same year witnessed the arrival of Miss Nellie N. Russell and Miss Mary E. Stanley—both assigned to other work, but who gave such help to the Bridgman School as enabled Miss Haven to take her vacation in 1891, after eleven years of service.

The year 1894 was also a noteworthy one. The old Christian teacher and preacher who had been in the school for many years as its Chinese head, entered into rest. The war between China and Japan filled the hearts of the missionaries with vague unrest and anxiety—not for themselves, but for their Christian people to whom would have come bitter persecution in case of an uprising. For the protection of the girls and of the mission property, Miss Haven remained in Peking during the entire summer, and so great was the danger that the girls were sent to their homes and

not called together in the autumn, thus causing temporary interruption in the school work. But these tribulations had been preceded early in the year by a revival. Miss Chapin wrote: "Our girls were much moved. A great blessing came to those who were already members of the church, and of the others there were scarcely any who did not express their desire to become followers of Christ."

It was in 1894 also, that Miss S. F. Hinman joined Miss Haven and Miss Chapin. She entered upon the work of acquiring the Chinese language with eager enthusiasm, and was soon able to do full class work; but failing health compelled her to return to the United States in 1897.

The history of the school has been a story of gradual growth and enlargement from its beginnings, growth outward as well as spiritual and intellectual. One of these stories of enlargement in possessions reads like a fairy tale. It was made possible largely by a gift to the school from the Tank estate. In 1897 it became apparent that, spite of the decision that no more girls would be received who were betrothed to heathen husbands, the school had again grown beyond its capacity. A new open court, larger than the others, was added, giving room for gymnastics, clothes lines, etc. The old hovels on the piece of ground were torn down and a row of dormitories built. The dining-room was enlarged by the removal of a partition between it and one of the dormitories. More tables were needed, and for these they went into their old temple in Melon Seed Lane, on land purchased by private funds and held for this time of growth. A grand interment of the gods of this temple had taken place in the early spring, the clay of which they were made being buried in the court, while their wooden framework served as kindling wood for the weekly wash of the school for many months. Now the vacant shrines and incense tables were hauled out, and made into bureaus for the new dormitories and tables for the dining-room, while those on which the rows of smaller gods stood made substantial washing benches. The scaly horrors of the painted dragons disappeared under the carpenter's plane; that which had held the



FIRST GRADUATES OF BRIDGMAN ACADEMY

Each became the wife of a teacher and preacher. But one is now living, the one in the center of the group. She is the wife of an ordained pastor, Mr. Wang, the superintendent of a large country field connected with the Peking station.

unsubstantial meals of the gods now steamed with bowls of rice, and incense sticks gave place to chop-sticks!

For the first time all the grades planned for were in actual existence, and a class was preparing to graduate. This crowning event occurred early in 1897, when three modest, well-trained young ladies received their diplomas—beautiful red satin scrolls, handsomely written in Chinese characters. They read their essays with quiet dignity, and the touching sweetness of the valedictory was a surprise to all.

Although this was the first formal graduation of a class, the school had before sent out scores of young women, many of whom entered positions of large usefulness. One lost to the missionaries for years, returned after the death of her husband to enter joyfully into Christian service. A dear circle, which grew larger year by year, were wives and mothers, respected and loved by husband and children, who are themselves named by the name of Christ.

It was upon a company of Christian girls and young women, who had already learned much of Jehovah as Sun and Shield, so unlike the terror-stricken ones of 1870, that the Boxer storm broke in 1900. Many of the pupils scattered to their homes, some to make hasty marriages that they might have the protection of those to whom they had been earlier betrothed. Not a few went only to die in the places in which they had sought refuge; while a small number later rejoined their associates in study. The story of the little company, who were sheltered, first, for some days in the Methodist Mission, and later in the British Legation, is written in the annals of that strange summer. One, now a graduate teacher in Academy and College, is the little Li Shu Cheng, of Miss Miner's Narratives in "China's Book of Martyrs." The "Siege Days" record of Miss Haven also gives vivid pictures of those experiences. Twenty-two of the pupils, with their teachers, Miss Haven and Miss Sheffield, took that perilous walk to the British Legation, within a stone's throw of the gate-tower crowded with hundreds of soldiers, whose rude taunts and scornful laughter reached their ears as they passed. "Wherever they go, it is only a

question of a few days and they will all be killed!" one man said in their hearing. In the oral story of one, freely translated, she says, "A strange calm possessed us * * * We were taken first to Prince Su's palace, made up of quadrangle after quadrangle of low brick buildings with a large paved court in the center. Soon one found, in a little side court, a kitchen with stoves and immense kettles of cooked rice, which the Prince's servants had not had time to eat before their hurried flight * * * During the long weeks that followed, twenty-two of us were crowded into small rooms, to which we had been taken from the palace; into these the afternoon sun beat pitilessly. Bullets rattled over and among us, and shells sometimes came our way, but we were no longer in the storm center and not one of us was wounded; not one died during the summer * * * Six days after the siege was lifted the homeless ones found new abiding places. We twenty-two girls of the Bridgman School went back, close by the desolate ruins of our former school premises in the forsaken residence of a Mongol Prince. Before our school broke up in June this place was a Boxer camp. We saw the great kettles in which their food was cooked; we saw great piles of swords, blood-stained. Was it the blood of our mission friends?

"So often during the two months of the siege we thought of the Children of Israel, and of how God led them through the great and terrible wilderness. Was it not like crossing the Red Sea when we went from the Methodist Mission to the Legation, and God held back our enemies? God provided food and water for us in such a wonderful way; it made us think of the Manna and the Water from the Rock. If it had not happened that thousands of bushels of wheat were stored in a government granary near by, just two weeks before the siege, I am sure we should have starved to death. And when our enemies tried to destroy us by fire, time and time again God sent the winds to fight for us, changing its direction so that the flames blew away from us. 'Blessed be the Lord, for He has showed us his marvelous kindness in a strong city.' During those weeks after we left our prison-

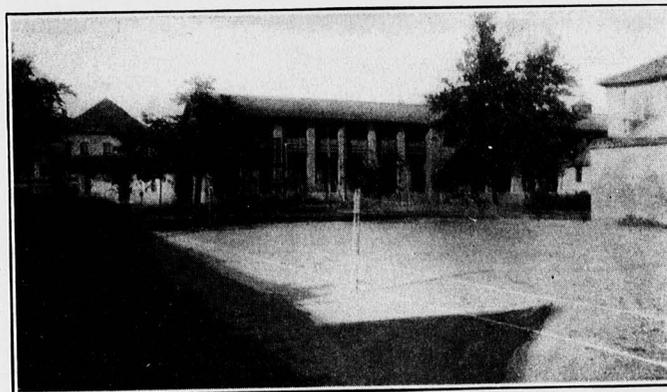
house joy and grief came to us hand in hand. One day there would be a touching meeting between parents and daughters, who had given up one another as lost; the next a friend would come to tell some one of our number that she was an orphan.

"We heard of the martyrdom of our beloved Ruth, valedictorian of the Class of 1899, who died with our missionaries in far off Shansi, where she was teaching, far away from home and friends. About twenty of our schoolmates were among those who, out of great tribulation have passed to their place beside the Great White Throne. *We did not hear of one who denied Jesus.* Three have come back to us after months of hiding in deserts and mountains and caves."

It was at the beginning of the third stage of the school's life that Miss Porter returned to Peking, after just twenty years given to other service.

The contrast between what she left in 1881 and what she found in 1901 was, in external things, tragic, but in the real things the character of the school and its pupils was such as to inspire large hope and spur to high endeavor. The company of students who had taken refuge with their teachers in the British Legation were still gathered in the Mongol Palace, with a promise that quarters there might be occupied for fifteen months longer. Would it be possible in that time to clear off the debris from our own premises and get buildings in order for their reception? It was a serious problem, but was undertaken with a courage born of the wondrous providences by which we had been led so far. Miss Elizabeth Sheffield, with the aid of Miss Grace Wyckoff of Pang Chuang, was in charge of the school and had so conducted it during the months since the siege was lifted as to prepare a class for graduation. The exercises were held in the great hall of the palace, made gay and attractive by the elaborate banners and umbrellas presented to Dr. Ament by grateful villagers whom he had befriended in those perilous times. Here in one of the Boxer headquarters, Manchu ladies and gentlemen of rank, for the first time were present at the commencement of a Christian

school, and here for the first time we heard the since so often repeated exclamation from a woman of the aristocracy, "Oh! Why did I never have such opportunities?" It was the dawn of the new day! How grateful we were that Christianity had already won a footing, that there were young men and women ready to meet the wonderful opportunities which it presented.



ACADEMY AND COLLEGE DORMITORY

In the autumn of 1902 the school moved to its new home in the old compound, and upon a part of its old site Miss Porter and Miss Sheffield were the only American teachers, as Miss Wyckoff had returned to her Shantung field. A large academy building, with assembly hall and class rooms, and a dormitory which could accommodate about a hundred girls, were nearing completion. The ladies' house adjoining gave place for the foreign instructors, with others engaged in evangelistic work. It had been a busy year in these external things, and one not less strenuous in the reorganization of the school in other lines. Courses of study were rearranged and definite plans made for a system of grading which should extend to the country and village school, and look definitely toward a college. Where was the woman to

take this larger work in hand and guide our freshly launched institution? Happily we knew.

She had had years of preparation in the college for young men in Tung Cho, was one of the most valued members of that faculty. After two years furlough in the United States, during which she wrote and published the story of two former pupils whom she had brought with her to America, "Two Heroes of Cathay," and "China's Book of Martyrs," Miss Luella Miner returned to Peking in 1903 to begin the work in connection with the school, which has since developed into the Bridgman Academy and North China Woman's College.



MISS LUELLE MINER

She became its head in 1904, and the years since have marked such steady and outreaching growth as even then we had hardly ventured to anticipate. The associates who have been with her during this time of rapid changes and constant advance have been Miss Bertha Reed, Miss Jessie Payne, Miss May Corbett, Miss Lucy I. Mead, Miss Mary E. Vanderslice, and the latest recruit, Miss Miske. Miss Elizabeth Sheffield, as Mrs. William B. Stelle

has, in spite of other cares and duties, continued to give most efficient aid in the Kindergarten Training Department. Miss Porter gave the last years of her missionary service entirely to the Bible School, and Miss Reed was called after Miss Russell's death in 1911, to the distinctive work for women.

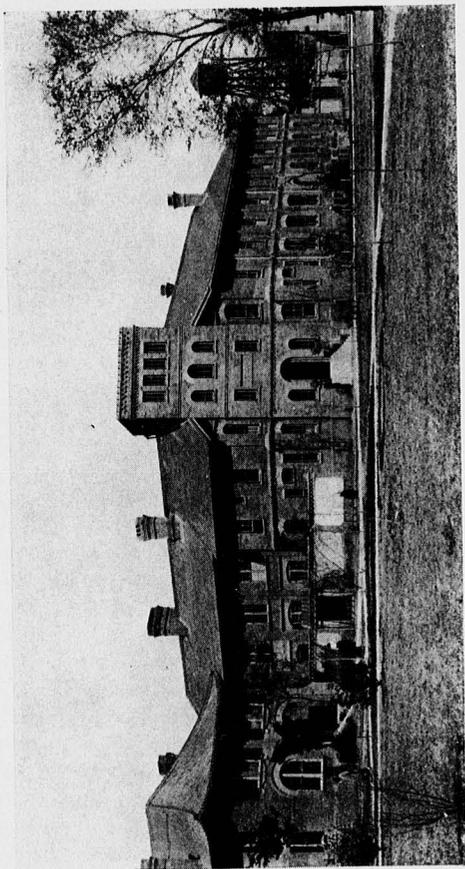
Immediately after the Boxer wave had passed and as soon

as reorganization of work had begun, the missionaries of the various societies realized that the time had come when the higher educational work could be better and more economically done by union efforts than by each mission's sustaining and conducting its own. During the previous years when all were feeling their way in beginning and experiments this had been necessary, but the new era brought new methods. All the Protestant Missions in Peking entered, either wholly or in part, into the North China Educational Union, and much of the advance made along all lines in the years since 1902 is due to the combined counsels and labors of the representative men and women who form its board of managers.

The Bridgman School became the Bridgman Academy in 1904, and that year the Woman's Union College of North China was organized, the direct outgrowth and lineal descendant of the old school. Its plant was the property of the Woman's Board of the Interior and was their contribution to the Union.

The almost ten years since have been a time of steady growth and advance in all lines. Under the stimulating influence of Miss Miner and her associate teachers the standards of both the intellectual and the social life of the pupils have been raised. Those who have been added to the faculty have each had especial training for some department, and it has been possible to meet the new demands of the new day, if not adequately, at least far more helpfully than could have been done under the old regime.

BUILDINGS. Indemnity funds provided for the erection of the academy and dormitory building in 1902. The first college building was put up, under Miss Miner's supervision, in 1905, with means given from the Tank estate. The kindergarten building, in an adjoining court, was also erected that same year with funds from the same source and named for the friend in whose heart was born the desire for such a place for the training of the children in China, the *Elisa Chappell Porter Kindergarten*. The building, put up in 1912 to meet some of the pressing needs of the growing

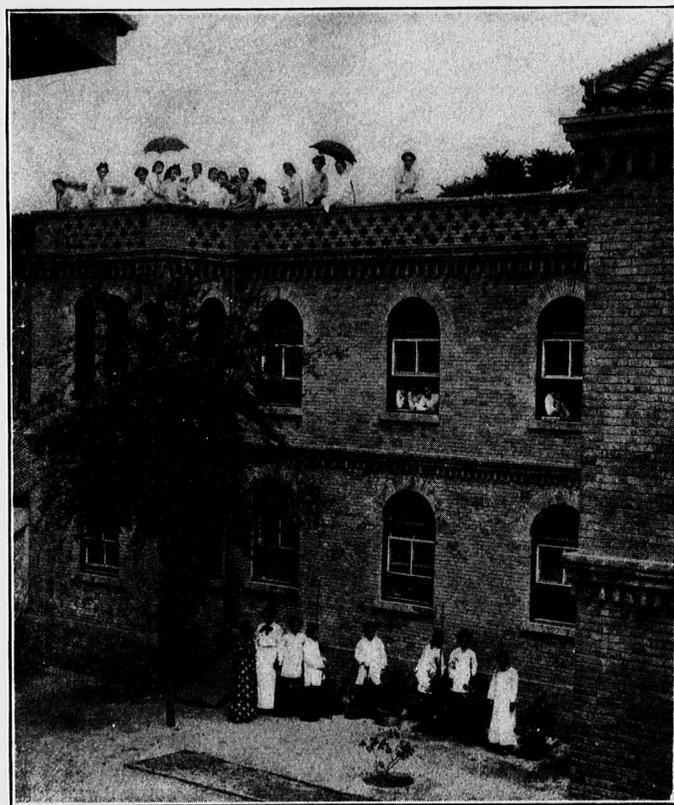


MAIN COLLEGE BUILDING, 1905

institution, is L-shaped, and is fitted into the only available space remaining in the court, unless we encroach on play grounds, which are even now less ample than is desirable for health. One arm of the L is the dormitory given by Mrs. W. G. Smith, a cousin of Miss J. E. Chapin, and bearing Miss Chapin's name. The first story of the other consists of a large and a small dining-room, providing for from a hundred and fifty to two hundred pupils, the basement entirely occupied by large kitchens and store rooms sufficient for any probable growth of the school, while the upper story at present is used for organ practice rooms, with two vacant ones which can be used as dormitories or for teachers. The dormitory arm is built with a flat roof protected by high walls on the north, east and west, which can be used as a roof garden or for sleeping. This building is planned for elongating toward the west, which will nearly double the present dormitory space, and for adding a third story. It now provides dormitory accommodation for about forty girls, and is heated by steam. Our unsightly old kitchen, which occupied the center of the school compound, has been torn down, and the yard is much improved. We hope soon to fit up our "Field Library," for which \$1,000 was given by the mother of Mrs. Bashford, wife of the Bishop of M. E. Churches in China. When the rooms now occupied by the Bible School are given up we may also have here an indoor gymnasium. The college has recently been included under the endowed institutions of the American Board, receiving eight hundred dollars annually from the D. Willis James foundation. Up to this time this income has been devoted to buildings. Each of our graduates have proved their willingness to give several years of service to the church before making other life plans which would interfere with such labor.

Each year has seen the admission to the school and later to the college, of young women from widely separated parts of the land. In 1911 they came from ten different provinces and from Korea. Not only so but the pupils have come from as widely sundered classes of society. The desire to be trained in an institution in which Mandarin and not a local

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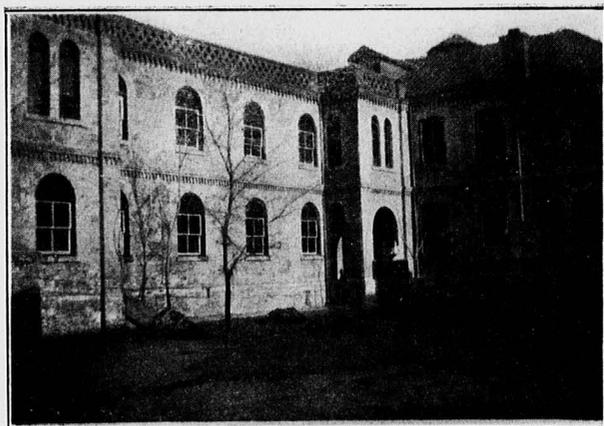
JANE CHAPIN HALL, WOMAN'S COLLEGE

dialect is the vernacular has brought students from the South and the fact that standards of scholarship were high and the moral tone of the institution unquestioned, has led men of high position and character to seek its advantages for their daughters. These girls, accustomed to luxury in their homes have accommodated themselves to the simple, strenuous life of the Christian school in a way to win the affection and confidence of both teachers and associates and some of the warmest friendships formed have been those from the strongly contrasted social ranks. An admirable preparation for the new conditions which the democratic life of a Republic involves.

