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MEMORANDUM in the matter of the preliminary agreements leading up to the organization of PEKING UNIVERSITY in its present form.

1. Negotiations previous to the several actions on which the new organization was based extended over many years are not recorded here. The principle of union was agreed to by the Boards but the Missions could not find a common ground. A tentative plan was sent forward to the Secretaries of the Boards in 1912-13 and was examined by them but lacked the approval of the Methodist Mission and was not accepted as a satisfactory basis by the Methodist Board.
2. Early in 1914 action was taken on the field, First, - by the Board of Managers of Peking University, and second, - in approval by action in the same terms, by the several missions, agreeing to the proposal to submit the basis arrived at to the Trustees of the University for favorable action and for reference to the Boards concerned. This action was in the following terms.

"The Board of Managers of Peking University respectfully request the Trustees: -

1 - to make such alteration in the By-Laws of the Institution (and in the Certificate of Incorporation if need be) as to provide for the Missions in North China to federate with Peking University in education, on the broad basis of an undenominational institution as was contemplated in its organization.

2 - To separate the Peking University from the Methodist Episcopal Church by a mutual agreement with the Board of Missions of said Church.

3- To authorize the Board of Managers to establish the buildings and equipment of the Peking University on the newly acquired land (about thirty or more acres) to the east of the present campus; and

4- To authorize them to confine instructions to collehe and higher grades.

- Methods of Procedure -

The Administration Building of the College of Liberal Arts, and the Library would be built on the new campus; other buildings would be erected as needed. The University would remain open to all properly qualified students on equal terms, without reference to race, creed, or nationality, "provided always there be no departure from the fundamental principles of the institution as stated in the By-Laws and Certificates of In-

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corporation."

In the first instance the Federation would be constituted by the North China Mission of the Methodist Episcopal Church; of the American Board of Commissioners of Foreign Missions; and of the Board of Foreign Missions of the Presbyterian Church. Each of these Missions shall be entitled to acquire by purchase or otherwise from the Peking University a plot of land contiguous to the main buildings of said University. Said plots shall, however, be utilized only for the erection of dormitories for the students of the University and buildings for religious observances. The University shall be opened to other missions who shall, however, maintain their own dormitories or make arrangements with any of the above mentioned Missions for the accommodation of their students.

Note

No change would seem necessary in the Certificate of Incorporation of Peking University, but at the next meeting of the Trustees three members would be elected from each of the three Mission Boards entering into the Federation."

This action was communicated by the then president of the University, Dr. H. H. Lowry, for the consideration of the Trustees of the University, under date of May 12, 1914.

These proposals were duly submitted to the Methodist Board and to the Trustees of the University. It was stated by Secretaries Brown and Barton that from their Missions identical copies of the paper had been received.

July 13, 1914, a conference was held by the three Secretaries, the minutes of which follow:

"Pursuant to the request of Dr. H. H. Lowry, President of Peking University, and acting upon the instructions of the Board of Foreign Missions of the Methodist Episcopal Church, the Corresponding Secretaries of the Presbyterian Board of Foreign Missions and of the American Board of Commissioners for Foreign Missions were invited to confer concerning modified proposals received from the field in the matter of union in educational work in North China. Secretaries Barton, Brown and North met for this purpose at the Methodist Mission Rooms July 13, 1914, at 3:30 P.M. Secretary Oldham was also present.

Each of the three missions was represented in communications received from the field, the tentative statement of the new proposal having been sent to each Secretary. The attitude of each Board was declared by its Secretary to be favorable to the general proposals under consideration, and each stated that confirmatory action upon definite propositions officially sub-

mitted might be safely counted upon.

The following propositions were agreed to:

I. Tentative agreement on the four points as stated in the request of the Board of Managers of Peking University to the Trustees. (See Dr. Lowry's Paper.)

II. Agreed upon the policy that all departments are to be under one general management and parts of a single interdenominational institution.

III. Agreed that the University is to be "interdenominational" or "unsectarian" - not "undenominational" as stated in the proposals, the field Board of Managers to be elected by the cooperating Missions (with confirmation by the Trustees) and the Trustees to be elected by the cooperating Boards.

IV. Agreed that these points of agreement are to be reported to the Trustees of the University.

V. Agreed that final action is to be taken by the Boards after the conference between the parties in interest and Secretary North in Peking this coming September."

Action was taken by the Trustees of the University, July 14, 1914, in a series of resolutions re-affirming previous action favoring union in educational work in North China and accepting the proposals from the field as in substance offering a satisfactory basis for such union or Federation, subject to approval by an agreement among the missionary boards concerned.

In the minutes of the Trustees of the University, under date of July 14th, were included the action of the three Boards in question, in the following terms:

"The attitude of each Board was declared by its Secretary to be favorable to the general proposals under consideration; each stated that confirmatory action upon definite propositions submitted might be safely counted upon. The following propositions were agreed to: -

1st- Tentative agreement on the four points as stated in the request of the Board of Managers of Peking University to the Trustees.

2nd- Agreed upon the policy that all departments are to be under one general management and parts of a single interdenominational institution.

3rd- Agreed that the University is to be "interdenominational" or "unsectarian" - not "undenominational" as stated in the proposals; the field Board of Managers to be elect-

ed by the cooperating Missions (with confirmation by the Boards which they severally represent) and the Trustees to be elected by the respective Boards which they represent - vacancies to be filled in the same manner.

4th - Agreed that these points of agreement are to be reported to the Trustees of the University.

5th - Agreed that final action is to be taken by the Boards after the conference between the parties in interest and Secretary North in Peking this coming September."

3. The accuracy of the minutes is confirmed by Secretary Brown's letter No. 170, July 30, 1914 to the North China Mission of the Presbyterian Church, a copy of which he kindly filed with the Secretary of the Trustees of the University at the time.

July 14, 1914 The Trustees of the University, having already agreed to the principles of union in higher education in North China, adopted the general basis presented in the action of the Board of Managers.

The Methodist Board had acted upon the communication on June 16th, 1914, one of its resolutions being that "The Board endorses in general the federation plan for Peking University now proposed as outlined in the letter of the president of the University, Dr. H. H. Lowry, under date of May 12, 1914, now read and made a part of the record."

4. Secretary North visited Peking in November, 1914, and conferred with representatives of the four missions.  
December 11, 1914 The Union Committee on Constitution in Peking, adopted a report which was forwarded to the Secretaries in printed form.

May 13, 1915 The Secretaries met, J. L. Barton acting as chairman and secretary, and carefully reviewed and revised the suggestions of the Union Committee as to changes in Charter and By-Laws - and the following action was taken:

"It was VOTED that this Certificate of Incorporation and By-Laws as here amended be approved as a whole and submitted to the respective Boards interested for their consideration.

VOTED that Dr. North be appointed to lay the matter before the Board of Trustees of the Peking University.

VOTED to recommend that the co-operating Boards be asked to nominate four members each to serve upon the new Board when the organization is complete, and in the meantime to act as a Committee of Conference in the consideration of all questions relating to the Boards and the proposed University.

VOTED that a copy of the report of this Meeting with its recommendations be sent to the London Missionary Society."

5. The subsequent proceedings were carried out according to agreements and instructions, the Trustees of the University having before them all documents in the case and securing the change of Charter and of By-Laws in accordance with the agreements between the Missions on the field and action by the Boards at home.

These agreements having been presented to the Methodist Board in due course, favorable action being taken with them as underlying facts in the case, it will be necessary, should any modification of these agreements be sought, to secure consideration by that Board before the Trustees representing it can be free to act.

Please note

Section 2, Item 3.  
Page 3, Roman I, and Item marked "1st"  
Section 3, paragraph 3.

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SUGGESTED RECOMMENDATIONS OF THE MISSIONS ENTERING THE  
FEDERATION TO THEIR HOME BOARDS

Whereas, It is highly desirable for Christian education in North China that there should be cooperation of effort and concentration of buildings and equipment: and

Whereas, We, the members of the North China Mission of the Methodist Episcopal Church, have agreed with the American Board of Commissioners of Foreign Missions, and the Board of Foreign Missions of the Presbyterian Church to unite **into** a federation for higher education in Peking on the lines of the recommendations of the Board of Managers of Peking University to the trustees thereof; such recommendations being hereby set out in full as follows:

The Board of Managers of Peking University respectfully request the Trustees:-

- 1 - To **Make** such alteration in the By-Laws of the Institution (and in the Certificate of Incorporation if need be) as to provide for the missions in North China to federate with Peking University in education, on the broad basis of an undenominational institution as was contemplated in its organization.
- 2 - To separate the Peking University from the Methodist Episcopal Church by a mutual agreement with the Board of Missions of said church.
- 3 - To authorize the Board of Managers to establish the buildings and equipment of the Peking University on the newly acquired land (about thirty or more acres) to the east of the present campus: and
- 4 - To authorize them to confine instruction to college and higher grades.

- Methods of Procedure -

The Administration Building of the College of Liberal Arts, and the Library would be built on the new campus; other buildings would be erected as needed. The University would remain open to all properly qualified students on equal terms, without reference to race, creed, or nationality, "provided always there be no departure from the fundamental principles of the institution as stated in the By-Laws and Certificate of Incorporation".

In the first instance the Federation would be constituted by the North China Mission of the Methodist Episcopal Church; of the American Board of Commissioners of Foreign Missions; and of the Board of Foreign Missions of the Presbyterian Church. Each of these Missions shall be entitled to acquire by purchase or otherwise from the Peking University a plot of land contiguous to the main buildings of said University. Said plots shall, however, be utilized only for the erection of dormitories for the students of the University and buildings for religious observances. The University shall be opened to other Missions who shall, however, maintain their own dormitories or make arrangements with any of the above mentioned Missions for the accommodation of their students.

Note. No change would seem to be necessary in the Certificate of Incorporation of Peking University, but at the next meeting of the Trustees three members would be elected from each of the three Mission Boards entering into the Federation.

Now, therefore, be it resolved,

That we, the members of the North China Mission of the Methodist Episcopal Church request our Board to take all necessary steps to carry out the above agreement.

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MEMO. OF PROPOSALS FOR THE ORGANIZATION OF THE  
PEKING UNIVERSITY (FEDERATED).

Presented to the Boards by the Field Committee on  
Organization as slightly amended by the Secretaries of the  
three Boards concerned.

Certificate of Incorporation  
(Constitution)

This is to be amended as follows:

(1) Substitute for the words "College or Institution"  
wherever they occur the word "University."

(2) Substitute for the number "nine" the following:  
"The number of Trustees shall be not less than nine nor more  
than twenty-four."

(3) Substitute for the present wording, "the majority  
of whom shall be citizens of and residents in the United States  
of America."

NOTE: It is understood, however, that if this form is  
not legally allowable, the form shall be "a majority of whom  
shall be citizens of and residents in the State of New York."

In other respects the Certificate of Incorporation  
would not be changed.

BY-LAWS

The By-Laws of the corporation would be as follows:

(1) The Board of Trustees shall be composed of the  
persons named in the act of incorporation, or such persons as  
may be elected to succeed them from time to time.

(2) The Trustees shall be divided into three classes,  
of an equal number of members each, the terms of service of one  
class to expire annually. Each of the following Mission Boards  
shall elect four members, viz., The American Board of Commissioners  
for Foreign Missions, the London Missionary Society, the Board of  
Foreign Missions of the Methodist Episcopal Church, and the Pres-  
byterian Board of Foreign Missions of the U. S. A.

The body thus formed may elect members at large.  
When a vacancy occurs in the membership it shall be filled in the  
same manner in which the original member was elected.

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(3) The officers shall consist of President, Vice-President, Treasurer and Secretary, who shall be elected from the members of the Board. The signatures of both President (or Vice-President) and Treasurer shall be requisite for the execution of all documents.

It shall be the duty of the Treasurer to open and keep such books of account as may be necessary to record the receipts and expenditures of the Board; and such accounts shall be audited at least once in each year by a committee appointed by the Trustees for that purpose. It shall be the duty of the Secretary to preserve full minutes of the proceedings of the Board; these minutes to be read and passed upon at a subsequent meeting.

(4) An annual meeting shall be held in the city of New York at such time as the Board may elect at which a report of the entire transactions of the previous year shall be presented. The approval of the officers of the Board of Trustees shall be required for the investment of the funds.

For the transaction of ordinary business, five shall constitute a quorum provided not less than three Boards are represented; but for the election of officers and the transaction of other important business, like the approval of budgets, appointment of professors, etc., a majority of the total membership and a representation of at least three Boards shall be required for a quorum.