The story of how some of these conditions are being met, and how grave are the problems which now confront the daughters of China cannot be better given than by extracts from the reports of the College as presented during the last two years by Miss Miner. Let these with their vivid statements and strong appeal close our record. "God hath done great things for us whereof we are glad" and having given so much in response to our comparatively small outlay, shall not the women of our churches rejoice to cherish and support abundantly this institution in its commanding position and opportunities beyond our computation?

In the report for 1911 Miss Miner says "The year has brought into the school life new experiences which call for new praise to God, for the clouds of revolution and pestilence have turned toward us their silver lining, and we can truly say that 'Experience worketh steadfastness and steadfastness hope'."

Again in that of 1912, "Our little ship has sailed safely through this year of revolution, and at the end of the first year of the Republic of China we report no mutinies, no desertions, and only two days lost out of the regular routine. These days, early in March, we found a peaceful haven for about a hundred girls, including those of the Academy, with the Girls' High School at the Methodist Mission, and we wish to express our thanks for the generous hospitality of Mrs. Jewell and the teachers and pupils of that school. On



BUILDINGS OF 1912

the evening of February 29th, when ten thousand soldiers were looting and burning the east city of Peking, when smoke from fires all about us stifled and blinded us, amid the din of rifles and smashing of glass from soldiers looting shops separated from our school only by a wall, our students showed a self-control and calmness which could come only from a firm faith in God. Through the long night while we watched and made preparations to fight fire, and carried ladders to help terrified neighbors over walls into the school yard, there was not a scream or a tear to diminish our pride in our girls. After another night when the west city was at the mercy of a mob, as the protection of a guard of United States soldiers was not yet assured, a procession of a hundred walked a mile through the streets to the Methodist Mission to spend two days, then marched peacefully home, and for several months the college tower was a signal station for United States soldiers, about fifty of whom were quartered in our compound, and they gave a sense of security which enabled us to settle down to regular work in school and much



ADDITIONAL BUILDINGS, 1912

irregular work for those who looked upon our mission compound as a refuge."

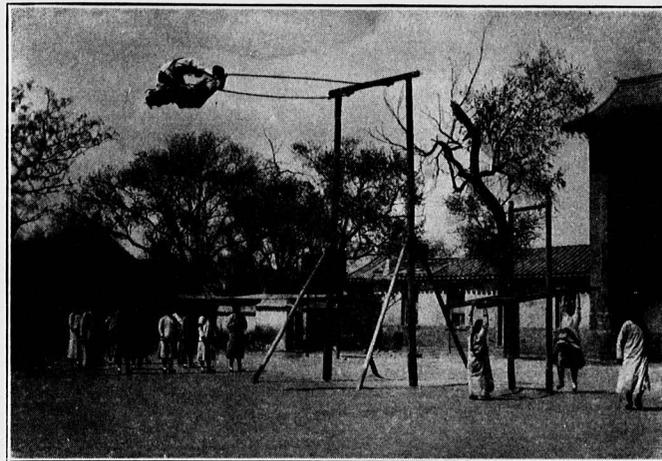
TEACHING STAFF. The college had had less time than it needed from missionary teachers. During the last two years exigencies at Tung Cho took Miss Mead for a series of months to that station. Miss Payne released her and took her place there, and has but recently gone back to Peking. Upon the ladies of the college staff depend the increasingly important oversight and direction of the secondary and elementary schools in both city and country. These are the feeders of the academies and although under Chinese teachers must have no little time from Western superintendents to secure their efficiency. Miss Vanderslice's time is given to practical work in the Kindergarten Training and to physical drill in the college in addition to language study. Miss Miske took two classes in English and inspired the students to more strenuous basket ball playing, in addition to full work in the language school. Mrs. Stelle taught several classes in Kindergarten training school. Miss McCoy of

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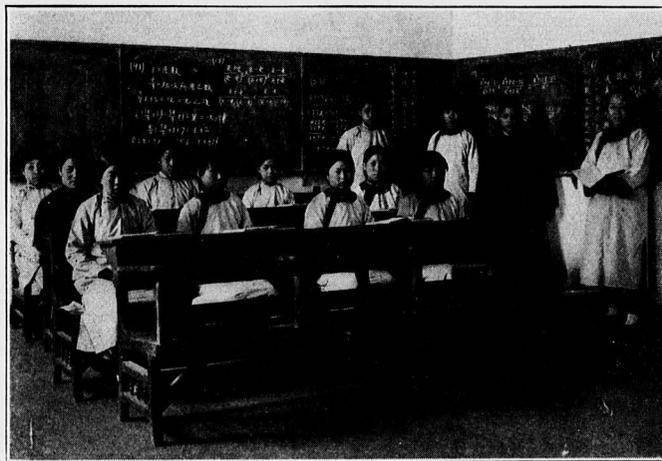
the Presbyterian mission gave Stories and Games, Gifts and Occupation Hints. Mrs. Gailey of Y. M. C. A. and Mrs. Hall of the Presbyterian Mission aided in the teaching of English and Miss Rees of the London Mission, in water color painting. After giving this list of ladies who have so helpfully touched the life of the school, we come to our Chinese staff, upon whom we depend for the heavy routine work: Mr. Sun, our invaluable teacher in the Chinese Department; Mr. Kuan Hsueh Yu, a graduate of and for some years instructor in Tung Cho College, who not only does fine work in Science and Mathematics but gives guidance and inspiration to the Literary Society and valued advice in the administration of the school. Of the assistant teachers, Mr. Cheng and Miss Li, the latter a graduate of the class of 1910, are the only ones who give full time to teaching in this school. Mr. T'an, Mr. Chou, Mr. Li and Mr. Kuo all having other duties.

If this institution is to be a College and Normal School in reality as well as in name, it must have more time of foreign teachers. Our most pressing needs are for a normal teacher and a physician with qualifications for teaching, who can care for the health of the school, teach hygiene, physiology, first aid to the injured, and other practical things which a mother and a teacher should know. Unless Miss Miske is to give all her time to teaching English, we also need a lady to devote herself to that branch.

STUDENTS. We have had one hundred and twenty-five students in all departments; of these twenty-five were of college grade, including five who graduated last June from special courses. As the class which graduated from the Academy last June was small, and the girls were all needed as teachers in various schools, it seemed best not to admit a class this year, but we expect an entering class of fifteen or twenty next autumn, i. e., that of 1912. Of these twenty-five students twelve are of the American Board, three of the Methodist Mission, one of the Presbyterian Mission, one of the London Mission and three are self-supporting.



HIGH SWINGING, WOMAN'S COLLEGE



ALGEBRA CLASS, WOMAN'S COLLEGE

Last June we graduated five students from our special two years' courses, one from the Higher Normal, two from the Scientific and two from the Kindergarten Training School. The two graduates from the Scientific Course have entered the Union Woman's Medical College.

STUDENT FEES AND CHARGES TO OTHER MISSIONS. A careful summarizing of the accounts of three years shows that our charges are too low, as the average cost per pupil, exclusive of that which is spent for permanent equipment, salaries and expenses of foreign teachers and interest on plant, is nearly forty dollars gold a year. If these other items are included the cost is about one hundred dollars a year. We propose to increase our charges from twenty-five dollars a year to thirty for academy students and thirty-five for college students, beginning the coming autumn. We have at present, including the lower grades, nineteen self-supporting students, some Christian and some non-Christian, who pay the same amount as students from other missions. It is a question whether the time has not come when the minimum fee of one dollar a month should be increased.

IN THE MUSICAL DEPARTMENT, under the efficient and successful care of Miss Corbett, about forty pupils have been enrolled and there are at present thirty-two taking instrumental lessons, fourteen of whom are of college grade. All the students have vocal lessons. The Choristers show the good results of their special training and give pleasure at all important functions of school and church. Non-Christian schools which apply to us for teachers always have singing on the list of subjects to be taught, and this, added to the fact that most of our graduates are to be teachers of little children, emphasizes the need of training in singing for all of our pupils, even those who themselves have not fine voices. This is a most useful department of our school, those who can play the organ well being also in great demand in all our work for women and children.

THE KINDERGARTEN TRAINING SCHOOL

has had a very prosperous year of work. Beside the eight students of college grade already reported there is a class of seven of Academy grade in training as kindergarten assistants. The practice teaching of all of these students is done under the guidance of Miss Vanderlice and Miss McCoy in five kindergartens to which they go five days a week. There are unlimited possibilities in this line of work, which reaches mother as well as children and Chinese young women not only enter into the spirit of the kindergarten but develop power of initiative and of helping many classes of society.



ON THE WAY HOME FROM KINDERGARTEN.
PEKING

RELIGIOUS LIFE AND DISCIPLINE. Our college students are all Christians and members of the Young Women's Christian Association, and all are doing active work for others as teachers in Sunday Schools or in other lines. With the help of the Academy girls they teach about four or five hundred children in other parts of the city every Sunday, their last opening being in a Home of Poor Children entirely under Chinese supervision in the West city. The Y. W. C. A. has a prayer meeting on Sunday attended by

all the students, and Bible study classes on Friday evening attended by a large number. Thursday evening class prayer meetings led by teachers take the place of the usual evening prayers while morning chapel and the regular church services furnish an important part of our educational training. There has been no marked spiritual development during the year, the intense interest in national affairs seeming to absorb their emotional nature, but there has been growth in quiet, natural ways, an increased realization of the truth that those to whom much is given are debtors to all men, and now that there is less to distract them we must hope and pray for a quickening of the spiritual life.

Our college students are practically self-governing, being under no rules as to time or place of study, except that lights must be out at ten, and there are no cases of discipline to report.

NEEDS. If the school continues to grow, we shall soon need more dormitory room unless we again crowd four girls into one room, so we ask for an appropriation of \$4,000 for the purchase of land and completion of the dormitory. For buildings and equipment for musical and domestic science departments we appeal to interested friends and renew our request for a grant of \$500 to add to the funds in hand for building a sanitarium at the Western Hills. Our summer colony of twenty girls who could not return to their homes, spent two months under the care of Miss Vanderslice at Wo Fo Ssu, a beautiful temple in the hills, and the physical, mental and aesthetic value of this sojourn increases our desire for a permanent home for our school in this beautiful, historic region.

Taking a larger and wider outlook we see the need of providing a new compound and new buildings for the college department, leaving the present premises for Bridgman Academy. If ample grounds could be secured joining these, it would be ideal, but anywhere in this part of the city would be convenient.

CONCLUSION. No class in China has been more intoxicated by the wine of the new life in China than the bright, intelligent women, and here lies China's danger as well as her hope. With many liberty means license, and the doings of the "smart set" who think they are following the enlightened ways of western lands, and the deplorable state of affairs in many non-Christian girls' schools challenge us to show what true freedom and true womanhood mean. To meet a man today, correspond freely, exchange rings with him next month, be married immediately without license, certificate, or any of the old safeguarding ceremonies and soon to be divorced at will; this is the history of many school girls in the past year. What hope is there except in long years of Christian education, which, while conserving all these dynamics, will give these eager, bewildered girls a self-control and poise which cannot be shaken by the strange new temptations. Never in the history of the world has there been such a tremendous need, such a beckoning opportunity as the Republic of China presents today to the women of Christendom. These truly patriotic women and girls, quivering with pent-up life, are bound to do something. Shall it be as Amazons, as frenzied suffragettes, as wives who refuse the financial support and control of their husbands, or may it be our joy to lead them into the beautiful paths of service to little children, to teach them that the charm of filial piety and wifely devotion belong to the Orient and Occident alike, to give them that training of mind and heart which will make them good citizens of the Republic of China because they are good citizens of the Kingdom of God?

Respectfully submitted in behalf of the Faculty,

LUELLA MINER.

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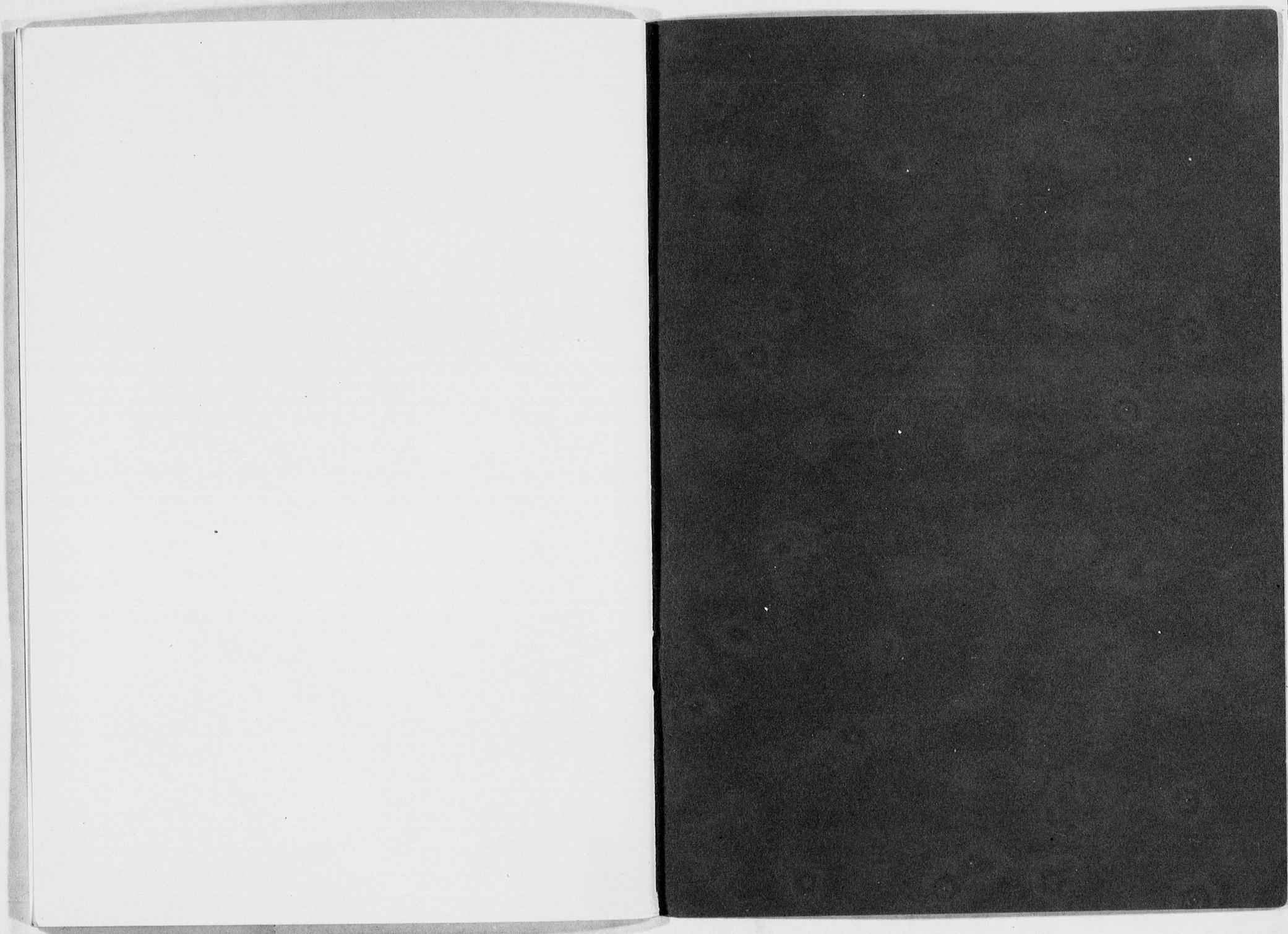
APPROXIMATE ESTIMATES FOR THE
COLLEGE DEPARTMENT.

Boarding Department (gold)	-	-	-	\$260
Chinese Teachers' Salaries	-	-	-	240
Heating, general expenses and equipment	-	-	-	300
				<hr/>
				\$800

Number of students in college grades - - 25

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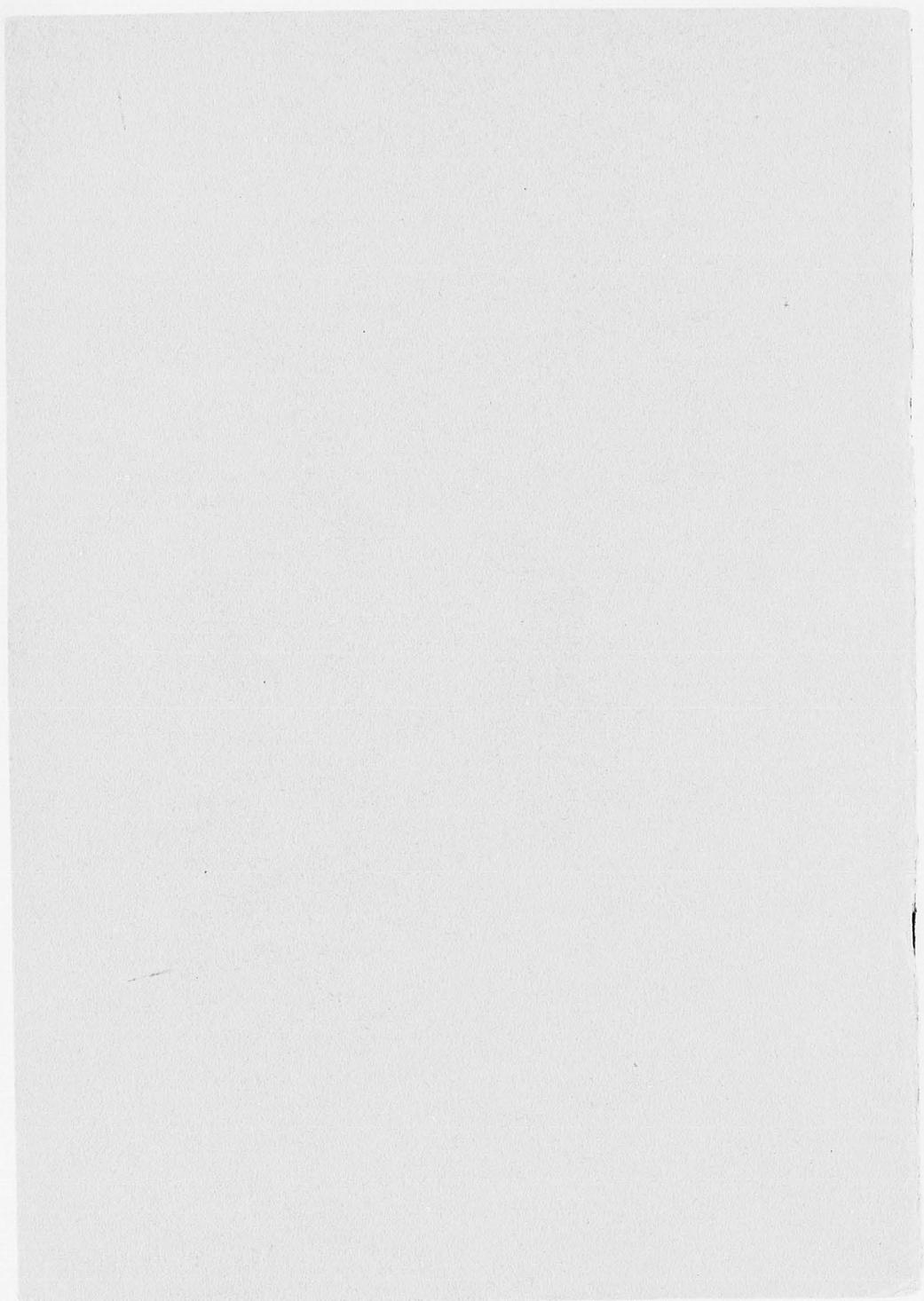
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*North China
Union Women's College*

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NORTH CHINA UNION
WOMEN'S COLLEGE



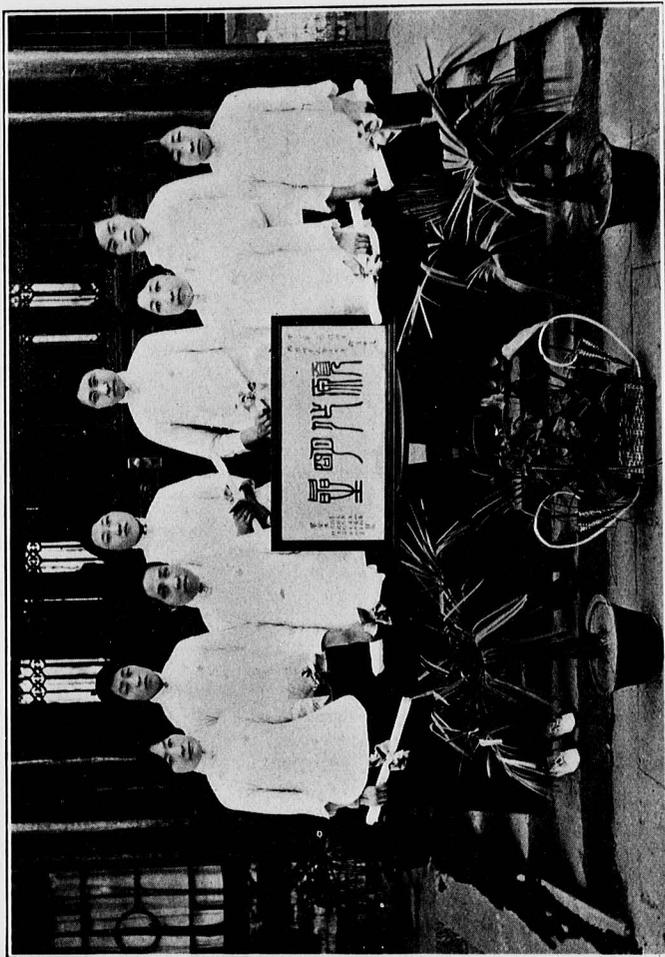
WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
(Congregational)

19 South La Salle Street, Room 1315
CHICAGO

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The Last Graduating Class of the North China Union Women's College.

North China Union Women's College

The only college for women in the northern half of China; the only chance of 200,000,000 people to secure a higher education for their daughters; the only institution to which an ancient but newly awakening people can look for highly trained leadership for its womanhood just now in the throes of confusion because of the passing of the old and the imperfect understanding of the new. Such is the North China Union Women's College in Peking and it is not difficult to see that its mission is large and far-reaching.

History and Growth

After the storm of the Boxer year had passed the missions at work in Peking, the American Presbyterian, the American Methodist, the American Board (Congregational) and the London Missionary Society, formed the North China Educational Union for the better coordination of all their educational work. The Union Women's College, organized in 1905, represented the women's department in the North China Educational Union. In 1909 it graduated the first Chinese women completing a full college course in their native land.

In 1916 Peking University, a school for young men, founded and for twenty-seven years supported by the Methodist Episcopal church, ceased to be a denominational institution and became federated with the American Board, Methodist and Presbyterian missions with the prospect that the London Mission would also soon be included. The Board of Trustees of the new federated University at once expressed their approval of the affiliation of the Women's College with the University and though many details relating to the management and development must still be worked out the Women's College is now a recognized department of Peking University.

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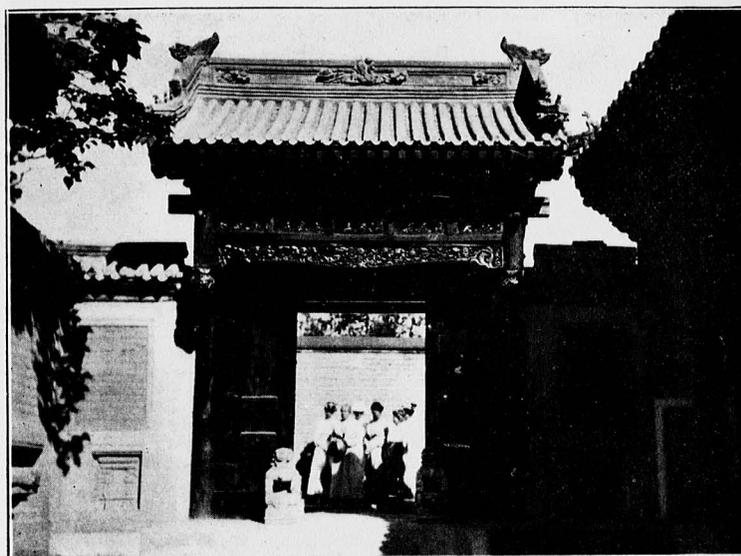
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Miss Luella Miner.

Page Four

The special advantages of life in China's unique capital with its clear Mandarin dialect, its opportunities for hearing lectures by famous men, its government museums and parks,



Gateway in College Grounds.

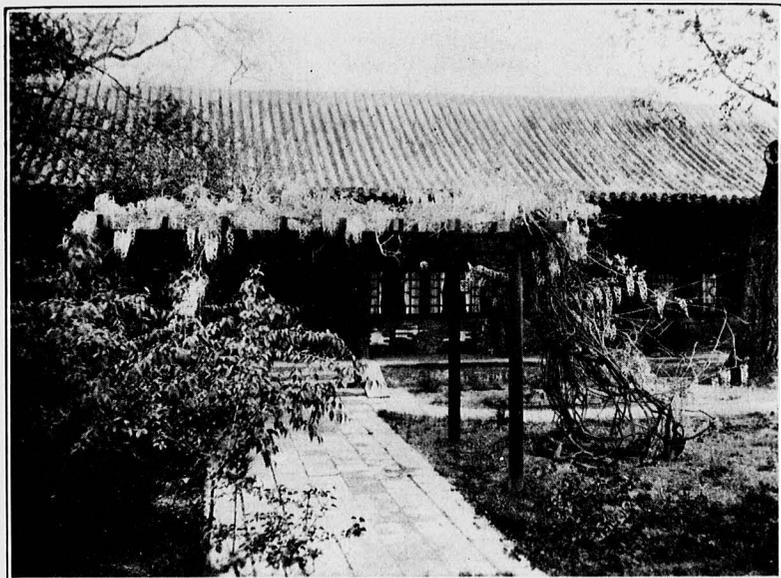
and its many public occasions of interest, all broadening and deepening the experience and culture of the students, are among the assets of the college.

In 1916 the College secured a property of its own. This "Tung fu" (ducal residence of the T'ung clan) with small courts adjoining covers about three English acres, is in a most desirable residence portion of Peking. The Chinese buildings

Page Five

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The Missionaries' Home.

on this property, many of them in a dilapidated condition when purchased, have been transformed into class-rooms, assembly hall, dormitory, library and missionary residence. Care has been taken to preserve the beauty of line and color in these unique buildings which date back to a day before Columbus discovered America and there is poetry in the thought of the ancient halls belonging to a pagan dynasty now housing a Christian college for modern China's women. The Assembly Hall, the old throne room, seats about 300 and by expenditure of more money can be made into a beautiful chapel. Even larger is the Field library a part of which is intended for use as a museum though lack of other space now compels the use of this portion as a class room.

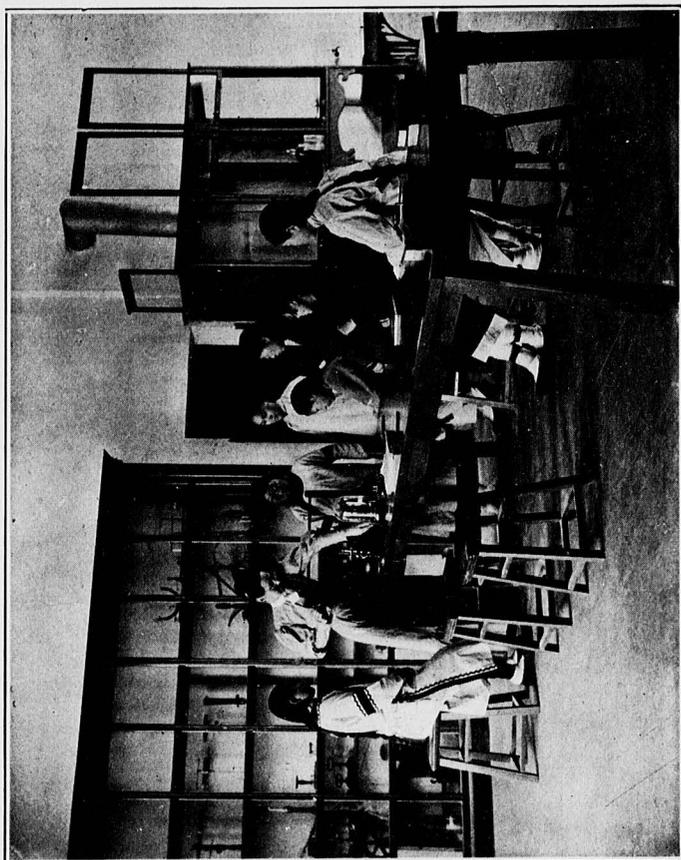
Faculty

That the college was able to maintain its existence at all during the uncertain early years was due largely to the character of the woman at its head, Miss Luella Miner, now known as Dean of the Women's College. A missionary of experience, and for a number of years an honored teacher in the college for young men in T'ungchou, Miss Miner brought to the work of the new Women's College an unusual knowledge of China, its people, and its language, and an acknowledged position of leadership. Until 1916 Miss Miner was principal of Bridgman Academy as well as of the little college and the staff of teachers was very inadequate.

The present faculty consists of six American women, four Chinese men and one Chinese woman. An American normal teacher is now the most urgently needed addition to the staff.

Courses

In addition to the full college course of four years, special two year courses in Pedagogy, Kindergarten Training, and Science are offered, as also a course in Music. The Scientific course is intended especially for young women preparing for the study of medicine and gives entrance to the Union Medical College for Women.



A Class Room.

Graduates

Twenty-three young women have been graduated from the full college course and all these have served their native land as teachers or in some other line of Christian work. They are sought not only by mission schools but by government institutions as well and the demand for the leadership of such women forms one of the strongest reasons for strengthening the college.

Alumnae

A few representative alumnae may be mentioned. **Miss Ch'en Yu Ling.** Eldest daughter of a home where the father was a scholar and life long teacher, the mother the dainty high bred daughter of an official, it was inevitable that the ideals held before Miss Ch'en should be of the fast adherence to customs even that of foot-binding and traditional seclusion. But with Yu Ling, clear of brain and strong of will, the teachings of Jesus prevailed. She shook herself free from the hampering customs, unbound her tiny feet, took her place in the foremost rank in class, and on finishing college entered upon the difficult work of a speaker on the homeland enemies, *opium*—well she knew its destructive power among some near and dear to her, *intemperance* and other habits deadly to the progress of her people. Fearlessly she found her way over the railways to far Manchuria, Shantung and Central China. Everywhere listened to with respect she won many for the cause of temperance, for better homes, for the education of girls. Because she showed such poise, such fearlessness in giving her messages, many a girl will have a better chance. But she became impressed with the necessity of basing all reform upon loyalty to Christ, and so, unspoiled by praise, she has elected to make a deep study of the scriptures and to continue her work for China's women along evangelistic lines.

Miss Ting Shu Ching. Shantung claims Miss Ting as her early years were spent in that province and devotion to her father kept her with him for a time after her graduation. When free



Miss Ting.

for service, she taught in Bridgman Academy, giving part time to the newly organized Y. W. C. A. She found the quest for young women most absorbing and her native gift of personal influence, felt throughout the years of study and now highly developed, is of great service in making permanent what often would be but temporary connection of non-Christian girls with the association. One needs only to talk with the members of her classes to find how strong a hold she gains upon young hearts. It is cause for thankfulness that this gift is consecrated and girls are not won merely to admire herself, but to love and follow her Savior and to catch His high thought and hope for their lives. She has had much experience in Christian work in non-Christian schools where it is not always easy to obtain a welcome. Her sense of the need for more workers among this class has led her recently to cross the ocean at the call of the

Page Ten

International Y. W. C. A. and she is now in this country endeavoring to enlist more workers and money for the Y. W. C. A. in China.

Dr. Jen, now Mrs. Lin. Amid the bedlam of laden donkeys, mule carts, drivers and wheel-barrows, all threading their way over the irregular stones of the ancient highway outside the east gate of Peking, may be seen at certain hours each day a modest closed carriage with a slender, erect woman inside. A trained mind and independence of thought and action show in every motion. The carriage passes slowly through a great gate and into a courtyard. The woman alights, a small neat case in her hand. Evidently a physician, but can it be she is a Chinese woman? True, a Chinese woman and a qualified physician! "Has she helped you?" we ask of the suffering woman on the k'ang. "Oh yes, the remedies she gives help, but just her presence helps most of all," is the answer. Could we follow this woman to her home, we would mark the keen intelligence of her face illumined by the expression of wonderful mother love. Presently she will be off again at work among the refugee camps but for the brief hour at home she is finding recreation with her child and old friends. Would there were many like her to relieve China's suffering womanhood and childhood and to heal by the blessing of their presence!

From the vocational courses of two years, ranking with the Freshman and Sophomore classes in college, thirty-one women have been graduated and are finding large fields of usefulness, especially perhaps those who have gone out from the Kindergarten Training School.

**Student
Body**

During the school year 1917-18, fifty-five students of college grade were enrolled, while nine others took part college work and twenty-six students from the Medical College came to the Arts College for Chemistry. Eleven different missions sent to the college their picked young women and they came from

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twelve provinces of China. Graduates of government Normal and Middle schools are also coming in increasing numbers, such schools in five different cities now having their graduates studying in the college.

These students from Normal schools have had one more year of preparation than those who come from mission Middle schools, but as a rule they need nearly a year to bring them fully abreast with the Freshman students, especially in mathematics.

In 1908 a student government association was organized and the home life of the college is managed almost entirely by the students themselves.

College

Home Life

This experience in carrying responsibility is a very valuable preparation for meeting the responsibilities and temptations of later life, though it is hoped

that with the larger faculty the college now has a closer cooperation between teachers and students may be possible. The students need, for instance, the advice of a dietician and of an accountant in the management of kitchen and dining-room and guidance in the cultivation of their artistic taste and sense of neatness and beauty, and also in hygienic measures, the care and use of the library, and in their religious life and work.

Extra

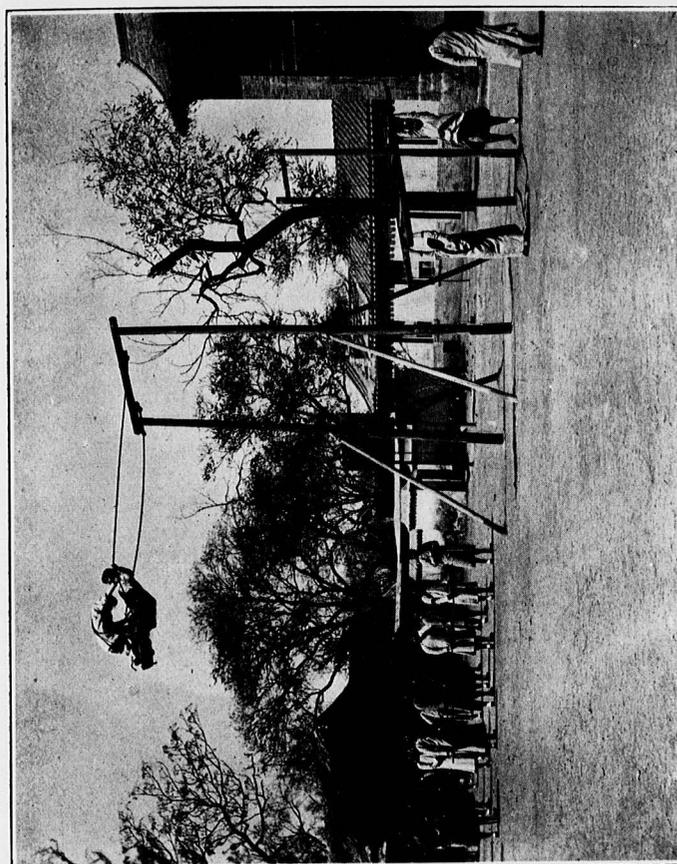
Curriculum

Activities

In addition to their Self-Government Society, the students have their own Literary Society and their Y. W. C. A. Through the latter they reach out into helpful community service, especially Sunday School work, and also conduct special Bible Study classes.