N. B. The details of hours and place to be fixed by the Trustees.

(5) There shall be a Board of Managers in North China to consist of twenty-four members. Four members shall be elected by each of the uniting Missions, and the remaining members shall be elected in the first instance by the foregoing acting conjointly, and subsequently by the Board as a whole. The members of the Board shall be divided into three classes equal numerically, and the term of service of one class shall expire annually. When the place of any member becomes vacant the vacancy shall be filled in the same manner as in the election of the original member. All elections to the Board of Managers shall be subject to the approval of the Board of Trustees. All the members of the said Board shall be Christians of evangelical faith, and at least one-half residents of Peking or vicinity.

The President of the University shall be ex-officio President of the Board of Managers, and one-half the members shall constitute a quorum for business. The rules and by-laws of the said Board shall be submitted to the Trustees for their approval.

(6) The Board of Managers shall be accountable to the Board of Trustees for the conditions, custody and uses of all funds received by them from whatever source. Donations for the University made directly to the Board of Managers may be employed by them in accordance with the wishes of the donors, provided always there be no departure from the fundamental principles of

the institution as stated in these By-Laws and the Certificate of Incorporation. All real estate or permanent investments, however, shall be held by or in trust for the Board of Trustees. Appeals for funds outside of China shall be made only through the Trustees or with their approval.

(7) An annual meeting of the Board of Managers shall be held as near the close of the University year as practicable, at which a full report of the operations and condition of the University, and a statement properly audited of all receipts and disbursements shall be presented, and the same be forwarded to the Trustees in time for their annual meeting.

(8) The Board of Managers shall have power subject to the approval of the Board of Trustees, to make and enforce such laws and regulations as may be necessary for the conduct of the University; may propose nominations for President and Professorships; shall appoint and at their discretion remove all other instructors and officers; prescribe the course of studies; assign to each department its respective duties; decide upon the conditions of admission, and, in general, be invested with authority to determine all questions of local business and management.

(9) The University Council shall consist of the President, Deans, and Professors. The Council shall be under the direction of the Board of Managers and be responsible to them for the discharge of its duties.

(10) All members of the teaching staff of the University shall be Christians of evangelical faith.

(11) The Trustees shall appoint the President and Professors and shall have the power of removal. The Trustees shall determine the salaries of officers and instructors after receiving recommendations on the subject from the Board of Managers, except when such salaries are paid by the Societies participating in the University.

(12) The Board of Trustees shall be the ultimate authority in all the affairs of the University, but their action in local matters shall be solely through the Board of Managers, and all such matters when referred to the Trustees must be through the Board of Managers and with the sanction of that Board.

(12) It shall be the duty of the Trustees to transmit to the Board of Managers at such times and in such manner as may be mutually agreed upon, the interest or any permanent endowments, and the whole or part of other funds in their hands, as donors may designate, or as may be deemed expedient by the Trustees.

The Trustees shall have power to withhold the payment of the above funds (1) when in their judgment there shall be a

departure on the part of the Board of Managers, or Council, in the control or instruction of the University from strictly Christian and evangelical principles, (2) In case of political or local changes rendering it desirable or necessary to reduce the number of instructors or students, to alter the location of the University, or to suspend operation for a period or permanently, (3) in case the University shall become self-supporting, (4) or whenever from any cause the Trustees shall come to the unanimous conclusion that the University is not answering its original design.

(14) In case of permanent suspension, all funds remaining in the hands of the Trustees, unless otherwise appropriated by the donors, shall become a permanent fund, the interest on which the Trustees shall be authorized to employ for the general purposes of evangelical Christian education among the Chinese speaking races.

(15) The Trustees shall have authority to employ such agents, and to adopt such other measures, as may be necessary for the execution of their trust.

(16) These by-laws may be amended by a vote of two-thirds of the Trustees at an annual meeting, or at a meeting regularly called for this purpose, full notice of the proposed amendment having been given at a previous meeting, and opportunity having been given for an expression of opinion by the Board of Managers.

PEKING ACADEMY

A Brief Historical Sketch

Peking Academy represents a part of the great contribution of the Methodist Episcopal Church to education in China. It has had a long history as schools go in China, and has passed through many stages of progress, development, and adaptation. But though momentous changes have come, no change has come to impair its spirit or dim the vision for it of the clear-sighted, devoted, and energetic men who have guided it down to the present day. Dr. Frank D. Gamewell, Dr. J. H. Pyke, Bishop Isaac W. Wiley, Bishop Charles H. Fowler, Dr. L. W. Pilcher, Dr. H. H. Lowry--to these noble men the career of the school is inseparably bound.

The school began in 1871 as a Mission primary school with an enrollment of four students. Its first principal was Dr. Gamewell. In fourteen years the school had grown to such proportions that the Mission decided to expand it into a high school under the name of Wiley Institute. The success of the school continued to be phenomenal. Its fame spread far and wide and students came from all over China. In 1888 Bishop Fowler and the Mission decided to expand further into a university. Dr. Pilcher became the first president. On his death in 1893 he was succeeded by Dr. H. H. Lowry whose presidency lasted over a quarter of a century. It is to Dr. Lowry's energy and resolution that the school owes the greater part of its present fine campus. When in 1900 the university was entirely destroyed by the Boxers, it was through his efforts that it was quickly rebuilt and equipped far better than before. Durbin Hall, Taft Hall, Collins Hall, and Pilcher Hall were all erected within a few years.

In 1918 Peking University merged with what is now Yenching University and left its campus to what then became Peking Academy. Dr. Lowry continued as principal of the new high school until 1921. He was followed in office by Rev. George L. Davis, Dr. T. L. Lee, Dr. H. G. Dildine, and Dr. F. Liu, each of whom acted as principal for a term of one year.

In 1926 the Rev. F. S. Kao, the present administrator, became the third Chinese Principal. Dr. Kao brought to his office eminent qualifications. He is a graduate of Peking University (B.A. and M.A.) and has studied for many years in America. He has a B.D. degree from Garrett, an M.A. from Northwestern, and his Ph.D. from Boston University..... During Dr. Kao's principalship the Academy has grown in the number of its buildings, in the size of its enrollment, in the number and quality of its faculty, and in the intellectual and scholastic achievements of its students. The decade of his administration has seen the erection of an infirmary, a splendid gymnasium and library, the acquisition of what are now the Administration Building and the science laboratories, and the addition of other equipment that has vastly increased the efficiency of the school. More important than physical equipment to any institution are the less tangible but no less real assets of purpose, ideals, courage, wisdom, and organization and these Dr. Kao has brought to the school in great measure. In his second year of office the Academy was registered with the National Board of Education. This brought additional prestige, but Peking Academy still remains a Christian private school with the same high ideals it has always had. The observing eye sees here no sunset of a glorious past but the dawn of a great morning. ....

## PEKING UNIVERSITY

### Its History

Peking University was formed in 1917 by a union of all higher educational work for men in and near Peking. The constituent colleges thus amalgamated were Peking University (Methodist) founded in 1870, incorporated in 1889; North China Union College, Tungchow (Presbyterian, Congregational, and London Mission) founded in 1867, made a union institution in 1905; the Union Bible School established in 1906.

In 1920 the North China Union Women's College, founded in 1905, was affiliated with Peking University, becoming Yenching College (Colleges of Arts and Sciences for Women.)

### Its Organization and Control

The Trustees of Peking University are incorporated under the laws of the State of New York, being chartered in 1889; amended charter, 1917. Each of the constituent boards of foreign missions (American Board of Commissioners for Foreign Missions; London Missionary Society; Board of Foreign Missions of the Methodist Episcopal Church; Board of Foreign Missions of the Presbyterian Church, U.S.A.) elects four trustees. The sixteen so elected may elect eight more. The control of the University in Peking lies with the Board of Managers responsible to the Board of Trustees and similarly constituted. Among the members of the Board of Managers are five prominent Chinese. The American Minister has been a member of the Board of Managers for many years.

Yenching College, the College of Arts and Sciences for Women, is under the direction of a special Committee of Trustees and representatives of the women's missionary societies. The Trustees are the holding corporation, but the Women's College is financed independently of the rest of the University and is not included in the present campaign.

### Its Departments

The University consists of the College of Arts and Sciences for Men, the College of Arts and Sciences for Women (Yenching College), and the School of Theology. Departments of Business Training and Agriculture are also conducted.

### Its Faculty

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

Its Present Condition

The work of the University is now being carried on with much difficulty in temporary buildings in the southeast corner of the city of Peking. Here the struggle is being made to maintain high teaching standards and fine student morale under most trying conditions. The student body (not including the Women's College) numbers about three hundred, while many more have applied for admission than can be accommodated in the present quarters. A new site of one hundred acres, ideally located, has been purchased. Two buildings, the Ninde Memorial School of Theology, and a Dormitory are under construction, as well as two for the Women's College. Funds are pledged for three more buildings. To be forced to postpone the completion of the buildings necessary to accommodate the University will be to render the educational work weak and to lower the standing of the University. The China Educational Commission, in its recent report, lists the establishment of Peking University on its new campus as first among the needs of Christian higher education in China.

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

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

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

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

CHINA EDUCATIONAL COMMISSION

"Any scheme of Christian education which omitted Peking or failed to give it a commanding place, would be fatally defective. This city is not only the capital of the Republic, as it was also the capital of the Empire for many generations, but in many respects it is the most important city in China. Here more than at any other point the new intellectual life of China finds its center and comes to expression. Here more than anywhere else the old traditional conceptions, the new non-Christian ideas flowing in from western countries, and the new leaven of Christianity will come into contact and conflict. Here it is essential that Christianity should maintain a stronghold of enlightened Christian thought."

## Yenching University

The modern University of Yenching is located in Peiping, the heart of old China. It occupies a spacious 200-acre campus about six miles outside the north-west gate of the walled city. Close by are the ruins of the Old Summer Palace where two hundred years ago French and Italian architects constructed for Manchu Emperors a group of marble pavilions, porticos and fountains in a setting of oriental splendor. On beyond are the Jade Mountain Park, the New Summer Palace, the Western Hills with their famous Buddhist monasteries, the Great Wall guarding the rugged pass at Nankou, and farther still the ruins of Xanadu and Kublai Khan's famed pleasure.

Yenching's campus itself was at one time the private park of a prince's summer residence. The grounds included a large artificial lake surrounded by hillocks, rockeries and grottoes and were graced by many old pine and cedar trees. The university architect laid out a comprehensive plan which skillfully took advantage of the existing features while providing for development in a unified, convenient and harmonious way. The buildings follow the best traditions of Chinese design but are far more solidly built, reinforced concrete having taken the place of wood in the pillars and beams. With their curved roofs and decorated eaves they fit well into their charming setting and together present a scene of great beauty.

### Origin

Yenching University is the culmination of a series of unions among schools established in and around Peiping by four missionary groups -- American Congregationalists, Methodists, Presbyterians and British Congregationalists. One of these dates from 1864, another from 1867, a third from 1870, with many more in the subsequent decades. In due time some of these developed into academies and three of the academies into colleges. Two theological seminaries were also founded as a further step in supplying the youthful churches with educated leaders. The movement toward union began after the Boxer Rebellion in 1900, and proceeded by gradual steps, finally resulting in an amalgamation of these colleges and seminaries between 1916 and 1920, thus producing Yenching University.

Yenching was born and grew in a stirring period of Chinese history. The political revolution which overthrew the Manchus in 1912 was followed five years later by a far-reaching literary revolution which many regard as the beginning of a Chinese Renaissance. Then in 1919 flared up the student patriotic movement in protest against the subordination of China to Japan in the Versailles Treaty and later as a warning to the nation of the perils of foreign intervention. In this milieu Yenching University speedily gained a reputation for complete devotion to the national welfare combined with high standards of instruction and a steadfastness of purpose.

### Seizure by the Japanese

The skirmish which precipitated the present war between Japan and China occurred on July 7, 1937 at the Marco Polo Bridge, a few miles outside of Peiping. The invaders immediately captured the city, to open in the autumn and to continue for four years with very little interference because of its connections with the United States and Great Britain.

As an island of freedom amid a sea of regimentation it performed a very useful function during this period and was so much sought after that the policy restricting the student body to 800 was relaxed, and more than 350 additional students were admitted.

Within a few hours after the attack on Pearl Harbor, however, the Japanese took possession of the Yenching campus, thus bringing academic work to an abrupt end. Thirteen prominent Chinese professors were imprisoned for many months, but were finally released on suspended sentences which prevented their moving away. President Stuart was taken into custody and was confined first in the US Marine barracks and then for the duration in a small private house where he shared imprisonment with Dr. Houghton, Acting Director and Mr. Bowen, Controller of the Peiping Union Medical College.