Most of their energies this past year were spent on a Refuge for Girls from flooded districts in Chihli. In the autumn they prepared an elaborate play, of a religious and musical nature, which the public were invited to attend, and contributions were then taken for this object. The students also contributed largely

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The Playground.

Page Thirteen

themselves, with great self-denial, and were very successful in soliciting contributions of money and clothing from friends. Including the gifts of clothing, about a thousand dollars was raised during the year. Forty different girls were in the refuge, an average of thirty-three for seven months, just about one apiece for our boarders. They were cared for in rooms near the college, and the college dining room and kitchen, without a



College Girls' Sunday Work at Western Hills.

cent being paid for service and teaching. The girls and the school cook taught them cooking, serving, sewing, games, songs, and reading, most of the children reading at least two books while there. For all the children except two or three this was the first touch with Christianity and it came to them in most winning form. To the college students it was a study in social evolution, and they were astonished at the rapid changes in the children. Many admitted that it was the beginning of their interest in child-life. It was also a valuable study in eco-

nomics, and they showed great ability in running their large family on a small income. Still more it was a venture of faith, for they started with estimated funds for thirty children for four months only, and a large number remained seven months. Though the Refuge is disbanded, the students themselves or their friends are pledged to support at least ten of these girls in boarding schools which will mean an annual expenditure of not less than five hundred dollars. Trigonometry and Ethics and even the Bible may have suffered somewhat in the class room but the college girls have learned in a new laboratory the spirit of Him who said, "I am among you as He that serveth" and this lesson they will never forget.

Needs

The most immediate need of the college is to secure more land. Property adjoining that already purchased is now on the market and the opportunity to secure it may soon pass. The college should aim at not less than ten acres. A dormitory and a Science Building are immediate necessities. The rooms at present used for dormitories accommodate only forty-two students and are now all filled, leaving no room available for a Chinese woman teachers' residence. Some of the rooms now used as dormitories are much needed for lecture rooms and other purposes. The only laboratory is one fitted for Chemistry and used also as a makeshift for Physics. A biological laboratory is very much needed. Since the Union Medical College for women now requires two years of pre-medical college work, the importance of an adequate, well-equipped Science department in the Arts College is emphasized. The purchase of land and the erection of a Science Building and a Dormitory are then the most immediate property needs of the College. Lesser needs are a Music Building, Household Science equipment, musical instruments, scientific apparatus, seats for the Assembly Hall, books for the Library and a central heating plant. \$50,000 should be at the disposal of the college at once for meeting its immediate

NORTH CHINA UNION WOMEN'S COLLEGE

needs. With the close of the European War and the establishment of the republic of China on firmer foundations, business in Peking will make strides which will not only greatly increase the price of land but may involve the permanent loss of two or three pieces of property absolutely essential to the future development of the college.

A further need of the Women's College is for endowment. The satisfactory building up of a college without endowment is no more possible in China than in America.

The Union Women's College in Peking has already made a name for itself in China. Its graduates, though as yet few in numbers, are filling a large place in the uplifting of the life of China's womanhood. The republic's greatest need is for thousands of educated Christian leaders, who in the spirit of the Great Teacher will elevate truth, integrity, service, purity and consecration to the welfare of others as the way to safety, peace, and progress for the individual and for the nation. The Union Women's College of Peking is the natural training school for women leaders for the northern half of China. Will not Christians at home stand behind the school in a way commensurate with its potential importance?

Union College Committee

MRS. J. M. AVANN, Chairman
4949 Indiana Avenue, Chicago

MRS. GEORGE M. CLARK, Treasurer
19 South La Salle Street, Room 1315, Chicago

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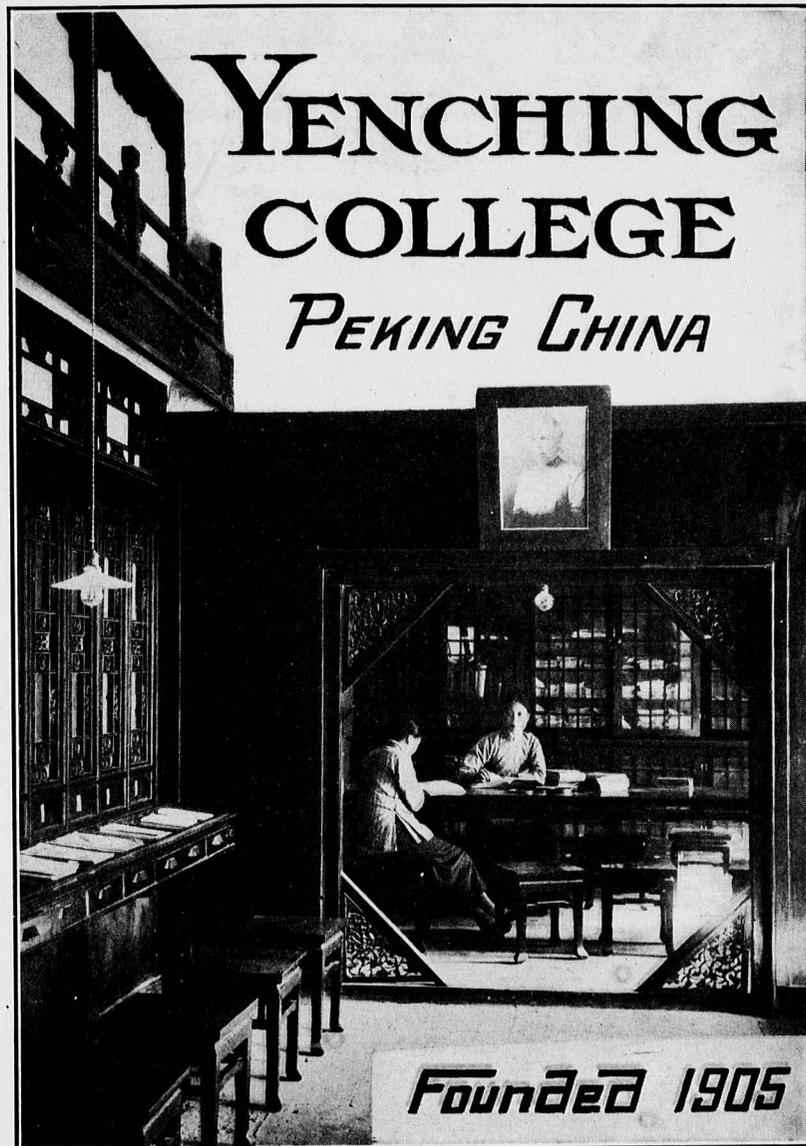
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1905-1921



A corner of the Library at Yenching where books and newspapers in both Chinese and English are to be found on the shelves and in the hands of the eager students

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This booklet is one of a series of seven describing the Women's Union Christian Colleges in the Orient and published by the Joint Committee on these colleges. The ten cooperating Women's Boards of Foreign Missions in America provide the maintenance but are unable to secure land and buildings which rapid growth has made necessary. All are in temporary crowded quarters.

The Trustees of the Laura Spelman Rockefeller Memorial Fund have promised approximately a million dollars toward the three millions required. This conditional pledge must be met before January 1, 1923. If the story of this adventure in International Friendship and the appeal for aid seem important to you will you not send your check or pledge to the Assistant Treasurer of the Joint Committee, Miss Hilda L. Olson, 300 Ford Building, Boston, Mass., or to the Treasurer of your own Woman's Board of Foreign Missions, designating a special college or building if you desire.

Joint Committee on Women's Union Christian Colleges in
the Orient—1921

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YENCHING COLLEGE

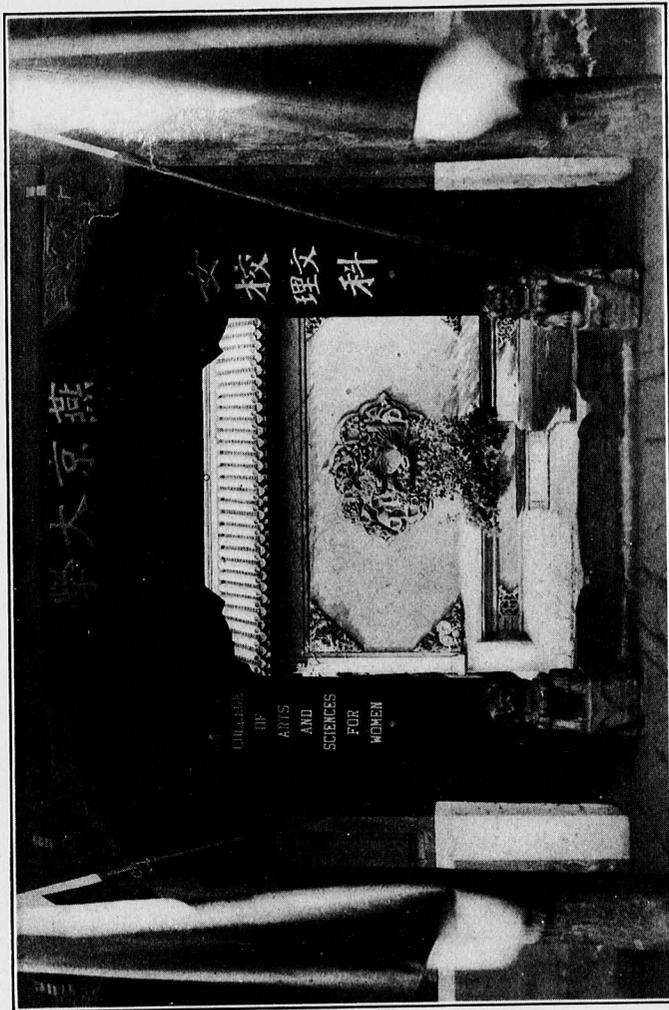
1905 — ("Just Sixteen") — 1921



This Yenching Girl is Saying—"Won't you come for a walk through our old Moon Gate?"

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The Doorway at Yenching.

YENCHING'S ANSWER TO CHINA'S NEEDS

CHINA NEEDS
HER WOMEN

"But why did no one ever tell us before that it makes any difference to China what the women do?"

The bitter question was flung at a Yenching College girl by one of the wet-eyed, scarlet-cheeked women who were crowded into a Peking courtyard, listening, stirred and amazed, to the college girl's burning plea that the women citizens, a full half of the great Chinese republic, arouse themselves to the national crisis, shake loose from the narrow ignorance that bound them, and work together to save the nation. It was the challenge of the New China to the Old, the challenge voiced by the Student Movement of 1919, when in all the educational centers the youth of China threw itself wholly into the task of arousing public opinion. The college girl, with her very heart in her words, had been picturing China, with her enormous mass of four hundred million souls, as just swinging out upon the world's highway, full of dim new hopes, only to meet foul play that had sent her staggering.

"And do you know why?" the girl had said, leaning forward to catch the eye of every grandmother with her tiny, long-stemmed pipe, each mother with her baby in her arms, each round-eyed little maid: "China has many enemies, but the most dangerous ones are within, not without. It is because we are all so ignorant, so asleep. Now we who are awake, at last, must rouse the rest. The men cannot do it alone,—China needs us. And we must do our share,—you and I!"

It was then that the woman's indignant cry rang out, an unconscious accusation of all China's teachers and philosophers, from Confucius on. For thousands of years they had glori-

fied learning,—but only for the men. Eloquently they had written of man's supreme duty to the state, but little of woman's. What difference could the women make?

Christianity came to China. It dared to say that the women in China mattered as much as the men, and opened schools for girls, to prove it. It proved it so well that the government proceeded to start girls' schools, too, so that in the larger cities, at least, doors from kindergarten to high and normal schools swung open to them.

CHINA'S WOMEN But taken all together, these schools were
NEED not nearly enough. Enough? Only one
EDUCATION woman in a thousand could even read! True, ladies in jewels and exquisite satins, with towering, beflowered head-dresses might chatter, behind fairy fans, of the strange new foreign inventions they were using, such as telephones and electric lights, as they rolled down the picturesque streets of Peking in a glittering limousine. Bronzed village women might forget to turn the grindstone over their supper millet as they listened, agape, to a passer-by's tale of an aeroplane that flew from the blue-roofed Temple of Heaven to the Temple of the Sun. Duchess or peasant, familiar or not with the magic of Western science and civilization, neither of them could read or write. Who cared? A few did care,—and none more intensely than the Chinese school-girl who was studying and thinking her way into meeting China's problems. There must be more schools for girls; sluggish community and national sentiment must be stirred till schools and lectures, newspapers and books, were as much an every-day matter to Mrs. Wang of Tungchow as to Mrs. Smith of Chicago. It might be a long crusade, needing many leaders, but leaders must come, and from among her own people. A foreigner, however sympathetic and gifted, could count for little in the beckoning task compared with a Chinese woman of equal gifts and equal training. Rare qualities and undeveloped talents the school-girl recognized among her mates; but equal training? Where? In all China's intricate city and country life, the evolution of four thousand years of civilization, there were no modern libraries or lecture courses, no clubs, art-galleries, Chautauqua study courses,—no place could be found where a girl might add to her rich racial inheritance the mental and spiritual discipline that

might develop her initiative, her courage, her knowledge, a scientific spirit or the spirit of service. Even high schools were few. Certain favored students might indeed find their way across the seas to universities in England or America, but how few! Some, too, returned from the long absence alien in spirit to China's most intimate and fundamental problems. There must be a better way than that.

And so Yenching, the first woman's college in China, was founded.

HOW YENCHING It was in 1905* that the members of the
WAS STARTED first college class matriculated in Peking. They were merely a handful of girls, temporarily using for college quarters some buildings of Bridgman Academy, belonging to the Woman's Board of the Interior (Congregational), which indeed bore the entire financial burden of the little Union College for almost ten years,—but they had the backing of three other mission boards,† and the rather awed approval of a few advanced souls among the Christians and government-trained educators. It was not quite according to Confucius!

Outwardly, too, there was little to impress a chance visitor with the fact that here was a woman's college—in China! None the less, in spite of cramped buildings, of meager apparatus and library, the college was a success, because it had the spirit of a college. The eagerness to gain of that first daring Freshman class and their successors was matched only by the desire of their teachers to give, and gradually the working necessities of a college were acquired. Microscopes and reference books could be ordered from abroad, but the appropriate curriculum for a Chinese college was a matter of thought and study. Though its courses of study have always been the equivalent of those in the best women's colleges in America, they have needed adaptation to the Orient, to equip the young women of China the more perfectly to appreciate their own civilization and to minister to the needs of their own people. So it is on a strong foundation of scholarly knowledge of Oriental history and economics, art and literature, that they acquire the educational inheritance of the West.

Blending the best that the East and the West can give,

*Cf. page 15, Historical Statement.

†Cf. page 17.

Yenching is most of all deeply Christian; it has never clouded that issue. Only genuinely Christian education could help China at her sorest need. So not merely in the Bible courses in the curriculum, in the impressive chapel or Sunday services, or even in the students' Y. W. C. A. meetings, and the little informal groups for Bible-discussion and prayer, is this spirit expressed, but in the whole college atmosphere. Students coming even from non-Christian homes and schools have felt it.

"We would like to join the Christian Association," said some of these Freshmen to the Membership Committee. Surprised, they asked the reason.

"Because you are doing the kind of things for people in the kind of way we would like to," was the answer. And many of them later pledged allegiance to the Master of the Fellowship.

THE GROWING OF YENCHING

These are some of the reasons why more and more students have come to Yenching, till now they represent seventeen provinces and Korea. Numerically, they are not many yet, for North China is proverbially conservative; but the last two years, particularly, have seen a marked increase. Peking itself has been the political and intellectual center of China, under Empire and Republic, for centuries. In popular Chinese parlance, all roads in China "go up" to the Capital, and little wonder, for its high old walls guard stately apricot-tiled palaces, the carved white marble Altar of Heaven with its blue-tiled Temples, and the venerated Hall of Confucius. Here have started the movements for spreading the use of the new phonetic script, that "first aid" to the millions of illiterates, and for making the spoken language of the people the language of the newspapers and books. Most recently of all, the so-called "Renaissance" movement among educated Chinese, for utter freedom of thought and life, sprang from a small but brilliant group of Peking scholars. Peking is an ideal place for an institution which wishes to keep in closest touch with Chinese national life and thought, and when, in 1920, Yenching became affiliated with Peking University (directed by four mission boards) as its Women's College, and changed its original name of "North China Union Women's College" to "Yenching" (the old classical name of Peking) it

changed its course of study also, to conform to the regulations of the national Board of Education for colleges and universities.

"Now you have proved that what we had heard of America is true; you give precisely the same opportunities for study to women as to men;" this was the comment of a famous government educator when he heard of the affiliation. For the courses of study in both men's and women's colleges are parallel, though naturally many of the vocational and professional courses are different; and some of the more advanced courses are open to students of both colleges.

Five years ago Yenching outgrew its first borrowed quarters at Bridgman Academy, and the Woman's Board of the Interior purchased for the use of the college the only available nearby site, a charming old ducal palace whose bricks were laid before Columbus discovered America. Through its quaint grassy courts the college girls each morning walk from the chapel, once the audience-chamber of an old emperor, to laboratory and class-room under curved tiled roofs. Fragrance of incense of by-gone centuries still clings about the high carved god-shelf visible in the reading-room of the college library, and some of the faculty occupy the old family temple, with its scarlet and gold eaves. The past has laid touches of beauty everywhere about the courts, which form the lovely Chinese background for the earnest, attractive, merry girls who seem to enjoy chemistry or tennis with equal zest. The carved old chapel doors open easily for community lectures, student recitals or concerts, or serve as a dusky setting for a moonlit pageant in honor of Wellesley, Yenching's beloved Sister College across the seas, whose faculty and students are so generous in help and friendship.