#### Rebirth in Free China

Meanwhile the alumni under the leadership of Dr. H.H. Kung were making every effort to reopen the University in Free China. Dr. Y.P. Mei, a former member of the faculty, agreed to give up his position with the Ministry of Finance in Chungking to be Acting President of Yenching, and on the first anniversary of its forcible closing by the invaders the University was re-established in Chengtu. Once more West China Union University extended the hospitality of its campus although already serving as host to three other refugee Christian colleges. Twenty-five Chinese members of the Yenching faculty and 134 students managed to make their way by devious routes to the rendezvous in Free China. The staff was augmented by nine former members of the faculty who had previously reached Free China and by a number of new recruits.

Two thousand candidates took the first entrance examination -- though only 125 could be admitted -- thus witnessing to the high regard in which the name of Yenching is held throughout the country. The enrollment in 1943-44 grew to 380, and though this was 776 less than when the University was closed, and though many of the courses could not be offered because the faculty had been so seriously depleted, good academic work was done and high standards maintained.

The University worked under extremely difficult conditions. Equipment was lacking living conditions were far from normal, the students were for the most part cut off from their families and sources of funds and food prices were inflated with the result that the health of the students and faculty became greatly impaired. Tuberculosis cases were numerous and strict preventive measures were enforced. Gifts of vitamin pills from American friends helped both physically and psychologically. In spite of all these difficulties Yenching persevered in Chengtu and awaited anxiously the day of her return to Peiping.

#### Return to Peiping

With the war over President Stuart was escorted in triumph from his prison cell back to the Yenching campus. They told him the tale of Yenching students and faculty members who had slipped by the spies of Japan and walked the long miles across the breadth of China to Dhengtu. Together they walked about the campus surveying the wreck that the Japanese army had left them. The various science buildings had been swept clean of all apparatus and equipment. The Central heating, water supply, sewage and plumbing systems had not been drained and had been allowed to freeze, bursting radiators, pipes, fittings and fixtures. Doors and casement windows had been allowed to swing free in the breezes banging themselves to pieces and allowing summer's torrential rains to flood rooms and heating channels. Furniture and books, power plant and show machines were in a mess of neglect, in heaps of scrap, or entirely missing. Even the University's carefully-kept drawings had been burned.

The University was opened in its wrecked buildings. The poverty-stricken people of North China were asked to assist and money started coming in given from the full hearts and empty pockets of a grateful Chinese people. It was a mere drop in the bucket of the ruined university's needs, but on that drop the University started to run and make temporary repairs. The professors were poor and many of them were in debt. They were offered more lucrative positions in other institutions, but they refused these positions and voted themselves such small salaries that they could not even buy proper food for their families because they wanted to reserve all possible collected funds for the repairs of the buildings. Yenching University will need substantial aid and assistance to assume again its role as one of the leading educational institutions of China. That aid together with the zeal and fine spirit of the faculty and students promises a great future for Yenching.

#### Enrollment

The University opened on October 10, 1945, with a student body of 382, including 5 graduates, 247 freshmen, and 130 sub-freshmen. During the next two months the enrollment increased to 436.

During the summer of 1946, Yenching was overwhelmed with applications. This came unexpectedly, since with the reopening of the National universities in North China and in the coastal provinces where tuition was much lower and standards as high, it was thought that competition would be much less. Nearly four thousand applied and of these it was possible to accept only 797. Of these 518 are men and 279 are women. Normal freshman and sophomore work is offered and there are only a few juniors and seniors.

#### Curricula

College of Arts:	Chinese	Music
	Western Languages	Journalism
	History	Psychology
	Philosophy	Education
	Physical Education	(Religion)
College of Science:	Mathematics	Home Economics
	Physics	Biology
	Chemistry	(Geology)
College of Public Affairs:	Political Science	
	Economics <del>and Social Work</del>	
	Sociology and Social Work	
School of Religion (Affiliated)		
Graduate School		
Research Institutes:	Arts and Letters	
	Natural Science	
	Political Science	

TRANSFERRED

## Basis of Union in Medical Education between the North China Educational Union and the Peking University.

1. The Lockhart Medical College shall be The Union Medical College of the North China Educational Union and the Peking University.
2. The Board of Managers of the Union Medical College shall consist of the Board of Managers of the North China Educational Union and six members appointed by the managers of the Peking University.
3. The Executive Committee of the Union Medical College shall consist of eight members, six of whom shall be appointed by the Board of Managers of the North China Educational Union, and two of whom shall be appointed by the Board of Managers of the Peking University. This Executive Committee shall have special supervision of The Union Medical College.
4. The Peking University, in entering into this union in Medical education shall not be involved in any monetary responsibilities, except with the approval of the Board of Managers of the University.
5. The Faculty and students of the Union Medical College shall be considered as belonging both to the North China Educational Union and to the Peking University, Each shall have the privilege of printing the names of the members of the Faculty, and of the students in their respective catalogues.
6. There shall be one standard of examination for entrance to The Union Medical College, one course of study, and the same requirements for graduation for all students, but students bringing properly signed certificates from either the North China Union College or from the College of Liberal Arts of the Peking University, or from any other educational institution approved by the Medical Faculty, shall have these certificates accepted in lieu of examination in such studies as are required for entrance. All other applicants for admission shall be examined by a Committee appointed by the Faculty.
7. The diplomas of The Union Medical College shall be signed by the Dean of The Union Medical College, the President of the North China Educational Union, the President of the Peking University, and the Faculty.
8. Since the London Mission undertakes to supply buildings and equipment for The Union Medical College, the Peking University undertakes to supply dormitory accommodation for all students not provided for by the North China Educational Union.
9. The Peking University agrees to offer instruction in its preparatory department and College of Liberal Arts, to all students, who wish to make preparation for entrance to The Union Medical College.
10. The Peking University shall supply at least two teachers to the staff of The Union Medical College.

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## Peking University

Occasional Paper No. 2

### Reply to Questions of the China Educational Commission of the Foreign Mission Boards.

The Methodist Church in North China has one University under its patronage, The Peking University. This institution is the outgrowth of a small day school founded in Peking in 1872, which was incorporated by the State of New York in 1890 as a University. At present there are four departments, The Preparatory College, The College of Liberal Arts, The Theological School and The Medical School. This latter has been united with the Medical School of The North China Educational Union and the work is carried on in the plant supplied by the London Mission in Peking. The instruction being given by the medical missionaries of the uniting missions.

As feeders to the University the Church has six intermediate schools. Located, in Peking, Tientsin, Tai An Fu, Shan Hai Kuan, Lanchou, and Tsunhua. The Tai An Fu School course also includes two years of the preparatory College grade of work. Feeding the six intermediate schools there are numerous day schools of the primary grade. One intermediate school having as many as twenty day schools in its district. This is perhaps the maximum. The day schools are a great problem and can, by proper management, be made a great power of strength to the church. Every day school is the potential nucleus of a church. Down on the banks of the Yellow River a well known missionary arrived in the midst of a howling North China dust storm. It was an exceedingly uninviting group of mud house, one is tempted to say hovels, but there some time before a day school had been planted, and from that day school came the preacher who has been so used in building up the Church amongst the Chinese Students in Japan. So a day school even though it may never grow into a church will at least bring to light some promising young man for the good of China and the Church. Teaching, under government superintendence, of this grade, especially in the villages is in a hopeless condition. Mission primary schools are almost always welcome and some places have offered inducements to have schools opened in their precincts. Unfortunately some of these requests are as yet unanswered.

In regard to the course of study of the Peking University, American Institutions such as the Universities of California, Michigan, Boston and Columbia University, accept the A. B. Degree of Peking University as on a par with their own degree when registering our students for post graduate study. All the intermediate and day schools pursue a uniform course of study as arranged by a committee from the University and educators connected with the lower schools. The Liberal Arts College courses are so arranged that the students before receiving their degree have studied the History of all important countries, have had through instruction in mathematics and sciences with laboratory work, and are able to read understandingly the masterpieces of English Literature. Courses in Latin, Psychology, Economics and other lines are either required or offered as electives. A thorough knowledge of the Chinese Language, Literature and History is insisted on, though present day students in China have a desire to throw these subjects aside as being worthless. The intermediate schools are visited by a committee from the University and students who desire to go up to the University for further study are examined by this committee.

The number of students registered in all departments of the University during the past year was somewhat over five hundred and eighty. While the total number of students under instruction would exceed two thousand. This includes only the male students.

As to the faculty of the institutions. In the University School of Liberal Arts and the Preparatory College there are seven foreign professors who give their entire time to the School work. In addition to these there are at times four foreigners who give part time to this work. Then in this department there are four Chinese Assistant Professors and fifteen instructors and assistants. In the Medical Department there are fifteen foreign professors besides an equally large numbers of lecturers on special subjects.

Three of the intermediate schools have foreigners directly in charge and the others three have foreign supervision. Their faculties range from three to six.

The Physical and Chemical Laboratories in the University were re-established, after being destroyed by the Boxers, only last year. It is purposed to pursue courses in all branches of these two subjects as soon as the pupils can be instructed in the lower lines of work.

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Information as to what the Chinese are doing for themselves in the various lines of education will vary greatly with the part of the country and with the different districts in the provinces. The Government Education is first of all very poorly co-ordinated, some officials drawing funds for the support of schools and putting them into their own pockets, while others use all the funds available for the schools under their care and are getting in addition other funds by private subscription. The plan laid down by the Central Board of Education, if it could be carefully and scientifically carried out, would bring large results. But teachers are lacking, foreign educated young men, as a rule, find the disadvantages of the teachers life too great, and the allurements of official or private business life too many to continue conscientiously in the schools to which they may be attached. Their heart is not in their work many do not try to put what they have learned in the English or other foreign language over into the Chinese so as to make it available to all classes of students. Again every school is in the hands of four sets of managers, The Board of Education, which may include the central board and a local board, the directors of the special school and the faculty and lastly the students. The student body by playing one of the former over against another one or two are able, in almost every case, to decide the policy of the school. They are always able to procure the dismissal of a teacher, foreign or native, to whom they may have taken a dislike. Such schools may hardly be said to pursue an enlightened policy for two years in succession. Only last year, the Imperial University graduated its only class and now it has to begin from the bottom again, with no source from which to draw students, to make up even a freshman class. This institution had gradually gotten rid of its foreign faculty, probably because they were largely Japanese, and a strong tide of feeling was running against that nationality. Now they are again engaging a foreign staff and have outlined a course of study, which including post graduate work and technical lines will employ the time of a man till he is thirty six years of age. I should add that there are exceptional and very encouraging cases in both government and private schools where an enlightened policy is carried out continuously. Going to prove that when the public is educated to the proper plane of thinking and when there are enough men brought to the place where they can manage schools then the Government School will become a factor in China's education.

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Mission schools are superior to government schools in the continuity of purpose and plan, even though, owing to bad climatic conditions, overwork, and too few furloughs, the heads of these schools change frequently, yet those who follow vary but little from the plan of the predecessor. Mission Schools are superior in that they are able to control their students. In Old China the teacher had power even of life or death over his pupils, in New China he is powerless to control or direct the pupil. Practically every school of any size, and this does not exclude the mission schools, has suffered from some kind of a strike during the last four or five years. The mission schools, however, have increased their prestige because of the way they have met these troubles, while in only one instance, as far as my observation goes, has the government school improved its opportunity in these cases. In this school the students struck because they were not permitted to study certain books for which they were not prepared. The head of the school was a Chinese, born in America, the son of a Methodist Preacher. He dismissed one hundred and ten students out of one hundred and fourteen. He was impeached before the Board of Education but won his case and the school is progressing. Very often however the students decide that they will not take a certain course of instruction, and though it may be essential to the line of work they are purposing to pursue, they do not take it. The course of study offered by the mission schools are well rounded and so more efficient than the government school's courses. In some instances the government institutions have copied the courses of the mission schools but then have deviated in carrying out the course.

That the Chinese recognize the greater efficiency of the mission over government schools is well illustrated by the fact that even the heads of the latter class of schools send their sons or relatives to the mission schools for their education. It is further illustrated by the results of the recent examinations held to pick students for education in the United States. The ratio of the successful candidates to those who tried speaks marvelously for the excellency of the mission school. That the Chinese also think that the mission school will and can govern the student is well illustrated by the fact that when boys have proved incorrigible in other schools they are brought to the mission school with the request that they be made men of.

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As to text books, the best so far in use are those few which have been made by Missionary Educators. These, alas, are not always kept up to date and are not always made from the best English texts. The other books used are poor translations, of very second rate English books, translations made by Japanese or by Chinese under Japanese direction. THIS IS A GREAT OPPORTUNITY. IF THE DAY CAN SOON COME WHEN CHRISTIAN INSTITUTIONS MAY HAVE SOME IF NOT ALL OF THEIR DEPARTMENTS STRONG ENOUGH SO THAT EACH DEPARTMENT MAY TURN OUT A BOOK EVERY YEAR, CHRISTIANITY MAY YET SHAPE THE DESTINY OF CHINA. Here in China, as everywhere else, the best text books are going to be prepared by those who are actively engaged in teaching the subject, not as some seem to think, by men who are appointed to the task and taken away from the classroom for the purpose. English books are used in both government and Christian schools. In the first because they never keep a foreign teacher long enough, or give him enough time, to make it worth while to learn Chinese. In the latter because they feel that the text in the Chinese is too poor to use, but in this class of schools the text is supplemented by lectures in the Chinese Language. China's four hundred millions can never be taught through any other medium than the Chinese and the language is great enough for all purposes.

The teaching of English as a language, as a method of mind culture, and as a medium by means of which to bring the Chinese in touch with the learning and the literature of the world can never to too largely carried out. Yet there is a large class of Chinese, as of people in all countries, who find it difficult to learn a foreign language, and for these instruction must be given in the Chinese tongue and text books must be prepared in the Chinese language.

No student should go abroad till he has exhausted all the means of education in China, then only the best men should be picked and with these the Church at home has a great responsibility. The conditions governing American Students and their study in Germany form a very good parallel in this case. The cost of educating Chinese in America, judging from the allowances made to the class of fifty who were sent this fall after examination in Peking, would support a single missionary teacher in place of every student in the group; and if the teacher were

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for work in the south of China it would support a married man.  
WHAT A GREAT WORK MIGHT BE DONE BY FIFTY  
ADDITIONAL TEACHERS IN CHINA JUST NOW.

As to the teacher's qualifications, that is teachers from foreign lands. They should be the same as are required to produce a first rate teacher at home, and one is tempted to add, "and more so". One should not have lost the habit of study and must be prepared to spend long hours on first arrival in the study of the language, this is necessary for the greatest efficiency, and while it is difficult it is not impossible with the great majority of people. If the habits of study have been kept up it is always possible. Then the teacher must be willing to go into the minutest details of all lines of work. The Chinese Student does not have the generations of general information behind him that the Anglo Saxon has, neither is there the vast amount of information to be found in the current literature of China that is found in the home land publications. All these deficiencies must be made up in the class room. Some believe that it is well for a teacher to come out immediately after graduation from college, without waiting for post graduate study. Let him come out for five years, get a working knowledge of the language and an insight into the conditions and he will know better what he needs in his post graduate work. But China needs specialists in every line of work and the mission schools must have faculties of specialists if they are to keep the place that they are occupying today. The government is going to pay for the best specialists in its schools and the mission schools must keep in the front rank.

Now is the time for the mission schools to forge ahead, they must take their place, the place that they hope to occupy, and should occupy to the advantage of His Kingdom, they must take that place now. Government education will come, when it does the mission school may be hedged in by regulations. Now they are free to expand, acquire property and make their own place. To this end teachers should be here to get the language and be ready for work, money should be obtained for endowments, so that colleges may be free from likelihood of retrenchment. Native support for education is very meager. What the church can give at present should be used towards the self support of the church.

As to fees every student should pay what he is able, but good students and Christians should not be excluded because they can pay but little. Scholarships and contract systems can

be used to advantage for the needy ones. Dormitory regulations, physical culture and all these questions may be decided along the same lines as they are decided at home, but the fact that the Chinese are less advanced, for their age, than foreign students, that they are in many ways very childlike, that the city around the college is a heathen place full of vices and that young Christians have little discriminating sense, should be kept in mind in the decision of these last questions.

The schools can not be too well advertised by prospectuses both in China to procure pupils, and at home to get support. These things, well done, appeal to all kinds of people.

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## JAPANESE PROPAGANDA IN THE MIRROR OF EVENTS

In attempting to justify their invasion of China the Japanese have used a variety of explanations most of which can be roughly grouped under the following three headings. There has now been ample opportunity to test their sincerity or reality by the record of actual happenings.

I. Their Divine Mission to the Other Peoples of Asia. This form of propaganda is intended chiefly for home consumption. According to it, not only the Emperor is descended from the Sun Goddess but the whole nation, and especially the army, share somewhat in this semi-divine origin. This gives them a racial superiority and a sacred mission to spread their culture. They must liberate oppressed peoples like the Chinese from their corrupt and incompetent officials or from western exploitation and bring to them the beneficent effects of Japanese rule. Only thus can peace be brought to Eastern Asia. The army is not at war with the people of China for whom it has only the most altruistic intentions, but with their wicked government which must be duly punished and overthrown in order that the people may have the blessings that will follow.

Seven months have now elapsed since the Japanese began their unprovoked invasion. Wherever their armies have gone they have left a trail of utter devastation and disorder. Civilians have been slaughtered or bombed from the air with callous indifference or deliberate frightfulness to an extent that remains worse than will perhaps ever be known because of the relentless censorship of news. The best authenticated facts are in the Shanghai-Nanking area where at least 300,000 civilians are estimated to have been killed during the advance of the Japanese forces. In Nanking the orgy of the slaughtering of soldiers who had voluntarily disarmed after having been promised protection and of civilians, of raping of women from little girls to those over fifty years of age, of looting, burning and other vandalism, has no parallel within modern times in its bestial savagery. Owing to the presence in that city of press correspondents and other foreigners there has been a measure of publicity given to the uncontrolled brutality of the Japanese troops through several weeks following their entry, yet essentially the same disorders have occurred wherever else they have gone with the single exception of the Peking-Tientsin area and of Tsingtao. Even in the two northern cities there is a constant non-violent racketeering under the menace of the ruthless force which is brought to bear upon the slightest provocation.

Elsewhere throughout that province, in Shansi, Inner Mongolia, and in the Yangtse Valley, eye witnesses report similar killing of civilians, raping, looting, burning, but because of fear of reprisals they dare not let their names be used. Many of the officers are meanwhile grafting as rapaciously as any of the Chinese mandarins from whom they claim to be saving the people. The regions around the foreign settlements at Shanghai are divided into sectors, and foreign merchants have already discovered that in order to secure the movement of goods or other privileges essential to the restoration of trade, all that is necessary is to find the right Japanese entrepreneur who will then negotiate with the General concerned and divide with him the "squeeze" agreed upon. Similar practises seem to be rife among all ranks of the army. As always under Japanese military occupation the sale of opium derivatives is pushed, with the active protection of officers who unquestionably share in the profits. The Holy War for which the Japanese are being asked to sacrifice so much turns out to be a tawdrily tarnished spectacle revealing the basest of human passions and of sordidly selfish motives.

II. The Preservation of Eastern Asiatic Culture. This is also partially to impress the home constituency but chiefly perhaps for the elderly Chinese who feel disgruntled over the handicaps they suffer from their own lack of modern or western knowledge. It holds out to them the agreeable prospect of coming into

their own again. But its bold inconsistencies are amusing. The claim is only listened to because of the armed force which accompanies it, and this from battleship to bombing plane and bayonet is copied down to the last detail from the West. So of the uniforms and tactics employed. So of the merchants and manufacturers who hope thus to extend their trade, dressed from top to toe in western attire and using toilet and all other accessories from the same source, making or selling cheap imitations of western goods. The officers stay in the most expensive British or French hotels in the port cities. Even their latest vices are learned from the West, notably their increasing tendency to drunkenness. What really lies behind this specious contention is their desire to prevent the modernization of China so that their military domination and economic exploitation of the country will not be hindered..

III. The Suppression of Communism. This line of sales-talk is almost entirely intended to play upon the prejudices of western countries where the bogie of Bolshevism can still be effectively conjured up. It is the most disingenuous of all their arguments as tested by historical evidence. The present Chiang Kai-shek Government, which they so rabidly denounce, began its program by the most vigorous efforts to eliminate organized and militant Communism from China. This was unswervingly maintained through the first eight critically formative years of the new Government and resulted finally in the complete ascendancy of the national forces. During that entire period the Japanese never assisted to the slightest degree in this exhausting struggle. On the contrary they did everything possible to embarrass the anti-communist Government, fomenting disaffection north and south, seizing territory or revenues, consistently striving to keep China politically disunited and weak. They did attempt to coerce China into signing an "anti-communist pact" but on terms which no self-respecting nation could accept. It was really nothing other than the notorious Twenty-one Demands revamped under this thinly disguised euphemism.

General Chiang has often been criticised for wasting time and the nation's resources over a futile and relatively unimportant issue when there were other more menacing dangers. Western nations occasionally gave some help. But Japan watched quietly until when in September, 1931, the Government was desperately engaged with the troublesome red armies and China was afflicted by the most disastrous flood in human history, and western countries were otherwise preoccupied, she had her coveted opportunity to sieze Manchuria.

In the years that followed Japan wrested away the Province of Jehol; constantly harassed North China, setting up the notorious East Hopei regime as the nearest she could then come to her attempt to compel a secessionist move of the five northern provinces; instigated and protected huge smuggling operations on the North China coast; tried to prevent western nations from extending credits or supplying munitions; continued her intrigue and intimidation in the South as well as North; in short, did all possible to weaken the Chiang Government, despite its persistent struggle against Communism in the face of enormous internal problems inherent in the situation even if there had been neither Communism nor Japanese aggression. But resentment against Japanese imperialism and a growing realization of its dreaded consequences have had the strange effects of awakening Chinese Communists to the consciousness that they were first of all Chinese and of bringing about a rapprochement between them and their former enemies, - a "united front" against a common danger far more important to them all than differences in political ideologies.

Communism left to itself would have been absorbed into the national life of China, either becoming a minor political party or exerting some influence toward various socialized reforms. As it is, it will increasingly furnish an emotional stimulus and an effective technique in resistance to Japan. According to official Japanese declarations there was "no Communist peril in Manchuria" at the time of their occupation. Quotations from similar sources reveal the growth of this peril and of the necessity for strenuous efforts to suppress its influence. The Japanese military now look forward rather optimistically to "the pacification of Manchukuo" in another ten years. The same is essentially true of Korea where as in Manchuria the virus spreads chiefly from Japan itself. In the past few months of Japanese occupation of North China it is becoming rapidly true.

Away from the big cities and the narrow corridor following the railway lines there is everywhere chaotic anarchy being slowly reorganized for guerilla warfare under communist leadership. The same will doubtless follow in the occupied regions further south. There is therefore a close connection between Japanese rule and Communism. Nor is the reason difficult to trace. Communism is a form of social rebellion resulting from intolerable oppression by those more privileged. It has a peculiar appeal for the common people, especially in those countries where democratic ideals or practises have not spread. It also commends itself to students and other youthful radicals. It has a simple creed, a very concrete program, and a technique perfected by constant use. It contains the promise of relief for all those regions of continental Asia which have been brought under the cruel tyranny of Japanese military domination.

The only real protection against Bolshevism is the creation of those social and economic improvements which it aims to bring about, the application of democratic principles so that the masses feel themselves to be in possession of real political equality, the abandonment of arbitrary military force, the abolition of poverty by reforms in taxation, high rates of interest, land tenure etc., and the development of civic liberty and of individual human rights.

There is no hope for any such progress in any region under alien Japanese military rule. This form of political absolutism will only breed more grinding poverty and embittered discontent with consequent revolutionary activities drawing most naturally upon Communist terminology and technique. Western readers unfamiliar with actual conditions should be on guard against Japanese assertions about Communism in China. There is none of it in those areas under the authority of the National Government, nor the adoption of any of the characteristic policies of the Soviet State. Japan is the real source of the spread of Communistic influence in Eastern Asia, both within Japan and wherever her military autocracy gains control. As the physical body forms a process for ridding itself of some harmful element which is poisoning its life, so Communism may be likened to nature's remedy ridding the body politic of a malignant infection.

Only once has Japan really undertaken to prove her claim to be a "bulwark against Communism in the Far East", and that was not in China at all but in Eastern Siberia. This was in the turmoil following the Great War, and the real aim was of course to get control of the vast territory between Vladivostok and Lake Baikal. She had the sympathy and assistance of several other Powers, and spent a vast sum of money, but withdrew after four years of wasted effort. The significance of that inglorious episode for the purpose of this article is

that the chief cause of failure was because the people of that region - by no means of predominantly communistic leanings - suffered so intensely under the rule of the Japanese military and the Russian adventurers they set up as puppets that they were prepared to welcome a Communist or any other regime that would rid their country of them.