But already the limited space inside the high brick walls of the little campus is overtaxed by the growing needs of a growing college, and the place for a new larger college home has been secured outside the city walls, adjacent to the new campus of the Men's College. It will be hard to leave the carved gateways of the old palace, with its intangible atmosphere of years of splendor; but faculty and students alike are looking forward to laboratories that shall be light and well-appointed, of dormitories that shall not be chilly makeshifts, of a place where the college will dare to grow!

Yet during the sixteen years of its life, Yenching has de-

veloped most of all in the variety of ways in which it has answered China's changing needs, whether lying under the shadow of its tall tiled gateway, or as far distant as the province "South of the Clouds."

PREPARING Yenching students have always been tremendously loyal to their native land, and **CHRISTIAN** they were among the first to respond to the impulse of the Student Movement in 1919. Most often it had been a patriotic purpose to serve China better, that had led the girls to come to college at all, but in that time of ferment their early purpose caught fresh fire from the nationwide student enthusiasm. They were among the thousands who waited five hours before the President's palace for an audience, who marched hot miles of the city's dusty streets to arouse public opinion. They counseled with other student representatives about strategic pressure which might be brought to bear on corrupt officials, or about ways of better informing the ignorant countryside. After these meetings, non-Christian students were heard to wonder openly why the Christian students often seemed more practical and constructive in their suggestions than themselves.

YENCHING'S The whole student body takes it for granted, each fall, that the new girls, whether **SOCIAL** from Mukden, Canton, or Chengtu, Christian or non-Christian, will take an eager interest and share in **SERVICE** managing and teaching their Half-Day School of some ninety poor children. And the new girls do!

Three years ago, when a flood set tens of thousands of hungry, homeless people wandering, the college girls asked to care for thirty starving waifs in some unused buildings nearby. There they fed and mothered them so thoroughly that when a few gaunt relatives appeared at the wheat-harvest to claim them, some actually did not recognize as their own children, the rosy, happy little maidens.

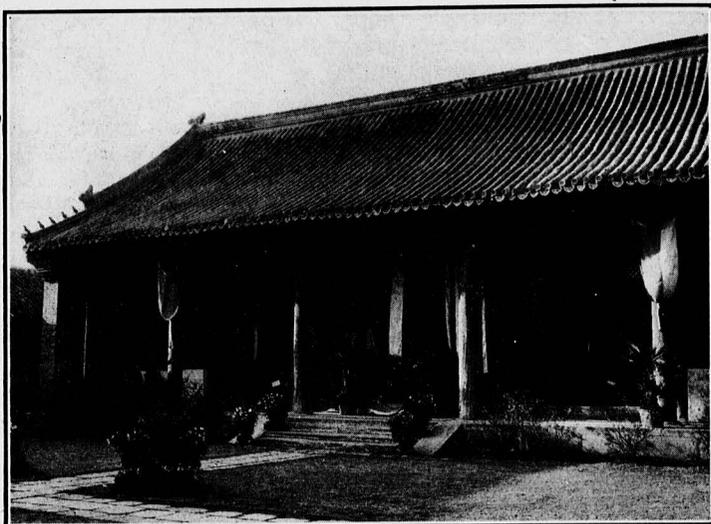
This past winter, with North China in the strangle-hold of the most terrible famine even in age-long Chinese memory, the Yenching students, not content with giving the fifteen hundred dollars they raised by presenting Maeterlinck's "The Bluebird" in Chinese, sent a scouting-party to the nearest famine region. In the town of Wang Tu an official gladly offered them the use of two adjoining temples for the haven

they longed to found, themselves, for such little girls as would die else, or be sold to vulture-like men by desperate parents. The entire student body rallied as one girl to support the project.

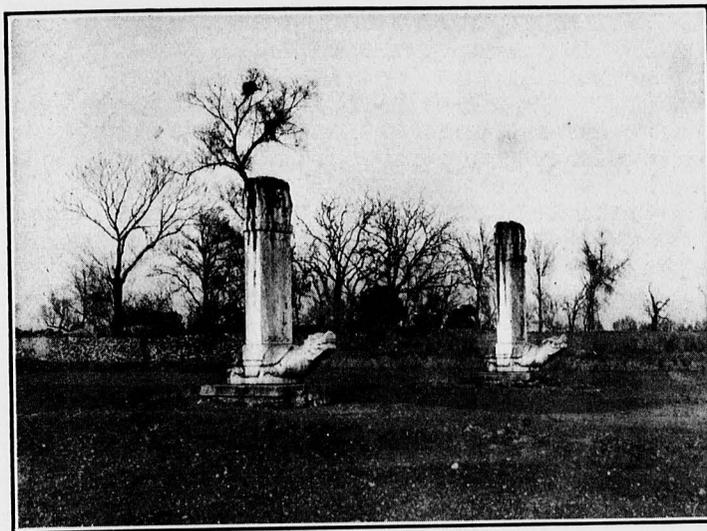
"We can easily get more money if we give ourselves," they said. So two of the more mature students temporarily laid down their college work in the emergency, to act as resident workers, the other girls securing gifts of money and clothing as well as contributing two weeks time each, to care for the two hundred and one famine victims in their refuge, and reporting to the whole college at chapel on their return. They have tales to relate of bathing and feeding, of watching the smooth little black heads bowed, chopsticks poised over full porridge-bowls, while childish voices sing an unwonted grace before meat. Then come the school-hours, learning to make hairnets, and later the games that smooth even cruel famine-lines out of the sad faces.

In the immediate vicinity of the college the girls conduct trained playground work with groups of street-children, they hold large Sunday-schools for youngsters of various neighborhoods, or weekly Bible classes for mature women. They help generously in community schools for ignorant women. After a course in public health and house sanitation, they volunteered to do some "friendly visiting" in nearby homes, with the hope of leaving behind a little practical information, instead of a formal red card! Their music renders service frequently when the Glee Club and students from the large Music Department are invited to assist at all manner of public educational and philanthropic occasions.

SERVICE IN In the end, the most widely practiced form of social service among Yenching graduates is that of teaching. "Teaching" it is called, but it includes not only direct classroom work in mission and government high schools, and in kindergarten training schools, but service as school supervisors, in shaping curricula, assistance in teachers' institutes, giving lectures to women in temples and guild-halls on the invitation of officials, and acting as Leading Lady in community matters in whatever place one lives. So the college wisely stresses its Department of Education, both in method and practice teaching, and there are important plans for Model



The Main Hall of the Women's College



The new, but empty, site for the Women's College; who will erect the first building here?



Chorus from the Men's and Women's Colleges singing together on the day of celebrating the union



The Recessional from Chapel. Students with seventeen different accents from as many provinces sing and read together

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and Practice Schools in the new Yenching. The department is under the care of Miss Ruth Cheng, a Yenching graduate before she studied further in English universities. Mrs. Charles R. Crane, wife of the recent Minister from the United States to Peking, became so convinced of the overwhelming necessity for preparing just such teachers as these for unschooled China, that she generously endowed several scholarships in this Department. In this as well as general lines of study, the college needs to have a larger number of scholarships available for earnest and ambitious students.

WHAT SHALL NEW CHINA READ? Old China contentedly read the classics through its huge horn spectacles for some three thousand years, but those much-expounded volumes do not satisfy Young China. Any day he may be seen, hunting over the book-stalls for books on modern science, history, philosophy,—he is hungry for them all. Who but college-trained scholars and authors can investigate and write for his need? Already some Yenching girls have done good work as editors and translators, and some are even now writing widely read articles in the daily press. Peking University is keenly alive to the importance of equipping its students for such work, and is planning largely for its Department of Journalism for both men and women.

LEAVENING THE NEW SOCIAL ORDER When the West introduced herself forcibly and not wholly graciously to the older, more conservative Far East, is it strange that intricate social and economic problems have resulted from the interaction of the two civilizations? With the founding of the Republic, even secluded women scented the tang of liberty in the air and craved a new freedom, a freedom always fraught with danger to unaccustomed feet. Sometimes students in government schools try to express their new sense of liberty in hybrid ways that bring disaster. The hundreds of students returning each year from study and social contacts in Europe and America have added their element of unrest; and many wise ones prophesy only evil of many departures from the old folk-ways. Yet underneath the various seething elements, lasting foundations are being laid by the Christian Church in China.

Yenching is glad at heart for all that her graduates are do-

ing in administration, in education, medicine, literature, as religious workers, social workers, lecturers, in social reform, as home missionary pioneers in distant, lonely fields, as Y. W. C. A. secretaries. In a hundred ways their patient endeavor is helping their sisters to meet the new social complexities and changes with dignity and intelligence. But none the less constructive is their work as home-makers and mothers. Comrades of their husbands, everywhere they work together, quietly weaving a strong fabric of community life out of the patriarchal family life of the past and the democracy of the present. To leaven the new social order is surely the greatest work of Christian education. All the direct or indirect training Yenching can give her students, whether by courses in Education, Sociology or Home Economics, in society or in class organizations, by debates and plays and pageants, by athletics and music and social service, to develop a spirit of initiative, poise, and considerate co-operation, counts in this.

THE NEW YENCHING

Leaders in constructive patriotism, in Christian social service, in education, literature, journalism, in molding the new social order,—these, then, are the answer that Yenching tries to give to the clamoring needs of China, the part she tries to play in preparing the alert young womanhood of North China to do its share with vision and distinction. With such a splendid task before her in these heartening days of increasing international friendship and understanding, Yenching is sure that her friends everywhere will see to it that the college is no longer hampered by the constant struggle, such as she has endured in past years, with cramped, deficient laboratories, a microscopic library and severe limitations in equipment, money and space. Nor is it fair to the good name of Christian higher education that Yenching stand forth, thus handicapped, as its representative before the Chinese public. President Pendleton of Wellesley, on a recent visit, wondered at the fine type of Yenching graduates whom she met, after she had seen the insufficient college equipment with which they had received their training. Girls with a high purpose and gifts like theirs deserve the best Christian education can give, and China herself is too distracted just now to understand wholly their immediate need.

For the needs of Yenching are fundamental and urgent.

The old palace outgrown means that building on the new campus cannot be delayed, unless the college is to be cruelly stunted in its unequalled opportunity to help China. The new dormitories and faculty houses, recitation hall and laboratories that have been so carefully planned by faculty and architect, need generous gifts to transfer them from blueprints to solid earth. Yenching is asking only for essential things. A whole initial equipment may be built in China at the cost of a single palatial laboratory in America.

And besides this immediate need for buildings is the ever-present need for new teachers' salaries, for scholarships, endowment, a library fund, to enable Yenching to do its complete work.

So Yenching asks her friends—the friends of China and of education everywhere,—to help her meet these fundamental needs, and to meet them now.

Close to the mountains beyond the Peking walls the wide new campus lies empty under the brilliant sky, bare of all but gracious old trees, and ruins of brick and stone that mark the crumbling of a prince's pleasure park. Yenching bought that new campus in faith,—faith in you. She waits for the magic wand to be waved over these fallen walls, that the new Yenching may rise in the midst of this ancient landscape garden,—rise in simple yet stately buildings whose curving Chinese roofs shall shelter all that is needed and fitting for the pioneer woman's college in this land, with its record and its promise, and its brave young womanhood looking steadfastly toward the China that is to be.

The magic wand is in your hand. You can make their faith come true.



Three Educational Leaders of New China, All Trained at Yenching

Historical Statement

In 1905, at the American Board Mission in Peking, under the auspices of four mission boards (see page 17) the North China Union Women's College was founded under the presidency of Dr. Luella Miner, who has remained its head. Regular students have been accepted only on examination or on certificate from accredited high schools. Until 1920, the standard course was for four years, with special diplomas granted for two years' courses specializing in Premedical work (leading to matriculation in the North China Union Women's Medical College), in Education, in Religious Education, and in Kindergarten Normal Training. In 1920, by vote of the Trustees of Peking University, which holds a charter under the State of New York, this Union Women's College became the College of Arts and Sciences for Women of the University, its name being changed to Yenching College. The course of study was thereupon lengthened to six years, to correspond with the requirements of the government Board of Education in Peking and to that of the College of Arts and Sciences for Men, so that the college course is now divided into a general Junior College course of two years, and a Senior College course of four years, the latter including many distinctly professional and vocational courses.

The college outgrew the cramped quarters where it developed in a part of historic Bridgman Academy, so in 1916 an old ducal property called the Tung Fu was secured. This was a beautiful estate, but hardly adapted to any extensive future as a modern college. This also being promptly outgrown, in 1920 a new campus of some thirty acres, adjoining the new campus of Peking University, was bought. It is planned by the University authorities that certain large and expensive buildings for general use, such as chapel and central library, shall serve all the students in common, on occasion; while space and expenditure will be economized by the utilization of certain large laboratories by men and women students in alternation. In addition to her proportionate share in these, Yenching has a definite and immediate plan for buildings for her own use, as follows:—

Building Plan

FIRST GROUP

Land, wall, gates	(gold) \$ 30,000
Dormitories for 500	105,000
Administration Building, with small working library	50,000
Assembly Hall	60,000
One Faculty House	5,000
One Faculty Club House	7,000
Junior College Recitation Hall	60,000
Kindergarten Training School	25,000
Contingent fund	60,000
Total	\$402,000

SECOND GROUP

Dormitories	\$105,000
Faculty Club House	7,000
One Faculty House	5,000
Gymnasium and Social Hall	50,000
Building for Fine Arts and Museum	30,000
Science building	50,000
(The two foregoing to be built in Peking University quadrangle)	
Building for Home Economics and vocational training	20,000
Dormitory for Model High School	25,000
Centers for Community Service	20,000
Contingent fund	55,000
Total	\$367,000

Personnel

Co-operating Boards

Woman's Board of Foreign Missions of the Presbyterian Church
in the United States of America

Woman's Board of Missions of the Interior (Congregational)
Woman's Foreign Missionary Society of the Methodist
Episcopal Church

London Missionary Society (Congregational)
Christian Association of Wellesley College, (Affiliated)

Yenching College Committee

CHAIRMAN

Mrs. J. M. Avann, 4949 Indiana Ave., Chicago

SECRETARY

Mrs. Lucius O. Lee Room 1315, 19 South La Salle St., Chicago

TREASURER

Louis A. Bowman,	Northern Trust Company, Chicago
Mrs. G. E. Clark, Evanston	Mrs. Charles K. Roys, New York
Miss Margaret Mead, Plainfield	William P. Schell, D.D., New York
Eric M. North, Ph.D., New York	Mrs. Franklin Warner, White Plains
President Ellen F. Pendleton,	Mrs. Oliver R. Williamson, Chicago
Wellesley College	Bishop Luther B. Wilson, New York

This Committee is appointed by the Trustees of Peking University to have full charge of all matters connected with Yenching College. To it are added additional representatives by the mission boards co-operating in the college. The Trustees of Peking University are incorporated under the laws of the State of New York and hold in trust for Yenching College all property and gifts belonging to the college, and grant degrees.

Members of the Yenching Faculty 1921-1922

(The faculty of Yenching College, since it is now the College of Arts and Sciences for Women of Peking University, is considered a part of the entire University staff, and co-operates closely with it, but its members are appointed primarily with reference to the specific needs of Yenching.)

J. Leighton Stuart, D. D., President, Peking University

Luella Miner, M. A., Litt.D., Dean of Yenching College, (Oberlin)

Mrs. Murray S. Frame, B.A., B.D., (Mount Holyoke, Hartford Theological Seminary)

Miss Jessie E. Payne, B.S., M.A., (South Dakota)

Miss Anna M. Lane, B.A., B.S., (Nebraska Wesleyan)

Miss Ruth Stahl, B.M., (Mount Union Conservatory of Music)

Miss Grace M. Boynton, B.A., M.A., (Wellesley, Michigan)

Miss Ruth K. Y. Cheng, (Yenching, Birmingham, Cambridge)

Miss Jean Dickinson, B. A., M. A., (Smith, Columbia)

Miss Marguerite Atterbury, B.A., M.A., (Wellesley, Columbia)

Miss Josephine Sailer, B.A., M.A., (Vassar, Columbia)

Mrs. Cynthia Zwemer

Wang Ting Lang

Kuan Huang Ting

Kao Yueh Tsai



A scene in the Chemistry "Lab." Can't you almost smell the chlorine gas?



Breakfast at the Yenching Famine Refuge, the first known instance of such practical social service managed and supported wholly by Chinese women.