The best method of treating Japanese propaganda is not to argue for or against it but to test it by the record of easily ascertainable facts. The real motives for their persistent aggression in China are glory and gain, chiefly gain, - imperialistic conquest and commercial exploitation. In order to realize these objectives, as they themselves put it when they speak frankly, they must destroy the growing military strength of China, prevent her industrial development and eliminate foreign, especially British, influence. These three aims can also be tested by the record of events as planned and executed by the Japanese High Command. Prince Konoye summed it up when he boasted that the purpose of all this frightfulness and destructive violence was to "beat the Chinese people to their knees and break their will to resist".

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By the middle of last August, North China was behind the Japanese lines. Nankai University in Tientsin had been destroyed by bombs; Chinese intellectuals were many of them in hiding; Tsing Hua University, our near neighbor, and all the Peking government Universities had announced that they could not open in the autumn. Students were being arrested as they travelled, and imprisoned. The Japanese military who were in complete control of Peking were said to regard Yenching with especial disfavor. The situation could be summed up rather conclusively: Local military and political authorities would not permit us to open. Even if they did, Chinese staff would not feel free to teach; even if they taught, students would either not dare to come, or would find travelling conditions such that it would be impossible to get here. Obviously, Yenching could not open.

The case seemed so complete that one member of the faculty resident here this summer, experienced a distinct shock, when she was told that entrance examinations would be held in Peking in August and September. About a thousand students sat for them, and were not interfered with while writing their papers. Then the usual entrance machinery was kept in motion "just as if we were going to open," we said. "But"--we said, and waited. While we waited, the countryside began to experience bandit raids, due to the withdrawal of arms from the police, which, if continued, would mean that when students got here we could not protect them from robbery and kidnapping--another grave obstacle to our opening.

In spite of all this, preparations continued. There had been on our campus all summer a nucleus of our Chinese faculty, who include some of the most distinguished of our men. It became clear that they were ready to teach, let the consequences be what they might. It seemed likely that some of the students admitted by Peking examinations would venture to come. Yet there remained that other question of the final attitude of our new masters. I, for one, had no faith whatever that they would permit Yenching to go on.

The story of how that opening was accomplished includes some very astonishing chapters. The only person who can tell that story completely is not likely to stress the achievements of the main actor in the drama. The process involved the cooperation of Christian Japanese, the courtesy of the Japanese Embassy, the pacification of old style Chinese politicians who are not sympathetic to modern education, and last and most important, the non-interference of the military authorities.

It was the determination of the President which brought about all this. The days of registration came. A few of the bravest students ventured out to us. Then, as no raids and no arrests took place, and as Japanese authorities even facilitated the journey of students from Tientsin to Yenching, more and more appeared until now our numbers are close on to 480. As soon as the students were here, the President pressed for adequate police protection, and the whole countryside has been delivered from a reign of bandit terror.

Yenching has actually begun the academic year of 1937-38, and we who have been here through the summer can only say of these doings that they are marvellous in our eyes.

G. M. Boynton

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## Can Peking Continue to be a Cultural and Educational Centre?

There is every reason why Peking should always be a great cultural centre. It thrills the imagination to recall how through past centuries candidates for the highest honors under the old K'ie Chu examination system thronged here from all parts of the Empire, often spending many days, or even months, on the journey, and many more months of patiently anxious waiting. In countless Chinese novels and dramas the hero has struggled against hardships and hindrances until finally he became a chuang-yuan or First Honors Man in the capital and returned triumphant home. All this has created a glamour of historical associations which will long linger in Chinese thought. Nor did the abolition of the old classical examinations and the introduction of modern education, nor the yet more sweeping transformation of the form of government from Empire to Republic, nor even the removal of the political capital to Nanking, reduce the prestige of Peking as the source and centre of the nation's intellectual life. The New Thought Movement, with its attendant Literary Revolution and other forms of creative mental activity, all had their origin and continuing inspiration in the University of Peking which in its halcyon days was one of the most dynamic influences for progressive reforms and productive scholarship in the country. The Student Movement, which has so often clamored for cleaner or more courageous political action, first came into existence here and has always found its leadership in the Peking Union. Whatever we may think of its crudities and excesses at certain periods of its career, it has revealed the potentialities of an organized and sufficiently aroused popular will and has been characterized by a patriotic idealism as fine and as fervent as I know of among the youth of any country within the past quarter of a century. In addition to this great heritage from a remote as well as recent past, there are the physical advantages of the city itself with its noble architectural movements, available buildings, and various library or other cultural facilities, together with its bracing climate. For reasons such as these the National Government in locating its own seat in Nanking definitely planned to keep Peking as the cultural capital of the country.

It may be of interest to note that in the first flush of uncontrolled political activity here under successive republican regimes more colleges and higher technical schools blossomed out here than any other city in the world has ever boasted. At one time in the early twenties there were, I believe, some 49 of these. Every prominent politician had his college, each political group sponsored one. Many were of course in one or another propagandist interest or of quite doubtful standards. Others battered off the unfortunate applicants who had failed in entrance examinations and rather than go home in disgrace preferred to enroll in an institution which pretended to do work of college grade. Even with the increasingly strong control the Ministry of Education has recently been able to exert there were until this past summer 14 colleges or universities with a total enrollment of about 12,000 students; 82 middle schools with some 17,000 pupils; and 261 elementary schools with 24,000 pupils.

The economic value to the city of so much educational work should not be overlooked. It has been estimated that this has resulted in the spending annually of over \$15,000,000. Directly and indirectly this is probably the chief single source of income to the local population.

So much by way of background or to give atmosphere. In having the temerity to essay the role of prophet it may be simpler to confine my comments to the single field of higher education. Schools of the lower grades, museums, painting and the other arts, can all continue relatively unaffected by changes of government. Or to put it otherwise, if the institutions of higher learning can be maintained the problems for all the other types of cultural organization

are comparatively easy. It would also be more ingenuous to admit at the outset that what I shall have to say is largely with Yenching University in mind, even though thinly disguised in general terms. The Chinese have a proverb, San ch'ü pu li pen hang, which testifies to the difficulty of getting away from shop-talk. But in the defense of this may I point out that any qualification I may have for speaking on this topic at all is only because of my intense practical concern with it, and that what applies to any one such institution would be essentially true of all. The value of my remarks must also be qualified by my own subjective philosophy of education with which some of you present, or colleagues in the same field may not agree.

Coming now to the question before us, the answer depends almost entirely upon the sort of government which will hereafter be in control here. Not entirely, for the political change which has already taken place prompts us to a re-examination of what sort of university ought to be allowed to continue here or anywhere else. A university ought to be purely educational, a place for teaching the truth in every subject of human interest as already known and for doing further research in the discovery of new truth. It should have no partisan or propagandist purpose, however noble or worthy. Let me illustrate what I mean by reference to religion. The Ministry of Education was entirely right, in my judgment, in insisting that a school must not, i ch'uan-pu tsung-chiao we tsung-chih, must not, that is, have as its purpose the preaching of religion. Its purpose is education. Education, properly conceived however, includes the training of the whole personality, and religion both as an inspiration to the teacher and a discipline for the student has its perfectly proper function. A Christian University is permissible as representing the desire of Christian groups to serve the youth of any given region or race, and as providing all facilities and favoring influences for its students to learn about and live according to Christian faith. To attempt more than this is not only to weaken its religious effectiveness but to be unfaithful to its educational responsibility. The same principle applies to political, social and all other theories or objectives. This does not mean that all should have a flat and colorless similarity. An American university is inevitably influenced by the national characteristics, and ought to be. So of the beliefs or dominant interests of the controlling body of any such institution. They will all be affected by the local environment, while each one in the same locality will have the distinctive qualities of its origin or special constituency. None the less the educational purpose must be the dominant one, and the dispassionate search for and acquirement of knowledge be so sincerely the aim that the students acquire this attitude of mind and technique even more than any amount of merely factual information. This has perhaps not been sufficiently true of any even of the standard universities of Peking in the past. There has not been the broadly international outlook, the freedom from patriotic or other prejudices, the disinterested pursuit of learning for its own sake and for its application to human need, which ought to be the marks of any institution claiming so honorable a title. These deficiencies in our local schools are easily understandable and may even have served a useful temporary purpose. But they ought to be corrected in those universities which hope to continue here or to be reopened in the future.

This leads to the kind of government in which these more nearly ideal universities can be expected to function satisfactorily. It seems to me that two conditions are essential. One is that there must be the assurance of academic freedom, and the other that the administrative authority must be genuinely Chinese. There can be no real university without academic freedom, and none could hope to carry on here without this assurance. The best teachers would refuse to serve in it. Nor would either teachers or students of the kind that any decent university would want be willing to stay in a locality under alien domination. The conflict of interests would be inherent and irreconcilable. Any form

of governmental control that was not willingly recognized would necessarily enforce suppressive measures for its own protection and these would interfere alike with academic freedom and with patriotic loyalties. Teachers could be employed of course and students subsidized to study in institutions subservient to and financed by the alien authority, but they could not be of the sort to cause Peking to be regarded as an educational centre. Regimentation of primary and secondary education is conceivable under a government which utilizes it for political objectives but higher education is incompatible with such aims. Whether a true university can exist in a thoroughly totalitarian state would be an edifying subject for abstract speculation. But in the concrete situation we are discussing the answer would be from both the governmental and educational points-of-view emphatically negative and necessarily so.

Granting this, we must in order to answer our question attempt to forecast what form of government will control the destinies of Peking. The Japanese authorities have repeatedly made public declarations that they do not seek any territorial gains within the Great Wall, and until these assurances are discredited by their own actions it is reasonable to assume that they mean this. From all that I have been able to gather, they have always wanted to assist in establishing a genuinely Chinese government in North China, if for no other reason because - as they are quoted as saying - they have had ample and altogether unhappy experience with venal and opportunist hirelings. An educational institution as such need not concern itself with the relationships of such a regional government with that of Japan or with the National Government of China - whatever may be the personal aspirations of its faculty or students. Under any really Chinese and freely functioning government the fear of the loss of academic freedom need not be felt.

Furthermore, the widening of the area of hostilities reduces the likelihood of developments in North China differing greatly from those elsewhere. Direct Japanese administrative control of so large an area as that over which they have already won military victories, or may before the cessation of hostilities, would seem highly improbable. Nor does the attainment of their supposed objectives require the closing down of institutions of higher learning with a liberal tradition.

All this is somewhat theoretical and certain to be influenced by various as yet unpredictable factors. Some indications may therefore be ascertained by experience thus far. Speaking for those colleges that have been actually operating there has thus far been no interference whatever from the military authorities with their legitimate activities, nor any suggestion that their existence was objectionable. Of course it may be said that they are otherwise preoccupied as yet, also that the institutions referred to happen to have a measure of foreign protection. While fully aware of the force of these considerations yet my impression is that there is no intention of repeating in this area the repressive policies enforced in Korea and Manchuria.

Speaking now somewhat more personally the policy of Yenching is quite simple and clear. We shall be as friendly and cooperative as possible, avoiding all needless sources of irritation or misunderstanding, except where this involves the violation of what we regard as a vital principle. When or if this occurs we should prefer to close and take any consequences. This year is for us frankly one of experimentation, but entered upon in as hopeful and constructive spirit as existing conditions permit. I have followed my faith rather than my fears. Faith is always creative, in the sense that it tends to create the very conditions it requires for its own functioning. My present conviction is that the government institutions ought before long to be able to reopen

provided that the problem of finances can be solved. That is the most serious difficulty for most of them at present, and recent events have aggravated it for all of us. But that need not come into the present discussion.

One final word. These two nations now at war must somehow find a way to live together. Military victories and defeats are not the final solution. If any elements in the situation have an opportunity and responsibility it would seem to be the intellectuals, especially those in the universities. I am now exploring possible ways in which an increasing Japanese influence can be introduced into the teaching personnel and curriculum content which - devoid of any disruptive propagandist intent and due in no sense to coercion - will enrich the scholarship, enlarge the international outlook and contribute toward the healing and reconstructive processes which ought already to be at work. That there will be harassing perplexities, annoying complications and repeated disappointments should not hinder us from making the effort. Whether or not Peking can continue to be an educational centre is not wholly an ordeal of bayonets and bombs. It depends to no slight extent upon the vision and courage of those who wish to have it so.

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## HISTORY OF YENCHING UNIVERSITY

Yenching University resulted from the gradual amalgamation between 1915 and 1920 of four institutions which had developed under missionary auspices in and around the city of Peiping (Peking).

One of these was Peking University (known in Chinese as Hwei Wen Ta Hsueh), founded by the Methodist Mission. It had an Arts College for Men and a School of Theology.

The others, called the Hsieh Ho Colleges, were maintained by the American Board Mission, the London Mission and the American Presbyterian Mission (USA):  
The North China Union College for Men, at Tungchow, 15 miles east of Peking  
The North China Union Theological College, at Peking  
The North China Union College for Women, at Peking.