Faculty Needs

(The needs for additional members of the faculty include one teacher in each of the following departments:)

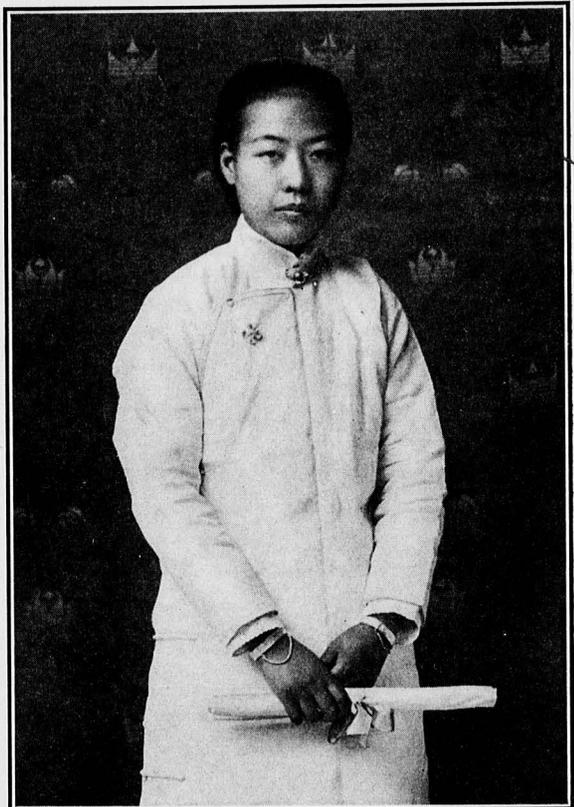
English	Physics
Home Economics	Arts and Crafts
Religion	European Languages
Vocal Music and Violin	Hygiene and Physical Training
Mathematics and Astronomy	

Statistics of Student Body 1920-1921

Number from government schools	41
Number from Presbyterian schools	23
Number from Methodist Episcopal schools	20
Number from Congregational schools	16
Number from other Christian schools	22
Total	<u>122</u>

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Ruth Cheng, head of the Department of Education at Yenching

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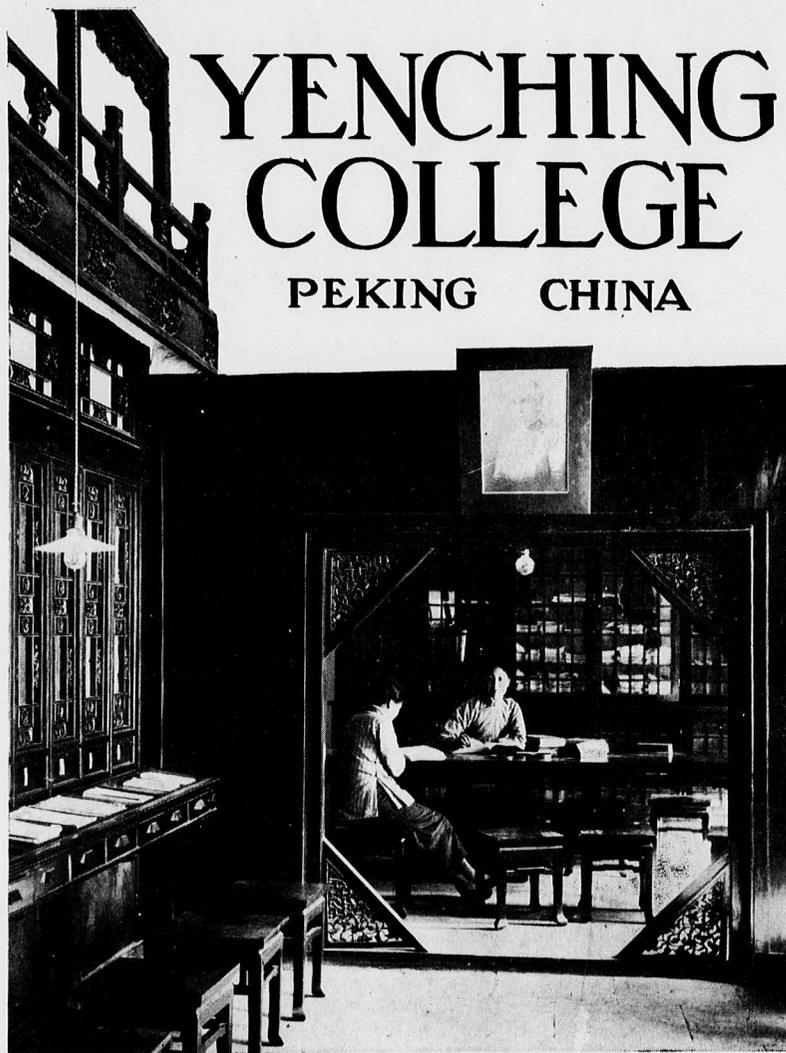
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1905-1921 new ed. 1923

YENCHING COLLEGE

PEKING CHINA



A corner of the Library, where books and newspapers in both Chinese and English are to be found on the shelves and in the hands of the eager students

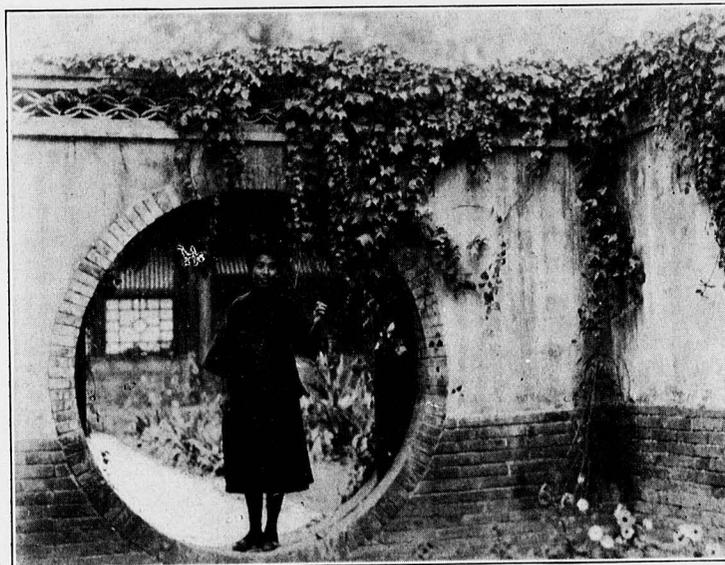
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YENCHING COLLEGE
1905—1921

YENCHING COLLEGE COMMITTEE
19 South La Salle Street
Room 1315
CHICAGO

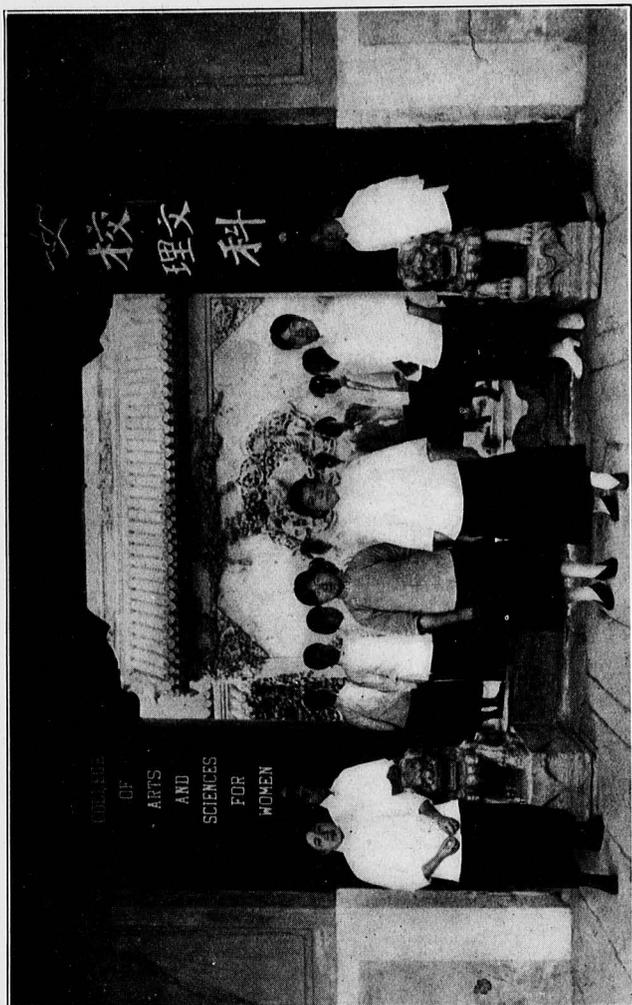
Revised Edition, 1923



This Yenching Girl is Saying, "Won't you come for a walk
through our old Moon Gate?"

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The Doorway at Yenching

YENCHING'S ANSWER TO CHINA'S NEEDS

CHINA NEEDS HER WOMEN "But why did no one ever tell us before that it makes any difference to China what the women do?"

The bitter question was flung at a Yenching College girl by one of the wet-eyed, scarlet-cheeked women who were crowded into a Peking courtyard, listening, stirred and amazed, to the college girl's burning plea that the women citizens, a full half of the great Chinese republic, arouse themselves to the national crisis, shake loose from the narrow ignorance that bound them, and work together to save the nation. It was the challenge of the New China to the Old, the challenge voiced by the Student Movement of 1919, when in all the educational centers the youth of China threw itself wholly into the task of arousing public opinion. The college girl, with her very heart in her words, had been picturing China, with her enormous mass of four hundred million souls, as just swinging out upon the world's highway, full of dim new hopes, only to meet foul play that had sent her staggering.

"And do you know why?" the girl had said, leaning forward to catch the eye of every grandmother with her tiny, long-stemmed pipe, each mother with her baby in her arms, each round-eyed little maid: "China has many enemies, but the most dangerous ones are within, not without. It is because we are all so ignorant, so asleep. Now we who are awake, at last, must rouse the rest. The men cannot do it alone,—China needs us. And we must do our share,—you and I!"

It was then that the woman's indignant cry rang out, an unconscious accusation of all China's teachers and philosophers, from Confucius on. For thousands of years they had glorified learning,—but only for the men. Eloquently they had written of man's supreme duty to the state, but little of woman's. What difference could the women make?

Christianity came to China. It dared to say that the women in China mattered as much as the men, and opened schools for

girls, to prove it. It proved it so well that the government proceeded to start girls' schools, too, so that in the larger cities, at least, doors from kindergarten to high and normal schools swung open to them.

CHINA'S WOMEN But taken all together, these schools were
NEED not nearly enough. Enough? Only one
EDUCATION woman in a thousand could even read! True, ladies in jewels and exquisite satins, with towering beflowered head-dresses might chatter, behind fairy fans, of the strange new foreign inventions they were using, such as telephones and electric lights, as they rolled down the picturesque streets of Peking in a glittering limousine. Bronzed village women might forget to turn the grindstone over their supper millet as they listened, agape, to a passer-by's tale of an aeroplane that flew from the blue-roofed Temple of Heaven to the Temple of the Sun. Duchess or peasant, familiar or not with the magic of Western science and civilization, neither of them could read or write. Who cared? A few did care,—and none more intensely than the Chinese school-girl who was studying and thinking her way into meeting China's problems. There must be more schools for girls; sluggish community and national sentiment must be stirred till schools and lectures, newspapers and books, were as much an every-day matter to Mrs. Wang of Tungechow as to Mrs. Smith of Chicago. It must be a long crusade, needing many leaders, but must come, and from among her own people. A foreigner, however sympathetic and gifted, could count for little in the beckoning task compared with a Chinese woman of equal gifts and equal training. Rare qualities and undeveloped talents the school-girl recognized among her mates; but equal training? Where? In all China's intricate city and country life, the evolution of four thousand years of civilization, there were no modern libraries or lecture courses, no clubs, art-galleries, Chautauqua study courses,—no place could be found where a girl might add to her rich racial inheritance the mental and spiritual discipline that might develop her initiative, her courage, her knowledge, a scientific spirit or the spirit of service. Even high schools were few. Certain favored students might indeed find their way across the seas to universities in England or America, but how few! Some, too, returned from the long absence alien in spirit to China's intimate and fundamental problems. There must be a better way than that.

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Left to right: President of Student Government, from Foochow, in the far south.
A fine pre-medical student from Szechuan, in the wild and remote southwest.
President of Y.W.C.A., from Shantung, in the northeast.

And so Yenching, the first woman's college in China, was founded.

HOW YENCHING WAS STARTED It was in 1905* that the members of the first college class matriculated in Peking. They were merely a handful of girls, temporarily using for college quarters some buildings of Bridgman Academy, belonging to the Woman's Board of the Interior (Congregational), which indeed bore the entire financial burden of the little Union College for almost ten years,—but they had the backing of three other mission boards,† and the rather awed approval of a few advanced souls among the Christians and government-trained educators. It was not quite according to Confucius.

Outwardly, too, there was little to impress a chance visitor with the fact that here was a woman's college—in China! None the less, in spite of cramped buildings, of meager apparatus and library, the college was a success, because it had the spirit

*Cf. page 17. Historical Statement.

†Cf. page 19.

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of a college. The eagerness to gain of that first daring Freshman class and their successors was matched only by the desire of their teachers to give, and gradually the working necessities of a college were acquired. Microscopes and reference books could be ordered from abroad, but the appropriate curriculum for a Chinese college was a matter of thought and study. Though its courses of study have always been the equivalent of those in the best women's colleges in America, they have needed adaptation to the Orient, to equip the young women of China the more perfectly to appreciate their own civilization and to minister to the needs of their own people. So it is on a strong foundation of scholarly knowledge of Oriental history and economics, art and literature, that they acquire the educational inheritance of the West.

Blending the best that the East and the West can give, Yenching is most of all deeply Christian; it has never clouded that issue. Only genuinely Christian education could help China at her sorest need. So not merely in the Bible courses in the curriculum, in the impressive chapel or Sunday services, or even in the students' Y. W. C. A. meetings, and the little informal groups for Bible-discussion and prayer, is this spirit



Senior Tree-Planting on the New Site, 1922.
The first Yenching A. B. with a dozen of her classmates from the men's college.

expressed, but in the whole college atmosphere. Students coming even from non-Christian homes and schools have felt it.

"We would like to join the Christian Association," said some of these Freshmen to the Membership Committee. Surprised, they asked the reason.

"Because you are doing the kind of things for people in the kind of way we would like to," was the answer. And many of them later pledged allegiance to the Master of the Fellowship.

THE GROWING OF YENCHING These are some of the reasons why more and more students have come to Yenching, till now they represent sixteen provinces and Korea. Numerically, they are not many yet, for North China is proverbially conservative; but the first handful has grown to about a hundred. Peking itself has been the political and intellectual center of China, under Empire and Republic, for centuries. In popular Chinese parlance, all roads in China "go up" to the Capital, and little wonder, for its high old walls guard stately apricot-tiled palaces, the carved white marble Altar of Heaven with its blue-tiled Temples, and the venerated Hall of Confucius. Here have started the movements for spreading the use of the new phonetic script, that "first aid" to the millions of illiterates, and for making the spoken language of the people the language of the newspapers and books. Most recently of all, the so-called "Renaissance" movement among educated Chinese, for utter freedom of thought and life, sprang from a small but brilliant group of Peking scholars. Peking is an ideal place for an institution which wishes to keep in closest touch with Chinese national life and thought, and when, in 1920, Yenching became affiliated with Peking University (directed by four mission boards) as its Women's College, and changed its original name of "North China Union Women's College" to "Yenching" (the old classical name of Peking) it changed its course of study also, to conform to the regulations of the national Board of Education for colleges and universities.

"Now you have proved that what we had heard of America is true; you give precisely the same opportunities for study to women as to men;" this was the comment of a famous government educator when he heard of the affiliation. For the courses of study in both men's and women's colleges are parallel, though naturally many of the vocational and professional courses are different; and some of the more advanced courses are open to students of both colleges.

Seven years ago, Yenching outgrew its first borrowed quarters at Bridgman Academy, and the Woman's Board of the Interior purchased for the use of the college the only available nearby site, a charming old ducal palace whose bricks were laid before Columbus discovered America. Through its quaint grassy courts the college girls each morning walk from the chapel, once the audience-chamber of an old emperor, to laboratory and classroom under the curved tiled roofs. Fragrance of incense of by-gone centuries still clings about the high carved god-shelf visible in the reading-room of the college library, and some of the faculty occupy the old family temple, with its scarlet and gold eaves. The past has laid touches of beauty everywhere about the courts, which form the lovely Chinese background for the earnest, attractive, merry girls who seem to enjoy chemistry or tennis with equal zest. The carved old chapel doors open easily for community lectures, student recitals or concerts, or serve as a dusky setting for a moonlit pageant in honor of Wellesley, Yenching's beloved Sister College across the seas, whose faculty and students are so generous in help and friendship.

But already the limited space inside the high brick walls of the little campus is overtaxed by the growing needs of a growing college, and the place for a new larger college home has been secured outside the city walls, adjacent to the new campus of the Men's College. It will be hard to leave the carved gateways of the old palace, with its intangible atmosphere of years of splendor; but faculty and students alike are looking forward to laboratories that shall be light and well appointed, dormitories that shall not be chilly makeshifts, of a place where the college will dare to grow!

Yet during the eighteen years of its life, Yenching has developed most of all in the variety of ways in which it has answered China's changing needs, whether lying under the shadow of its tall tiled gateway, or as far distant as the province "South of the Clouds."

PREPARING CHRISTIAN PATRIOTS Yenching students have always been tremendously loyal to their native land, and they were among the first to respond to the impulse of the Student Movement in 1919. Most often it had been a patriotic purpose to serve China better, that had led the girls to come to college at all, but in that time of ferment their early purpose caught fresh fire from the nation-wide student

enthusiasm. They were among the thousands who waited five hours before the President's palace for an audience, who marched hot miles of the city's dusty streets to arouse public opinion. They counseled with other student representatives about strategic pressure which might be brought to bear on corrupt officials, or about ways of better informing the ignorant countryside. After these meetings, non-Christian students were heard to wonder openly why the Christian students often seemed more practical and constructive in their suggestions than themselves.

YENCHING'S SOCIAL SERVICE The whole student body takes it for granted, each fall, that the new girls, whether from Mukden, Canton, or Chengtu, Christian or non-Christian, will take an eager interest and share in managing and teaching their Half-Day School of some ninety poor children. And the new girls do!

Five years ago, when a flood set tens of thousands of hungry, homeless people wandering, the college girls asked to care for thirty starving waifs in some unused buildings nearby. There they fed and mothered them so thoroughly that when a few gaunt relatives appeared at the wheat-harvest to claim them, some actually did not recognize as their own children, the rosy, happy little maidens.

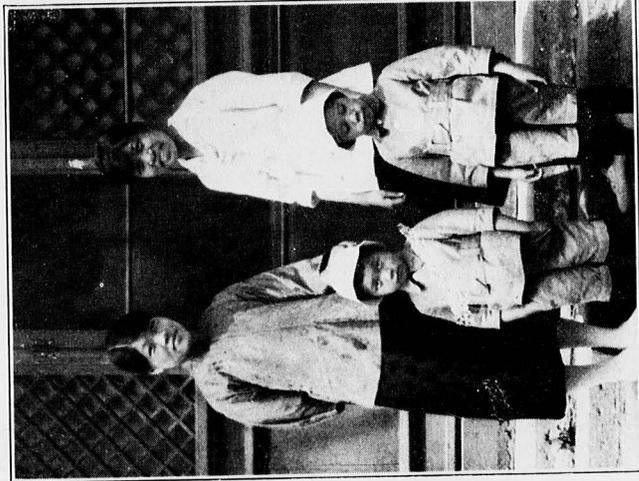
Later still, with North China in the strangle-hold of the most terrible famine even in age-long Chinese memory, the Yenching students, not content with giving the fifteen hundred dollars they raised by presenting Maeterlinck's "The Bluebird" in Chinese, sent a scouting party to the nearest famine region. In the town of Wang Tu an official gladly offered them the use of two adjoining temples for the haven they longed to found, themselves, for such little girls as would die else, or be sold to vulture-like men by desperate parents. The entire student body rallied as one girl to support the project.

"We can easily get more money if we give ourselves," they said. So two of the more mature students temporarily laid down their college work in the emergency, to act as resident workers, the other girls securing gifts of money and clothing as well as contributing two weeks time each, to care for the two hundred and one famine victims in their refuge, and reporting to the whole college at chapel on their return. They have tales to relate of bathing and feeding, of watching the smooth little black heads bowed, chopsticks poised over full

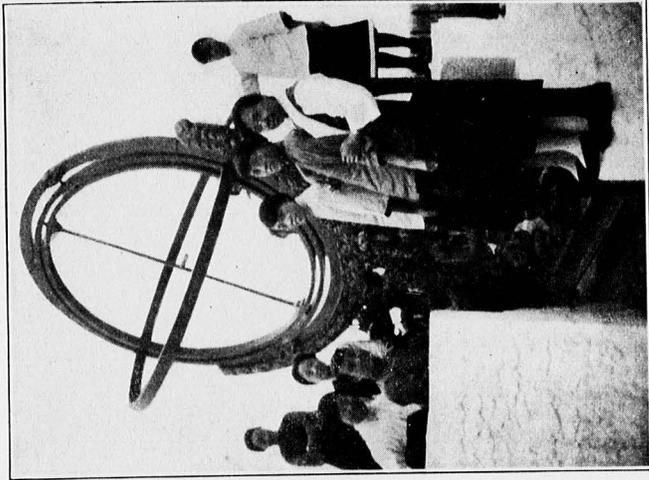


Above: Dean Frame and her Daughter Rosamond

Left: A Yenching student who entered the Union Medical College (Rockefeller) and won first honors in competition with men from all over China



Little brothers of Yenching girls taking a look at college life



Inspecting the ancient bronze astronomical instruments on the city wall

porridge-bowls, while childish voices sing an unwonted grace before meat. Then come the school-hours, learning to make hairnets, and later the games that smooth even cruel famine-lines out of the sad faces.

In the immediate vicinity of the college the girls conduct trained playground work with groups of street-children, they hold large Sunday-schools for the youngsters of various neighborhoods, or weekly Bible classes for mature women. They help generously in community schools for ignorant women. After a course in public health and house sanitation, they volunteered to do some "friendly visiting" in nearby homes, with the hope of leaving behind a little practical information, instead of a formal red card! Their music renders service frequently when the Glee Club and students from the large Music Department are invited to assist at all manner of public educational and philanthropic occasions.

SERVICE IN TRAINING TEACHERS In the end, the most widely practiced form of social service among Yenching graduates is that of teaching. "Teaching" it is called, but it includes not only direct class-room work in mission and government high schools, but service as school supervisors, in shaping curricula, assistance in teachers' institutes, giving lectures to women in temples and guild-halls on the invitation of officials, and acting as Leading Lady in community matters in whatever place one lives. So the college wisely stresses its Department of Education, both in method and practice teaching, and there are important plans for Model and Practice Schools in the new Yenching. The departmental staff includes Miss Ruth Cheng, a Yenching graduate before she studied further in English universities. Mrs Charles R. Crane, wife of the recent Minister from the United States to Peking, became so convinced of the overwhelming necessity for preparing just such teachers as these for unschooled China, that she generously endowed several scholarships in this department. In this as well as general lines of study, the college needs to have a larger number of scholarships available for earnest and ambitious students.

HOME ECONOMICS Yenching has recently made a start in the development of a Department of Home Economics which it regards as a subject of the most vital importance. The college has had the rare good fortune to secure the services of Dean Milam, of the Oregon



The Yenching Play, "Much Ado About Nothing," December, 1922. Fiery Beatrice scorns a love which is not proved by deeds of valor.

State College, in laying the foundations of this work. Dean Milam, on leave of absence from Oregon for a year and a half, spent the first year in a survey of the field for the subject in China and in the collecting of data relating to the Chinese home. In the fall of 1923, the new department will offer its first courses, and will have the advantage of lectures by Miss Milam in addition to the teaching done in Chinese by Miss Camilla Mills, who will carry on the department after Miss Milam returns to America.

WHAT SHALL NEW CHINA READ? Old China contentedly read the classics through its huge horn spectacles for some three thousand years, but those much-expounded volumes do not satisfy Young China. Any day he may be seen, hunting over the book-stalls for books on modern science, history, philosophy,—he is hungry for them all. Who but college-

trained scholars and authors can investigate and write for his need? Already some Yenching girls have done good work as editors and translators, and some are even now writing widely read articles in the daily press. Peking University is keenly alive to the importance of equipping its students for such work, and is planning largely for its Department of Journalism for both men and women.

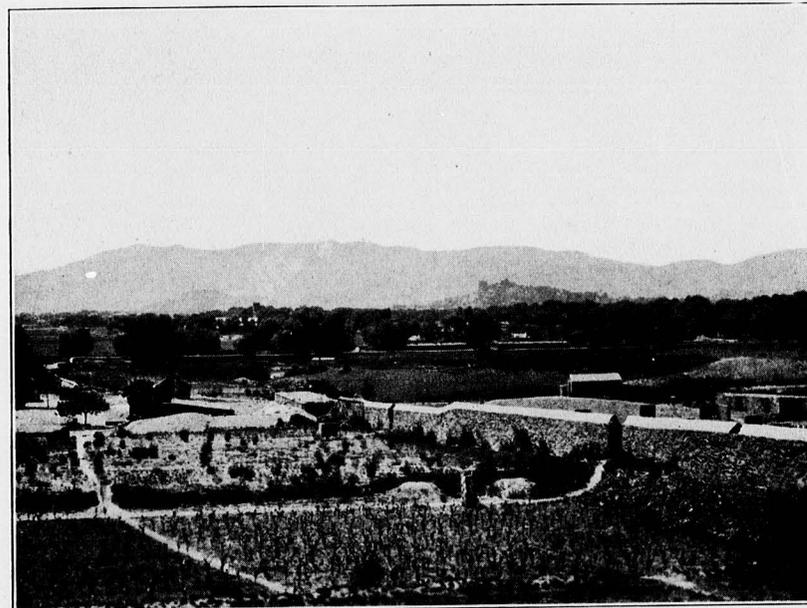
LEAVENING When the West introduced herself forcibly
THE NEW and not wholly graciously to the older, more
SOCIAL ORDER conservative Far East, is it strange that intricate social and economic problems have resulted from the interaction of the two civilizations? With the founding of the Republic, even secluded women scented the tang of liberty in the air and craved a new freedom, a freedom always fraught with danger to unaccustomed feet. Sometimes students in government schools try to express their new sense of liberty in hybrid ways that bring disaster. The hundreds of students returning each year from study and social contacts in Europe and America have added their element of unrest; and many wise ones prophesy only evil of many departures from the old folk-ways. Yet underneath the various seething elements, lasting foundations are being laid by the Christian Church in China.

Yenching is glad at heart for all that her graduates are doing in the administration, in education, medicine, literature, as religious workers, social workers, lecturers, in social reform, as home missionary pioneers in distant, lonely fields, as Y. W. C. A. secretaries. In a hundred ways their patient endeavor is helping their sisters to meet the new social complexities and changes with dignity and intelligence. But none the less constructive is their work as home-makers and mothers. Comrades of their husbands, everywhere they work together, quietly weaving a strong fabric of community life out of the patriarchial family life of the past and the democracy of the present. To leaven the new social order is surely the greatest work of Christian education. All the direct or indirect training Yenching can give her students, whether by courses in Education, Sociology or Home Economics, in society or in class organizations, by debates and plays and pageants, by athletics and music and social service, to develop a spirit of initiative, poise, and considerate co-operation, counts in this.

THE NEW YENCHING

Four miles outside the great West Gate of Peking, in the arms of the strangely beautiful Western Hills, lies a tract of land which was once the pleasure park of a Manchu prince. Peking University was able to purchase ninety-two acres of this picturesque old estate with its artificial lakes, its crumbling remains of once glorious palaces, and its marble monuments; and the western third of the purchase has become the site of the new Yenching Women's College. The appeal for help in making the education of China's magnificent young women an even more worthy thing than it could be in pioneer days, met the generous response of great-hearted American women, and in a beautiful group of administration and academic buildings, with another group of fine dormitories, the dream of the New Yenching is already coming true in brick and tile.

The sacrifice and devotion of the American women who worked so tirelessly to bring this about, made a deep impression upon



Looking from the New Site toward the Western Hills. The Yenching College quadrangle is being built just beyond the wall in the right foreground, and the dormitories just this side of it.

Yenching girls, who felt that they too must have their share in the new body of the treasured college life and privilege. The students presented Shakespeare's "Much Ado About Nothing" and gave the fifteen hundred dollars which came from the receipts and the contributions of alumnae, to the general building fund. One of the students said, in writing to the American chairman after the success of the campaign was known, "and you in America with your great gift, and we in China with our little one, are together building a greater Kingdom of Heaven on Earth."

THE PLANS FOR THE NEW CAMPUS Chinese architecture in a modified form was chosen for the new buildings which are already under construction, and the sloping tiled roofs over their stately red pillars already rise to the north of the beautiful Summer Palace, and east of the slender white Jade Fountain Pagoda which, on the blue shoulder of the nearest rise of the Hills, dominates the landscape.

The visitor to the new site—and may there be many—will find Yenching College planned in two quadrangles. The first, entered by an impressive approach from the Marble Road, has two small buildings which in their exquisite proportions and detail are reminiscent of the Hall of the Classics in the Temple of Confucius. One will be used as a Dean's Residence and one as the Administration Building. East of these will be the gymnasium, and the Social Hall is housed in a larger building to the west. A companion structure is to the south of the quadrangle. Facing the two small buildings and balancing their proportions is the Russell Sage Memorial Recitation Hall, which, in addition to the auditorium and class rooms, will contain a beautiful little chapel to be used to further the intimate religious life of the college.

The academic group has no wall, but the tradition of Oriental privacy is continued in the wall which gives the dormitory court a seclusion and charm of its own. Here four units are planned for immediate construction, fronting upon an open stretch which will be used as an athletic field. Each unit houses fifty-eight girls and has a suite provided for members of the faculty, and each unit is arranged in U-shape so that it may in time have enclosed its own bit of garden. The high vaulted dining-rooms under the beautifully timbered roofs are especially attractive features.

Buildings for Science and Music are planned at a distance from the main group, as are faculty residences for the future.

Historical Statement

In 1905, at the American Board Mission in Peking, under the auspices of four Mission Boards, the North China Union College for Women was founded under the presidency of Dr. Luella Miner, who remained its head until 1922. She was succeeded by the present Dean, Mrs. Alice Browne Frame, B. A., B. D. Regular students have been accepted only on examination or on certificate from accredited high schools. Until 1920, the standard course was four years, with special diplomas granted for two-year courses, specializing in pre-medical work (leading to matriculation in the North China Union Women's Medical College), in Education, in Religious Education and in Kindergarten Normal Training. In 1920, by vote of the trustees



Dean Frame Reading the Cable-gram, "Fund Completed"

of Peking University, which holds a charter under the State of New York, this Union Women's College became the College of Arts and Sciences for Women of the University, its name being changed to Yenching College. The course required was thereupon lengthened to five years to correspond to the requirements of the government Board of Education in Peking, and to that of the College of Arts and Sciences for men, so that the college course is now divided into one year of preparatory work called the Sub-freshman year, and four years of college work. As soon as the high schools of the country conform to the new curriculum of six years, the Sub-freshman year will be dropped and the course will be the regular four years' work which is common in American colleges.

The college outgrew the cramped quarters where it developed

in a part of historic Bridgman Academy, so in 1916 an old ducal property called the T'ung Fu was secured. This was a beautiful estate, but hardly adapted to any extensive future as a modern college. Since this also was speedily outgrown, in 1920, a new campus of some thirty acres adjoining the new property of the Peking University was bought. It is planned by the University authorities that certain large and expensive buildings for general use, such as chapel and central library, shall serve all students in common, while space and expenditure will be economized by the utilization of certain large laboratories by men and women students in alternation. Yenching Women's College puts up the Science Building for Chemistry and Geology, and the Men's College supplies a companion structure for other sciences. Thus, the co-operation between the College for Men and Women is a financial benefit to both, and to those who generously support them.



"Grace Before Meat" at the Famine Refuge

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Organization

Co-operating Boards

Woman's Board of Foreign Missions of the Presbyterian Church
in the United States of America

Woman's Board of Missions of the Interior (Congregational)

Woman's Foreign Missionary Society of the Methodist
Episcopal Church

London Missionary Society (Congregational)

Christian Association of Wellesley College (Affiliated)

Yenching College Committee

CHAIRMAN

Mrs. J. M. Avann, 4949 Indiana Ave., Chicago

SECRETARY

Mrs. Lucius O. Lee Room 1315, 19 South La Salle St., Chicago

TREASURER

Louis A. Bowman, American Trust & Safe Deposit Company, Chicago

Mrs. George M. Clark, Chicago Mrs. Howard Leland Smith, New York

Mrs. O. R. Williamson, Chicago Mrs. William Boyd, Philadelphia

Mrs. Charles K. Roys, New York Bishop L. B. Wilson, New York

Mrs. F. H. Warner, New York Rev. W. P. Schell, New York

President Ellen F. Pendleton, Leslie B. Moss, New York

Wellesley, Mass. Mrs. John H. Finley, New York

This Committee is appointed by the Trustees of Peking University to have full charge of all matters connected with Yenching College. To it are added additional representatives by the mission boards co-operating in the college. The Trustees of Peking University are incorporated under the laws of the State of New York and hold in trust for Yenching College all property and gifts belonging to the college, and grant degrees.

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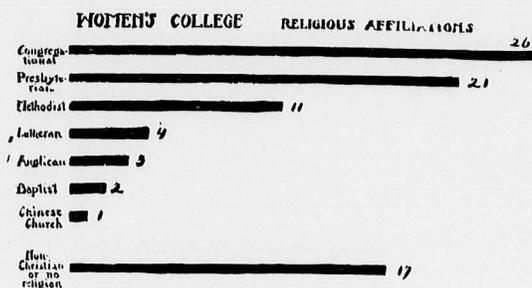
Members of the Yenching Faculty

1923 - 1924

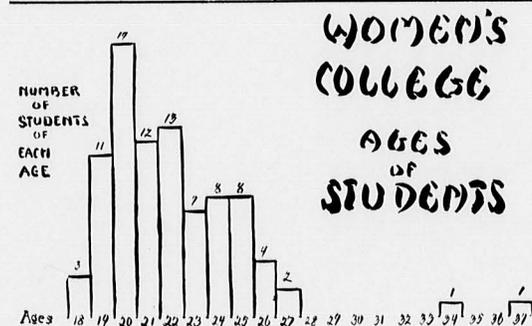
(The faculty of Yenching College, since it is now the College of Arts and Sciences for Women of Peking University, is considered a part of the entire University staff, and co-operates closely with it, but its members are appointed primarily with reference to the specific needs of Yenching.)