There was another institution in this group called the North China Union Medical College, in which the Methodists had already united with the other three Missions. This institution was purchased in 1915 by the China Medical Board of the Rockefeller Foundation and developed into the famous Peiping Union Medical College, which retained its independent status and did not become a part of Yenching University, though there is close cooperation between the two institutions.

The site consisting of 200 acres outside the city of Peiping was occupied by Yenching University in 1926. It was seized by the Japanese in 1941.

In addition to the four American Missions named, the Anglican Mission (Society for the Propagation of the Gospel), has cooperated to the extent of supplying one member of the faculty.

C.H.C.

projected visits to China, be requested to examine carefully into the facts and conditions affecting the proposal and to make full reports in writing to this Board at the earliest opportunity and that action upon a plan of union be deferred until such reports are received.

- II. That the Board endorses in general the federation plan for Peking University now proposed, as outlined in the letter of the President of the University, Dr. H.H.Lowry, under date of May 12th, 1914, and now read and made a part of the record.
- III. That since the official action of the mission is not presented and the endorsement of other parties in interest is not formally submitted, this endorsement of the federative plan by the Board must be considered as tentative, not as to approval of its substance, but in the matters of procedure and organization.
- IV. That it is the judgment of the Board that the Certificate of Incorporation of the Peking University should be so amended as to provide that the Board of Trustees shall not be self-perpetuating but elected by the several Boards concerned in the management and support of the University.
- V. That the action now taken be recognized as subject to conference with the other Boards concerned, and that such a conference be sought and that the chairman of the Sub-Committee on Education and the Secretary in charge represent this Board in such Conference.
- VI. That this action of the Board of Foreign Missions in accordance with the desire expressed in communications from the field, be communicated to the Board of Trustees of Peking University with the expression of the hope that that Board may see its way clear to take concurrent action.

THE TREK TO THE WEST

Yenching

How would you like to walk from New York to Denver in wartime, carrying your belongings on your back, slipping through enemy armies at night, hiding in farm houses by day, all in the dead of winter? This is the problem faced by the staff members and students of Yenching who after December 8, 1941 found life intollerable under Japanese domination. The full story of the reestablishment of Yenching in Free China is not yet known, but it certainly is an epic of the first magnitude.

The brave men and women who dared the Japanese, the cold, and the privations of a war torn land had no idea what they would find when they reached Szechwan. They were therefore overjoyed when they discovered that thorough plans had been made for their reception, that there was a glad welcome for Yenching University in Chengtu.

Under the leadership of the Hon. H. H. Kung, Minister of Finance, who is Chairman of the Board of Directors, an Emergency Board was formed, consisting of such members of the regular Board as were available, strengthened by a number of alumni and friends of the University. Dr. Y. P. Mei was appointed acting president. The Szechwan provincial authorities, through the able Christian governor, Chang Chun, made available the facilities of a primary school in Chengtu. For a nominal rental, the Hwa Mei Girls Middle School belonging to the Women's Division of the Methodist Mission was turned over to Yenching. West China Union University generously made room for Yenching students on the already over-crowded Chengtu Christian campus.

As an indication of the wide spread support which Yenching has received in the free West, the following pledges were received from Chinese sources before the University was reopened:

Ministry of Education	CNC \$ 300,000
China Foundation	60,000
British Boxer Indeminty	30,000
Ministry of Social Affairs	20,000

In addition, the Ta Kung Pao, one of China's greatest newspapers, pledged CNC 100,000 to help reestablish the Yenching Department of Journalism. This grant is to be made available over a period of three years, and will enable the University to continue its important contributions in this field, a field in which it had long been preeminent in China.

It was decided that Yenching in Szechwan would concentrate on maintaining high standards, and would adhere to all the traditions which made Yenching one of the greatest universities in Asia. A maximum enrollment for the first refugee year of about 300 was considered desirable. In as much as some 150 former students had arrived from North China, this left an equal number of openings for new students. There seems to have been some question regarding the possibility of finding that many first class prospects.

The entrance examinations were given in Chungking and Chengtu, and to the astonishment of the administration, nearly three thousand applications were received. It was necessary to rent a larger hall in Chungking, and in both cities large second editions of the examination had to be printed. Eventually all available places were filled, although twenty-one out of every twenty-two applicants were refused. This established an all time record for the Christian Colleges, and perhaps for all Chinese universities.

Thus Yenching reopened in an atmosphere of friendliness and peace in Chengtu.

TITBITS FROM A CLASS IN JOURNALISM

Registration. At the memorial service of Yenching University last Monday morning, March 10, the Registrar reported that up to date, 752 students have been registered for the spring semester, including 188 women, which in both cases, constituted a record in enrolment. Some 33 students, including five girls, have been transferred from Cheeloo University at Tsinan.

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Student Self Government. The proposal of having only one student self-government among the men and women students inside the campus of Yenching University has been under discussion for the last three years, and it may become a fact soon, probably next week. At the beginning of the spring term a special committee of three men and three women was formed to draft the constitution of the new organization and it succeeded in presenting an acceptable report.

The draft constitution has just been printed and sent to every student for his or her vote. To avoid calling a student mass meeting, representatives of different classes will act as a body to ratify or reject the constitution.

*unanimous vote*

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Memorial Service. Wednesday, March 12, being the fifth anniversary of the death of late Dr. Sun Yat-sen, founder of the Kuomintang, there was a memorial service held in Chunghan Park that morning. The cadets of Yenching University, a student military volunteers organization, attended the service. Cadet corps from other educational institutions in Peiping also participated in the service under the command of their respective commanders.

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An Interesting Lecture. "What one saw in Tibet twenty years <sup>ago</sup> is just the same as it is now, as this country, unlike any others, has made no

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progress during this time." Thus began Dr. Ch'uan Shao-ching, head of the department of public health of the Tientsin special municipality, in his lecture before the Yenching University community on Friday evening, March 21.

The speaker showed a series of excellent and rare stereopticon views that he had taken when he accompanied the special imperial commissioner, Chang Yin-tang, who was sent in 1906-7 to investigate the affairs of the Chinese Amban in Lhasa. As these slides were shown one after another, Dr. Ch'uan made his explanations of the various scenes. The picture-squeness of the region is of course known to everybody. Among some of the more remarkable things that Dr. Ch'uan had done in Tibet was photographing. Hitherto this was prohibited, but through a trick he managed to do it henceforth openly.

Among the rarer pictures was one of the Golden Buddha in the Ta Chow Temple and the private garden of the Dalai Lama, the living Buddhist. Numerous other pictures were of various scenes, types of people, their clothes and so forth. While staying there, the doctor made numerous observations and has come to the conclusion that Tibetan habits, customs and civilisation, are more western than Chinese. Besides having this valuable set of slides, Dr. Ch'uan is a capable speaker. The audience would often burst out laughing when he related some funny incidents.

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Athletics. The "Ole Timers" baseball team, composed of Yenching University and Tsinghua University faculty members, faced the varsity nine in their first conflict on Monday afternoon on the Tsinghua diamond, and after some fast playing and "Ole Time" showing, the youngsters were defeated by the score of 5-12.

The "Ole Timers", with rusty arms and throwing as high as a tree, made several laughable errors, but they finally succeeded in batting the young fellows around the field, and in the end came out in triumph

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show. K.A. Wee, physical director of Yenching played catcher for the "Ole Timers", without knee protectors, and with a mask, which made him look like a "Fido" behind the bars, kept the ball infield. But when a man was on second, a sure run was made. (K. A. has no arm). F.T. Ching, of Tsinghua, C.F. Chou, Vernon Nash, and David Lu did some fast playing infield, while Samuel Chung, Sam Groff, and Philip Ho "froze" out in the rear.

The varsity nine kept up a steady fight and finally succeeded in getting five runs to the "Ole Timers" twelve.

Another game will be played again in the near future, and Andy Koo (Ku Chih An) the noted Peking "twirler", who is one of Yenching's former well known athletes, will pitch for the game. Hyen Kimm and Pan Tso Hsin, both of the Peking Union Medical College will also play for the "Ole timers".

Many men students of Yenching University have shown their interest in the horse-shoe game when two grounds and "shoes" were put up in front of the Third Men's Dormitory last week.

The game is played by ringing the shoe over the spike erected about twenty feet far from the player. The one who rings most wins the game.

Tentative plans have been drawn out by the Inter-unit Competitive Committee, which is composed of the students of the five men's dormitories and faculty men, for the Inter-unit Horse-shoe Contest which will be held sometime next week.

Dr. and Mrs. Huang Hsien Ju, of 64 Yen Nan Yuan, were hosts at dinner last Tuesday evening, in honor of the Yenching University football team, champions of Peiping. Dr. Huang was the coach of the team and did much for the training of the players to such a successful ending of the season. In appreciation of Dr. Huang's service, the athletic authorities of the University presented him with a loving cup several weeks ago. It may be

of interest to mention that Dr. Huang has also just been asked to act as coach for the volley ball team.

Journalism Department Entertains. On Friday of last week several editors and newspaper men of Chinese language papers in the city were guests of the journalism department at a dinner given at the President's House. Chancellor Wu Lei-chuan was honor guest and during the course of after dinner speeches formally welcomed the newspaper men to Yenching. Dr. Timothy Lew explained to the guests what type of work the journalism department was attempting to do, telling how the department came into being. The department head, Mr. Nash, expressed the desire that the Peking editors give all possible aid to the work of instructing journalism students in the practical side of the newspaper field by opening their plants as laboratories for the students. The guests were then taken on a thorough and comprehensive tour of the campus.

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After the social party, refreshments were served. About thirty students, including nine girls, attended.

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Troubles in the Dormitory. The boarding arrangements of the Men's Dormitories in Yenching University appear to have all difficulties possible of having. Since the opening of this school year, many cooks have been changed, and the newest one came in last week-end, soon after the disappearance of the latest to find himself financially "broke". The cook in the second dormitory has absconded.

The cook, who just took leave, named Lee came to the University last month from Chaoyang University of Peiping. Owing to bad management, he has suffered loss and was forced to run away without proper accounting. The new cook, Ma Hung Ju, was here for a time last term and had for sometime been in Tsing Hua and other universities as a cook.

Soon after the disappearance of Lee last Saturday, March 22, the cook of the First Dormitory was sent to look after the food of the students until a new one came on March 24. The Boarding Department has detained the utensils of the run-away cook in order to refund those who have paid in advance.

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by H. Hague

O U R   G R E A T E S T   G I F T   T O   C H I N A

China has made tremendous progress towards national unity, towards increased industrial and military strength, and towards improved standards of living, during the past generation. Much of this progress is a result of enlightened Christian leadership. The Christian Colleges have made the greatest single contribution to China's leadership. Americans have made through these Colleges a gift of inestimable importance to the people of China.

What is Yenching University?

Yenching is possibly the most important of these institutions. It is a non-sectarian Christian university, and was founded by four American and one British mission boards.

Yenching consists of a College of Arts and Letters, a College of Natural Sciences, a College of Public Affairs, a Women's College, a Graduate School, and a School of Religion. Academic standards are similar to those of a good American university.

The University has an endowment in America of about U. S. \$3,000,000. Its income is augmented by substantial grants by the Chinese government, and other sources in China, and by gifts from individuals and foundations in America.

The opening enrollment for the college year of 1941-42 was 1,156; the pre-war record was about 900. The staff consists of 189 teachers and administrators.

What has the war done to Yenching?

War came to North China in the summer of 1937. As a result of the diplomatic genius of President Stuart, the University prospered in adversity, and achieved its maximum usefulness in an atmosphere which frequently echoed with gunfire. Yenching was able to continue its work on its own campus during more than four years of war.

On December 7, 1941, the Peiping campus was closed by the Japanese. President Stuart and a number of his associates, both Chinese and foreign, are being detained by the Japanese. In the meantime many students and staff members have

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On December 7, 1941, the Peiping campus was closed by the Japanese. President Stuart and a number of his associates, both Chinese and foreign, are being detained by the Japanese. In the meantime, many students and staff members have melted away into the hills. Some will go to their homes for the duration; others are trekking to Free China, where they will join thousands of other refugee students and teachers in Szechwan.

What is the future of Yenching?

Permission has been granted a group of alumni in Chengtu to establish a refugee Yenching. The Chinese have discovered that universities are not wholly dependent on material things. The refugee universities in Free China are achieving remarkable results with minimum physical resources. The Christian spirit in West China has found unparalleled opportunities for service growing out of the war.

China needs Yenching University. Yenching still lives, and is serving the Chinese people. But emergency funds are seriously needed. Yenching needs your help. Its future is in your hands.

What does Yenching mean to you?