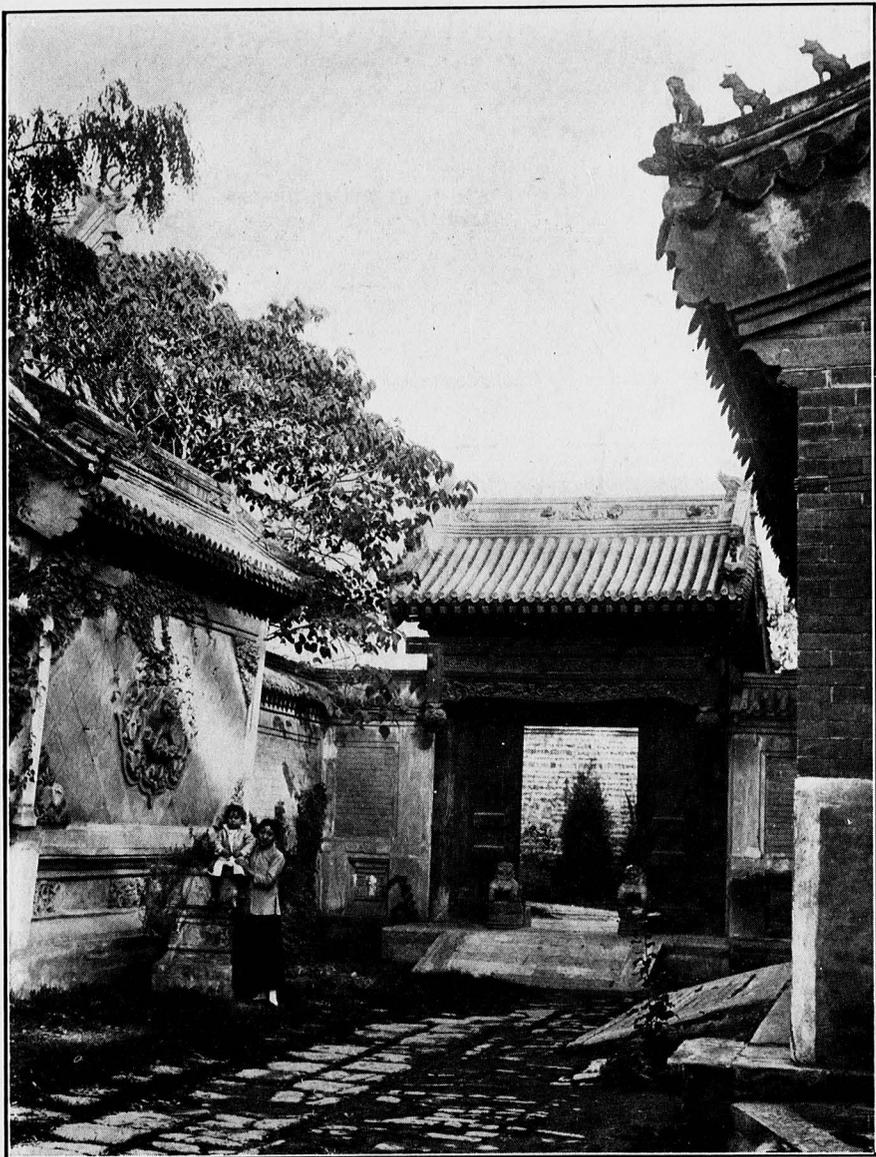
- J. Leighton Stuart, D. D., President, Peking University
 Mrs. Murray S. Frame, B.A., B.D. (Mount Holyoke, Hartford Theological Seminary), Dean
 Miss Grace M. Boynton, B.A., M.A. (Wellesley, Michigan), English
 Miss Ruth K. Y. Cheng (Yenching, Birmingham, Cambridge), Education
 Miss Jean Dickinson, B.A., M.A. (Smith, Columbia), Sociology
 Miss Josephine Sailer, B.A., M.A. (Vassar, Columbia), Education
 Miss Ava R. Milam, M.A., Ph.D. (Chicago), Dean of School of Home Economics in Oregon Agricultural College, on leave of absence at Yenching
 Miss Camilla Mills, B.S. (Oregon Agricultural College), Home Economics
 Miss Hancock, B. A. (University of London), Mathematics
 Miss Ruth Stahl, B.M. (Mount Union), Music
 Miss Charlotte Morrison, B.S. (Columbia), Hygiene and Physical Education
 Miss Chen K'e Ming, B.A., M.A. (Oberlin, Columbia), Education
 Miss Alnah James, B.A. (Wellesley), English
 Miss Lucy Booth, B.A., M.A. (Mount Holyoke, Illinois), History
 Miss Frances Harmon, B.A., M.A., Biology
 Miss Helen L. Gunderson, B.M. (South Dakota), Music
 Miss Constance L. Sargent, B.A. (Mount Holyoke), Secretary to the Dean
 Miss Miriam Boyd, B.A. (Wellesley), Chemistry
 Kao Yueh Tsai, Chinese

Some Yenching College Statistics



Women's College Students Sources of Support	WOMEN'S COLLEGE Plans for after graduation
Family (entire) ----- 62	Teaching 37
Family (part) ----- 9	Medicine 9
Scholarships ----- 6	Sociology 7
Outside Help (entire) ----- 4	Service for Nation 3
Missions ----- 3	Business 2
Self and Family ----- 2	Writing 2
Self Support ----- 1	Study for further degrees 2
	Study in America 2
	Agriculture 1
	Undecided 13





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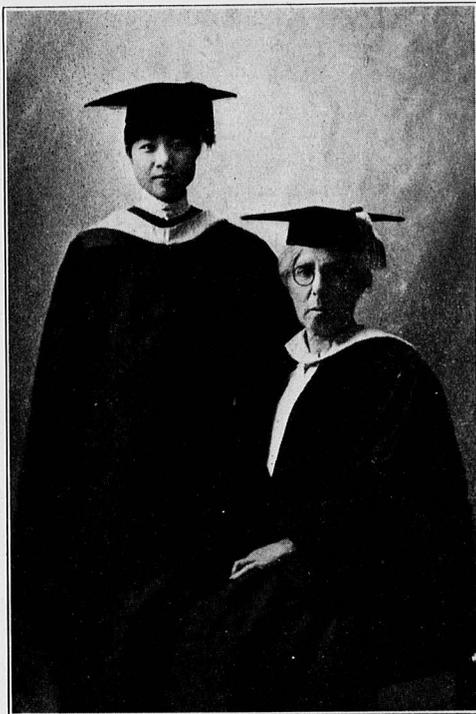
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1922

YENCHING COLLEGE
NEWS-LETTER



Dr. Miner and Miss Ch'en Ko-chun
A. B. 1922

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Yenching College News-Letter

DEAR friend of Yenching College:
"Only steady progress and no interesting innovations," Dr. Miner reports for the past year at Yenching, but in spite of this the year has been far from dull. It is a time of entering upon larger things typified in a material way by the breaking of ground for the first buildings on the new University site. The Union College campaign in this country, while it has not yet reached its entire goal, provides enough for a beginning. Most appropriately, Mrs. Avann, Chairman of the Yenching College Committee, was present for the simple but impressive ceremony of turning the first sod.

Even more significant are certain striking proofs that Yenching women are taking a place of leadership among their people. Says Miss Grace Boynton: "An important event in the college life was the World Student Christian Federation Conference which took place during the spring recess. Yenching sent her delegation of undergraduates and one faculty member, who found when they examined the records of attendance at the Conference that so many Yenching graduates had been sent as delegates from all parts of China, where they are at work, that Yenching had a greater number of its women there than any school for women in China. Yenching is the oldest college for women, but not as old and not as large as many high schools for girls, and this record was one of which to be very proud."

Later when the great Conference of Chinese Christian churches took place in Shanghai, Yenching showed an even more remarkable prominence. Six women chosen from the representative Christian workers all over the country were asked to address the Conference. Four of the six were Yenching girls. Dean Miner, the most modest of women, confesses to overwhelming pride as she sat with the Conference and realized the place in the national life which her girls had taken."

Last year also saw the first graduate from the full senior college course. She is Miss Ch'en Ko-chun, a beautiful and gifted young woman, who is now doing post-graduate work at Wellesley, Yenching's American sister college. The enrollment for the year was 106, representing fifteen provinces and Korea, and seventeen missions.

The place which the college holds in the public consciousness, so to speak, is illustrated by the fact that Mrs. Charles R. Crane, wife of the former American Minister to China, has established a scholarship fund of \$4,000, the income from which will afford at least fifteen girls an opportunity for further study. Other gifts for scholarships include one from the American College Woman's Club of Peking, which has also contributed toward the college library. The Y. W. C. A. has informally asked the college to consider providing a year's training course for secretaries. Graduates are in demand as teachers, and as religious workers in the churches. Many, of

course, marry, and in order that they may attain the greatest success as Christian home-makers, it is hoped that the department of home economics can be greatly developed. To this end, Miss Gunther, of the Home Economics Department of Teacher's College, Columbia University, spent two months at the college.

Co-operation between the men's and women's departments of the University is close, especially in the exchange of teachers. As the men's and women's colleges are two miles apart, actual co-education is not so much in practice. To quote Dr. Miner, "Our experience thus far convinces us that co-education, at least when confined to the advanced classes, presents no more problems than it does in Western lands, and has some decided advantages. There have been several pleasant social events which brought the students from all the colleges together: the picnic at the new site, with tree planting by the senior class, a concert at the Woman's College, and several others."

We hear of numerous student activities which make the girls seem more near and real to us. Dr. Miner tells us: "The Literary Society, while a voluntary organization, includes nearly all of the students, and gives most valuable training. In dramatics, 'Twelfth Night,' given in Chinese, surpassed all previous performances with the possible exception of 'The Blue Bird.' The greater part of the proceeds of about \$500 were given to the home mission work in Yunnan, the remainder was used for the half-day

school and other Y. W. C. A. activities. The college Y. W. C. A. has had a large number in its voluntary Bible classes, and it promotes physical, social and religious welfare in many lines." In basketball our girls defeated the Pekin Union Medical College by a close score, and such charming customs as "step singing" and a lantern festival have had their place.

Before the end of the year, Dr. Miner felt it necessary to resign from her position as Dean, and pass on her work to a younger woman. Great as is our sorrow at this step on Miss Miner's part, the college is to be congratulated that a fully trained and qualified woman, Mrs. Murray S. Frame, is ready to take up the task. She served as Assistant Dean last year, and is now carrying the full work. (It should be explained that the Dean is the administrative head of the college. The President of the entire university is, as such, President of the Woman's College.)

Dr. Miner was the far-sighted leader who, seventeen years ago, began the North China Woman's College (now Yenching), the first college for women in that vast empire. To quote her own words, "Five years ago, after twelve years of 'small things,' our college had still a staff of only foreign teachers, and three or four Chinese teachers. Its annual appropriation for current expenses was \$1,550, gold, about \$3,000 local currency. We have now three times the staff and about ten times the financial support,

with the hope in two years of moving to our beautiful new site, with adequate and finely equipped buildings. Looking back over the struggles to attain even our present standing, and forward into the promise of the challenging future, we thank God for both, for both belong together. May the spirit of the pioneer days always be Yenching's!"

YENCHING COLLEGE COMMITTEE.
19 S. La Salle St., Room 1315, Chicago.

SEPTEMBER, 1922.

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Yenching College
for Women

PEKING, CHINA



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Yenching College for Women

NAME: Yenching, the first college for women in China, has adopted the old classical Chinese name for Peking, where the college was founded in 1906 as the North China Union Woman's College by that famous educational pioneer, Dr. Luella Miner. Congregationalists, Methodists and Presbyterians of England and the United States combined their efforts to meet a common need—trained Chinese women for leadership in China. The step was taken in great faith and in the face of great difficulties. Classes were small, teachers few, and equipment limited. But the achievements of these twenty years have proven the wisdom of the effort. In 1919 Wellesley College chose Yenching as its Sister College, a relationship which has not only grown closer with the years, but has proven mutually helpful.

PEKING: Peking spells magic to the Chinese. For centuries it stood as the place of the highest literary examinations given by the government, the rank of whose officials was based on these examinations. In 1905 modern scientific forms of education took the place of these examinations, but the center of governmental education remained in Peking, thus preserving and adding to the historic and poetic glamor of the city for the Chinese of every province. Its

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wonderful apricot-tiled palaces, its unique temples and altars, the Summer Palace, and the sacred places in the western hills only give visible shape to its picturesque years of dynastic and national history, to its art, its literature and its distinctive architecture.

Though the majority of Yenching students come naturally from the north, fourteen provinces in all are represented in the student body. This proximity to the de facto government makes Peking students even more sensitive than others to national and international matters, and causes them to be leaders in patriotic movements to arouse the citizens of their vast, loosely knit republic to a saving sense of national solidarity. Yenching girls have tried to work constructively but not by extreme measures to help their dearly-loved nation.

Peking is in about the latitude of Philadelphia, with hot, wet, rainy summers and cold, dry, bracing winters.

CAMPUS: For years Yenching has been temporarily located in a quaint old Manchuducal residence in the heart of the Tartar City. The new buildings of beautifully adapted Chinese styles are eight miles outside the great city wall on a campus of some thirty acres and are a part of the whole Peking University campus. The buildings face the great vista of the Summer Palace, the Jade Fountain Pagoda and the temple-dotted western hills. The site is near Tsing-hua, the American Indemnity College.

These new buildings, the gift of American women to their Chinese college sisters, are thor-

oughly modern, with sanitary and hygienic interiors. In the Academic Quadrangle are the Administration Building, the Dean's Residence and the Russell Sage Recitation Hall. A large Science Building is nearby and four dormitories. The college is providing a proportionate share of the University Library, the heating and lighting plant, and the Chapel which will be used by all the colleges of the University. Three small faculty residences are also under construction.

ORGANIZATION: Originally an independent woman's college, Yenching College in 1920 became affiliated with the Christian "Peking University" (Chinese name, "Yenching Ta Hsiieh") as its Woman's College and its degrees are accordingly granted by the Trustees of Peking University, incorporated under the Board of Regents of the State of New York. The relation of the two institutions is similar to that of Columbia and Barnard. Their treasuries are distinct, and Yenching is responsible for a quota of women faculty, but in the various departments of the University the faculties of the Men's and Women's Colleges are organized together for planning academic work. This brings a maximum of efficiency in the actual teaching units and the young women students are particularly fortunate in being able to take advantage of the many specialized courses given in the University.

COLLEGE CURRICULUM AND REQUIREMENTS: Any young woman who can present a certificate of good character and of

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full graduation from a twelve year pre-college course may try the Yenching entrance examinations for the Freshman class. A sub-freshman class has been temporarily maintained for graduates of the old style four year high schools. Under the supervision also of the Department of Education is a Kindergarten and Primary Training School, a union institution with a record of over twenty years of service, whose graduates have gone to Korea as well as all over China. As soon as removal to the new site supplies the necessary space the Department of Education hopes to attain its long-cherished aim of establishing a model Practice School for all primary and secondary graduates where Yenching students may have ideal conditions for practice teaching under expert and critical observations. Small practice kindergartens will be started in adjacent villages for the special use of students training for kindergarten work.

SPECIAL FEATURES: Besides the regular science and arts course, its Practice School and Kindergarten Training School, a feature which Yenching College stresses is its practical work given under the Social Departments in cooperation with the Christian Associations. Students are trained in case work, which is particularly valuable for Christian Association secretaries or social service workers. Advance work in religion or religious education may be elected in the Theological College. Yenching College is also building up a strong Department of Home Economics based on a wide and detailed survey of home conditions, all over

China, thereby helping to supply the widespread demand for scientifically trained teachers of Home Economics in Chinese high schools. A model Practice House will be built on the new campus and under the direction of a Chinese specialist will provide opportunities for actual supervised practice for all students majoring in this Department.

COLLEGE CURRICULUM: The curriculum is very similar to that of any standard western college and the requirements for completing any given course are practically the same. History, Economics, Sociology and similar subjects are, however, since it is a Chinese College for Chinese women, oriented from the point of view of Chinese civilization and its contribution to world history, even though textbooks and reference books and the language in the classroom must temporarily be English.

PHYSICAL EDUCATION: Due to the lack of indoor and outdoor space, Yenching College has not thus far been able to realize its ideals of Physical Education. But on the new campus with its generous space for outdoor exercise and the new gymnasium it hopes to build up the Department of Health so needed by China's young women.

STUDENTS: Four students were graduated at Yenching's first commencement—fourteen at its last. Its student body has had to be limited by space and its own educational standards. One hundred sixteen were enrolled in 1924-5, but the new buildings will permit the addition of more.

Its graduates have done valuable service in medicine, literary work, original and translation, social betterment work, Y. W. C. A., Church work, school work and in their own homes. Eighty per cent have taught a shorter or longer time after graduation. Twelve students are now doing graduate work in the United States.

FACULTY: Because of its close affiliation with Peking University, all courses are open to women students. But in addition, Yenching supports a faculty of twenty-five members of its own. Two are honorary instructors, six are Chinese, two British, and fifteen are from the United States, including two devoting the major part of their time to language study. Their degrees come from Bryn Mawr, Columbia, Hartford Theological Seminary, Mount Holyoke, Northwestern University, Oregon Agricultural, Smith, Teachers Colleges, University of London, Michigan, Wisconsin, Vassar and Wellesley.

For further information address

Dean of the College
MRS. MURRAY S. FRAME
Yenching College
Peking, China

or

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

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What our history is

The history of the college is one of aspiration and struggle. Immediately after the Boxer tragedy, modern education for Chinese girls was reestablished, and the work of the Bridgman School was extended to embrace collegiate study. This was in 1905. No government schools attempt anything beyond a normal course for girls, and the venture was unique. It at once justified itself. Students qualified themselves in increasing numbers for higher education and under sagacious leadership the new institution outgrew its old quarters and acquired the property where it is now insufficiently housed. The boards of four Protestant Missionary Societies united to support the undertaking, and students from Mission schools have been the natural candidates for the work which the college offers. As the standard of the institution has been advanced, an increasing proportion of girls from government schools have sought admission, and there are at present representatives of all degrees of Chinese society in residence in the compound. There are over seventy members of the student body.

What we have accomplished

IN THE quaint old courtyards of an ancient Chinese palace, eight American women and four Chinese teachers are attempting the only higher education available for girls in all of North China. Chinese women are beginning to respond to the ideals which have been held up to them by the womanhood of the West, and the little college is crowded to capacity. A further increase in applications next year will mean that many must be turned away. The girls who are received cannot obtain the benefit which their idealism and sacrifices deserve. The flower-filled courts and characteristic old buildings which have received the visits of an emperor to his aged mother make a picturesque environment for the young women who are so much in earnest about serving their day and generation; but inside the aesthetic exteriors there is far too limited an equipment for modern education. The science instructor must produce her own illustrative material and apparatus out of space; the history teacher must be her own map-maker and reference library; the same thing is true of all branches of instruction, and in addition to pedagogical problems which would puzzle a sphinx, the teaching staff must hold itself in readiness to meet the thousand and one responsibilities incidental to the physical welfare of the student body.

The college has achieved a place for itself in the respect of the Chinese people. Forward-looking parents are anxious to secure its privileges for their daughters. Young men betrothed to uneducated girls often wish to place their fiancées in the care of the college. Three young married women are in residence at the present time with the cordial consent of their husbands.



What we want to do

We have the beginning of suitable buildings. We have the nucleus of a faculty. We have sixty graduates, who as teachers, social service workers, evangelists, and wives of educated men are influential leaders among their countrywomen. We have an eager student body full of devotion to their country and of fine ideals.

We hope to advance our standard to make it comparable to that of women's colleges in America. To do this we must have an adequate teaching staff, proper equipment and a substantial endowment.

We wish to prepare more graduates to act as leaders of Christian womanhood in every part of North China. To do this we must have a much greater housing capacity. We must prepare to accommodate hundreds of students who will be ready to come to us in the next few years.

We intend to specialize our preparation for vocational work in order to train women for widely varied forms of teaching, for work in medical schools, for Domestic Science, Public Health and Social Service.



What we need

- An endowment of at least \$500,000.
- Funds for additional property, \$50,000.
- For buildings and equipment, \$800,000.
- Funds for Library Books, \$10,000.
- Furnishings for the present Chapel, \$500.
- Scholarship funds yielding \$100 a year for each student so supported.

Many magnificent institutions in foreign lands bear witness to the chivalrous American belief in the capacities and worth of womanhood the world over. The womanhood of China is no less influential, no less deserving than that of Spain, India and Turkey. What will American Christianity and generosity do for Chinese women?

What will you do?