China is now our fighting ally. Without China's help we would be in a desperate situation.

China's strength is in her people, and in her leaders. Yenching is one of China's most important sources of trained Christian leadership.

Our future is inextricably linked with China's. When we help China, we are helping ourselves.

Yenching University needs your help NOW.

LATEST RADIOGRAM FROM CHINA

WE ARE WORKING TO TRANSFER STUDENTS AND FACULTY TO NEW CENTER.

MOST HAVE LOST EVERYTHING. YENCHING MUST NOT REMAIN CLOSED AND

ITS FACULTIES SCATTERED. U. S. \$10,000 NEEDED IMMEDIATELY.

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(PICTURED ABOVE)  
*Students on the March—  
 from Dormitory to Classroom*

"PATRIOTS! STUDENTS! CONTINUE YOUR STUDIES!

YOUR COUNTRY NEEDS YOUR DEVOTION  
 YOUR ENTHUSIASM  
 YOUR TRAINED COMPETENCE!"

Patriot students have accepted this prophetic challenge of the Chinese government—by enrolling in thousands above the peace-time norm.

And Yenching College for women has accepted the challenge by maintaining its position through three long war-years—in territory patrolled by an army of occupation.

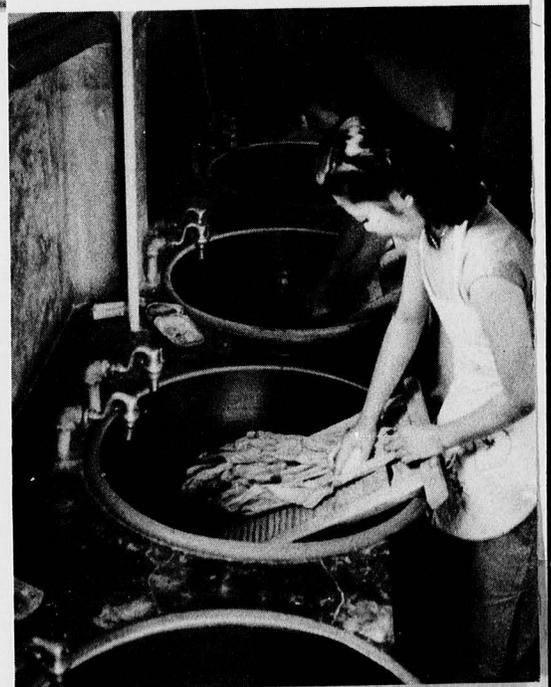


(PICTURED AT LEFT)  
*Campus facilities are so over-taxed that dormitories built for two hundred girls are accommodating over three hundred, and young patriots have resorted to double-decker beds.*

(PICTURED BELOW)  
*Dean Margaret Speer faces the difficult problems of war-time emotions and economics with fortitude, diplomacy, and—humor. Her task would be insuperable were it not for the support of enthusiastic friends in this country who believe that Yenching is in the vanguard of the battle for personal and academic freedom.*



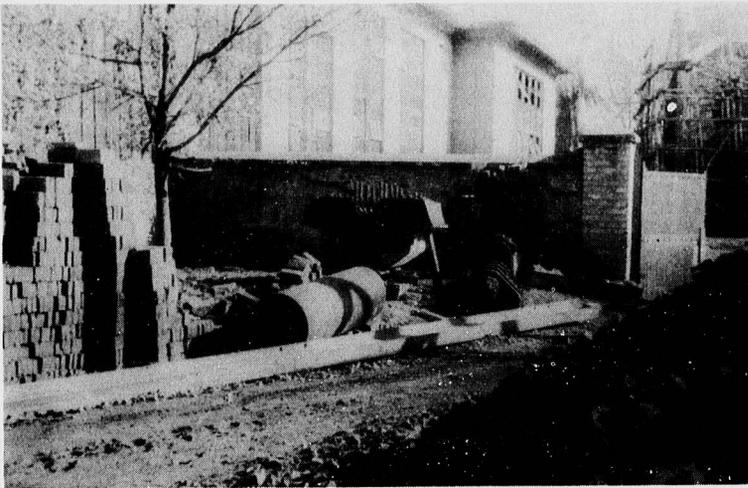
(PICTURED BELOW)  
*Cost of living has rocketed so high that more students are doing their own laundry—in traditional earthenware "kongs" set in modern cement.*



YES! YENCHING STUDENTS CONTINUE THEIR STUDIES!

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# YENCHING FACES BIG RECONSTRUCTION JOB



**Incomplete Japanese Construction  
Worthless and Unsightly**



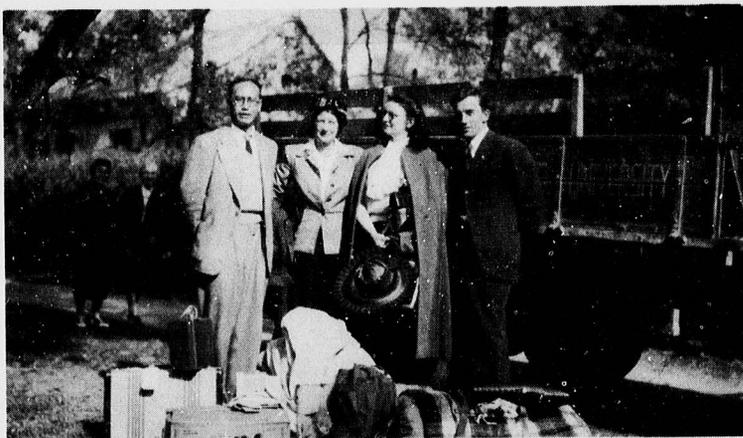
**Reconstruction Begins**



**Faculty Residence Left Dilapidated**



**Sorting Radiators Torn Out by Japanese**



**Faculty Reinforcements Arrive on Campus**

At left: Dr. Y. P. Mei, Dean of Arts College; Miss Anne Cochran, Acting Head of English Department; Miss Audrey H. Galpin and Mr. Clarence Overzet, new members of English Department.

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Third, there is agreement between the missions in Peking and the Boards in America as to this basis, except that some minor modifications in the paper presented from the field have been made, it is assumed by the Boards in America.

Fourth, the action of the London Missionary Society has not yet been taken, though its representatives on the field have agreed to this basis and it was assumed that favorable action will be taken by the home Board, since all difficulties previously encountered have been now removed.

The matter is, therefore, brought to the Trustees of the Peking University with the concurrence of all those interests which will be concerned in the proposed University.

II. By the action of the Board of Trustees taken July 15, 1913 and July 14, 1914, the principle of union in higher education in North China, and the general basis on which such a union might be consummated in the proposed Union University, were adopted, though it should be noted that in the case of the latter meeting while a quorum of the Trustees was not actually present, definite assurance was received of approval of the action taken at the meeting, to give that action the endorsement of a majority of the Trustees with no dissenting voice or communication. (see Exhibit D). Upon the basis of the communications presented, and the action herewith recorded, the opportunity now comes to the Trustees to take such steps as they deem wise to put into effect the conclusions thus reached.

III. Herewith are submitted the suggestions agreed to on the field and by the Boards for the organization of the Union University. These suggestions come to the Trustees of Peking University as matters of inclination and as an expression of

the desire and thought of the parties in interest, with the recognition of the fact that it rests entirely with the Trustees of the Peking University to accept the power of the Trustees of the University to make the necessary provisions involved. (see Exhibit E).

IV. Those steps involve the suggestions requiring legal amendment of the Acts of Incorporation in two or three particulars, and the adoption of the revised By-laws. The entire matter is now submitted to the Trustees for their action.

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Union Educational Work, Peking.

Referred to Conference of other Boards concerned.

Further consideration has been given on the field to the proposals looking toward a union of the missions in educational work in Peking. Communications are at hand from Bishop Bashford, Dr. Gamewell, Dr. Lowry and others, concerning the status and outlook. The latest communication is from Dr. Lowry and asks for some action on the part of the Board of Managers. (See Dr. Lowry's letter, duly recorded.)

Your Committee on Foreign Administration (through the Sub-Committee on Education) recommend the adoption of the following:

1. That the communication from Dr. H.H. Lowry be presented to the Committee on Foreign Administration with recommendation that it be read to the Board and made a part of the record.
2. That the Committee recommend to the Committee on Foreign Administration that it present to the Board for favorable action the following Resolutions:
  - I. RESOLVED:—That the Board of Managers renews the statement of its position concerning the proposal for union in higher education in Peking, as adopted by it at its meeting, July 15th, 1913, as follows:
    1. That this Board of Managers records itself as in favor of the principle of union in Christian educational work in North China.
    2. That since the tentative basis proposed by the educational union is accepted neither by our own mission nor by the managers of Peking University and no alternative plan is proposed, great care should be taken in formulating a method of organization.
    3. That the Board instruct its Committee on Foreign Administration, through its Sub-Committee on Education, to secure the fullest possible data concerning the union proposed; as, for example, the written advice of the Bishops resident in China, the formulation of the terms of a basis of union to which the Managers of the Peking University and the North China Mission would assent, the judgment and desire of the Trustees of Peking University and so far as practicable the opinion of the experienced missionaries in the field and further the view of the representatives of the Continuation Committee of the Edinburgh Conference.
    4. That the chairman of the Sub-Committee on Education and the Corresponding Secretary in charge of China, in their

Folk dancing at Yenching

*our file*

At the present time folk dancing is taught to the women students in the required physical education program. There are two sections which meet twice a week and each section has forty students. In this course dances from various nations are taught, making it as international as possible. Some of the country dances are: American, English country folk dances, Irish, Scottish, Danish, Norwegian, Russian, French, Swedish and Chinese folk dances. There is a great deal of interest, enthusiasm and enjoyment in this work, so much so that at the request of the students a folk dance club has been formed that meets once a week. This group is a mixed group and there are now over 60 boys and girls who have joined and come regularly every week. The dances taught in this club are different than those taught in class. They are also international in scope, including many singing dances, American square dances, Chinese folk dances, etc.

Very recently, that is within the last year or two, there has been great interest in collecting old Chinese folk dances. When the University was in Chengtu, one of our physical education majors made a study of the old Chinese folk dances, and wrote her thesis on this subject. Chengtu is in the province of Szechuan, which neighbors the Tibetan provinces where they are especially known for their border dances. Our students when in Chengtu learnt these dances from people who went to the province of Hsikang and Hsin Chiang, and learnt the dances from people themselves. Some of the enclosed pictures of our students in Chinese costumes are of these dances known as the "Border Dances". Just now we are attempting to record the Chinese music and dances. Some of them are original and others have had to be adapted somewhat.

In China now there seems to be a revival of the old dances, especially among the students who moved to the interior during the war years, where they were so near the Tibetan border. However, there are very few colleges in China where folk dancing is given in the physical education curricula. Yenching University has offered these classes for a number of years, and we are often helpful in supplying material to other schools.

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*Yenching Fall*

TO THOSE INTERESTED IN THE CHINESE CHRISTIAN MINISTRY

Well trained pastors, evangelists, teachers of religious subjects, and other professionally qualified leaders are essential to the establishment of an indigenous and growing Chinese Church. This is axiomatic.

The only theological school in association with a University and intended for college graduates is the one in Yenching. Students deciding upon the Christian ministry who have had full undergraduate preparation are entirely too few, but their number is bound to increase. One factor in attracting the finest spirits, and more of them, is a theological school of high scholastic standards and of glowing spiritual vitality. There is an insidious danger that the insistent demands for improving the academic quality and the material equipment of the mind as a whole will tend to overshadow the needs of this unit. In fact the unit's supreme importance is never sufficiently recognized.

In Ninde Hall, the Yenching School of Religion possesses a beautiful and commodious building. Classrooms and religious or literary research are here provided for. Dean Chao and his colleagues, however, are rightly convinced that the preparation of students for their life-work would be much enriched if they and at least several members of the faculty lived together in a secluded part of the campus adjacent to Ninde Hall. Such dormitory, refectory and social quarters could be constructed for perhaps US\$20,000 or \$25,000.

As endowment the School has the Harkness Fund of more than US\$140,000. Yet efficiency would be greatly increased if there were additional endowments to an amount of US\$50,000 to US\$100,000.

This is the more urgently needed in view of the desirability of strengthening the faculty with additional Chinese members, who are not usually supported by Mission Boards. Funds should also be available for enabling our own choicest graduates to have further study abroad; for our Dean and others of the faculty to travel in China and seek out and recruit ministerial recruits; for literary production, and for other purposes not strictly included in the teaching budget.

Perhaps our greatest asset is Dean T.C. Chao himself. He is a Christian

scholar of rare spiritual insight and fervor, of equally high attainments in Chinese and English, of notable pulpit eloquence and literary skill, and withal passionately devoted to the school and the cause it aims to serve. With him are as many teachers as present resources permit, all accepted by him and the University administration as fully qualified for their positions. It is time, however, that younger Chinese should be carefully selected for further training to succeed those who are already advanced in years. A few more western teachers, no less carefully selected, would contribute much to the usefulness of the School. Furthermore it should not be overlooked that one important function of the School is to be a spiritual power-house for the entire university, promoting and inspiring the religious life of the campus, releasing dynamic energies and witnessing to the value and validity of Christian truth. It may well be that some of those who read this statement will know of individuals to whom this phase of the activities of Yenching University will especially appeal. Or they themselves may be able to contribute toward its more adequate maintenance. At the moment we are compelled to emphasize the imperative necessity of securing funds for rehabilitation of the sorely damaged physical plant and for other pressing needs. But we hope that there are some who will give priority to this basic feature of a Christian University.

Dean Chao expresses this hope in his latest letter: "O how I wish the School to be a living power in the University, in the Church, and in the Chinese nation! We must not be lax in our efforts to rebuild and meet the new situation. I earnestly pray that God will let us put the School on solid grounds materially, spiritually, intellectually and practically." Is it too much to hope that there will be those to help God answer that prayer?

J. Leighton Stuart.

Jan. 25, 1946.

A BRIEF ACCOUNT OF A YENCHING EXPEDITION  
TO THE GIARUNG COMMUNITY

Lin Yueh-hwa  
Yenching University

In the beginning of the 1945 summer vacation, a Yenching expedition group was organized to the Giarung community in North-western Szechwan. The group was led by Prof. Li Fang-kuei and myself, taking with us a research associate Mr. Chang Kun and two graduate students, Chen Yung-ling and Chen Shu-yung. We left Chengtu by bus to Kuan Hsien (灌縣) from where we travelled northward by way of Wen-chuan (汶川) to the town of Wei-chow (威州), the eastern entrance of Lifan (理番).

The district of Lifan is a dissected plateau sloping from the west to the east. To the north it has an indefinite boundary in the wild expanse of grasslands. The Min River (岷江) serves as part of its eastern boundary while the Ta-chin River (大金川) its western boundary bordering the province of Sikang. To the south it is separated from Wen-chuan by high mountain ranges. Within the district three natural regions are formed according to the three river systems. These three natural regions are really three drainage basins. They are the drainage basins of the Cha-ku River (雜谷河) and the Hei-shui (黑水) or Black River as tributaries of the Min River in the east, the drainage basin of the So-mo River (梭磨河) as tributary to the Ta-chin River to the west, and the drainage basin of the Mei River (美渠) as tributary to the Yellow River in the North.

The land of Lifan is mostly in the hands of feudal lords. The total population is estimated at 80,000 out of which about one-eighth are the Chinese and seven-eighths the aborigines. The aborigines consist of three main groups, namely the Chiang, the Giarung and the Fan or Tibetans. Each group has its own speech and culture, and occupies definite regions in the district. The Chiang are distributed in southeastern Lifan covering the area south of the Hei-shui and the lower course of the Cha-ku River up to the border of Wen-chuan. The Giarung take hold of the vast land of Lifan including the So-mo River and the upper and middle courses of the Cha-ku River. The Tibetans are confined to the northern grasslands.

When we came to Wei-chow, we noticed that the town is situated at the junction where the Cha-ku River joins the Min, one of the four biggest rivers in the province of Szechwan. More than twenty miles west of Wei-chow, there is the district city of Lifan, on the south bank of the Cha-ku River. The Chinese villages are sporadically distributed along the shores while on the mountain tops and slopes flourish the Chiang people. Mr. Chang Kun took some time to study the Chiang language in one of these settlements. To the west and north of the city there are the Giarung living in the territories of Wu-t'un (五屯). Wu-t'u was a political system instituted in early Ching Dynasty, consisting of five territories of land to be cultivated by reservists. In such a system,

each man was given a certain amount of land. He did not need to pay taxes but received an annual subsidy from the government. In return for these privileges he was liable to be called up for military service at any moment and to be sent anywhere. Although the system was abolished, the name of Wu-t'un and some other lingering aspects have been preserved.

Twenty miles west of the district city, we came to a frontier market town called Cha-ku-nao (雜谷腦) where the Chinese have settled down and intermingled with the aborigines. On the mountain top near the town we found a lamasery, an indication of the eastern limit of the Tibetan influence. We understand the Giarung have taken up lamasism while the Chiang in the east remain to practise their shamanism. Prof. Li Pang-kuei and Mr. Chen Shu-yung made their linguistic studies of the Giarung in Cha-ku-t'un (雜谷屯), the biggest and the populated territory of Wu-t'un. Mr. Chang Kun independently studied the Giarung language in Shang-meng-t'un (上孟屯), north of the Cha-ku River.

For the sake of observing the original community life of the Giarung I decided to go to Ssu-t'u (四土). Ssu-t'u are the territories of four T'u-ssu (土司) in western and northern Lifan where the aborigines live in the more or less isolated pockets among the mountains with a secluded culture, untouched by the changes of time. T'u-ssu are feudal lords originally entitled by the Chinese government but they rule over their people by their own tradition and system. Their post is hereditary. The territories of Ssu-t'u are still, at present, governed by the feudal lords.

Leaving the frontier town Cha-ku-nao, I travelled upward along the river with Chen Yung-ling. We climbed over a high mountain and came to the village of Kwan-kou (關口) where we found several Chinese families with a few garrison soldiers. Kwan-kou means literally 'the entrance', a boundary between Wu-t'un and Ssu-t'u. People used to say that the aborigines who live in the regions south of the entrance are sinicized or civilized while those beyond or north of the entrance are barbarous. We went northwestward up to the source of the Cha-ku River where it becomes a small and narrow stream, then we climbed up Mt. Chih-ku (直固山) with an altitude of 14100 feet. The mountain range serves as a dividing line between the three drainage basins: the Cha-ku River to the southeast, the Hei-shui to the northeast and the So-mo River to the west. Not far north of the mountain top, there is the village of Ma-tang (馬塘) perched on the slope.

Ma-tang is a recently built village consisting of twenty houses. With a high altitude and a cold climate nothing could be grown in the region. As the village is located at the middle of the three drainage basins and in the center of northern Lifan, it serves as a very important post for trading and transportation as well as for racial and cultural contacts. North of Ma-tang are the Fan who live in tents and lead a nomadic life. Along the drainage basin of the Hei-shui, there are the tribes of the Black River Man-tzu (黑水蠻子) and the Po-lo-tzu (博羅子) both of which speak a same dialect and are primarily the Chiang

mixed with the Giarung and the Fan. To the west and south of Ma-tang are the Giarung who depend mainly upon the 'slash and burnt' system of agriculture with subsidiary supply of yaks, donkeys and horses. The above groups of people all come to Ma-tang to trade their native products for the things transported from the Chinese towns. The inhabitants of the village are mixed. They are mostly the descendants of Chinese fathers and aboriginal mothers. So far as the racial and cultural contacts are concerned, the Ma-tang village is a melting pot.

The original form of the Giarung community is best represented in the west of Ma-tang. The So-mo River comes from the north and turns to the west at the edge of Ma-tang. We crossed the river and travelled along the northern bank westward. Arriving at Siermi we stayed in the house of a woman chief, as vassal of So-mo T'u-ssu. We saw not far away the castle of Y'u-ssu standing on a mountain slope with two high and square towers, a signal of nobility in this corner of the world. The castle is now ruined for since the death of the last T'u-ssa thirty years ago there has been no heir to succeed him so that the vassals or the petty chiefs have competed with one another for power and held feuds to each other up to the present day.

Leaving Siermi for the territory of the second T'u-ssu, we were accompanied by three Giarung bearers who practically do not understand our speech. When we arrived at the border between the territory of So-mo T'u-ssu and that of Chokechi T'u-ssu, we found a wooden bridge had been destroyed by the flood. The bearers brought us to go through a deep forest on the high mountain beside the river. We did not know then the place is haunted only by hunters. After a day's walk and hours of climbing we became very tired. Chen Yung-ling who was in the rear called me in a weak voice. No sooner I turned back to look at him than he threw himself upon a rock and fainted away. Immediately I came to him and poured into his mouth some medicine and water. Anxiously waiting for his recovery I forgot the Giarung bearer who had gone far away. I shouted on top of my voice. No reply was heard except echoes from the distant valleys. Now what should we do? Two helpless men on the mountain cliff in the deep forest among the barbarous settlements!

As soon as Chen could stand upon his feet, we walked slowly toward the west. There are actually no road but some footpaths traced either by hunters or by wild animals. On crossing a steep cliff, Chen who was still weak after his heart attack, nearly fell from the rock under which is an abyss to the So-mo River. He was greatly frightened and lay upon the wayside gasping. I gave him the last drop of water in my iron bottle. In a minute darkness fell. We could not proceed and I was in great terror. One can imagine in such a strange place that different kinds of danger might be in store for us. I nervously tried to start a fire intending to protect us from cold and to drive away wild animals. Having used up all the matches and burnt away the handkerchieves, papers, notebooks and cards, I failed at last to kindle the fire. Chen felt a little better then and we sat still side by side upon a bush of grass in darkness bending our lives to the outcome of fate.

Suddenly the lightning flashed and the thunder rolled. The rain fell heavily and we got all wet. We dared not move or sleep lest we should fall into the abyss. We waited minute after minute. It seemed as if an hour had lasted longer than a year. At long last the dawn's first silvery gleam appeared, we felt much released and hoped a better chance of survival. Tremblingly we stood up but could not walk. We had suffered from cold, hunger, thirsty, fear and anxiety and were on the verge of collapse. We tried however to climb on all fours and began to proceed our journey slowly. As we could find no way out, we turned back and tried to get out of the forest from where we came in yesterday afternoon. After many hours a voice was heard and we responded in shouted. Two of our bearers came and brought us up to the top of the mountain where we found a lonely house. We had already had no food and sleep for forty hours but were glad that we had escaped from the danger.

Next day we came to Chokechi where we visited the castle of the present T'u-ssu, Sananchelin, who is forty-five years of age and understands Chinese quite well. The castle is surrounded by thirty houses of the common people forming a prosperous settlement. We stayed here for some time making anthropometric measurements and community life studies. Westward we visited Maerkan, a temporary market place <sup>between</sup> the territory of Chokechi T'u-ssu and that of Jungan T'u-ssu. The market consists mostly of the tents perched on the level ground of the river bank but draws people from different directions some whom came from the provinces of Kansu and Sikang. It was due to banditry that we did not visit the territory of Dangba T'u-ssu which is in the south of Jungan and is the smallest among Ssu-t'u.

When we returned by way of Ma-tang, we rode horses following the upper course of the Cha-ku River downward. On the mountain of Mialo, I fell from horse back but my feet were in the stirrups. The horse ran down the mountain dragging me for seventy to eighty feet before I got out of the stirrups. Then I fell down in a fainting fit. When I woke up I found all my hands and feet broken and bleeding though not badly wounded. Indeed! It was an adventurous experience that I have ever had in my life.

Out of sixty-four days of our trip, we spent some fifty days in the fields and travelled for about 600 miles to collect anthropometric, linguistic and cultural data. In this remote region, we tried very hard to persuade the aborigines to let us measure them and answer our questions. We succeeded, however, in measuring several scores of the Giarung men and women and in taking more than sixty photographs. We selected three small communities for linguistic studies the materials of which may prove to be of great value. On the cultural side, we paid our greatest attention to the family and kinship system as well as the political, economic and religious institutions all of which had not been reported in detail in any publication. We are preparing the monographs on frontier studies of the Giarung and other peoples a tentative list of which is here adhered to.

Yenching Field

ACCOUNT OF RETURN TRIP FROM CHIENGTU TO BEIPING BY A STUDENT

Our party arrived safely in Peiping on the 6th and 11th of June respectively. We both got the least trouble on the way compared with any other groups due to the favorable transport condition. What's more, we had a very fine cooperative spirit on the journey. Boys had a very hard job for them to do baggage-carrying, dwelling-places-searching, and other trifles. But even girls did their possible share to slighten the burden of the boy-mates. They could check the fare-bills, look after the stuffs, or sing a song to console boys' lonely and monotonous soul. That's one nice phase of our Yenching Spirit, which I appreciate very much ever since and hope it will be developed in a larger sense.

Travelling life was bitter, yet funny. Some of our fellows were hard enough (including myself), for lots of times, slept in the open air on the ground, or on the top-floor of houses. And one of the most impressive but undesirable occasion was that we spent one night on the sand bank of the Yellow River, about 45 miles to the east of Sian. It was the first of June when we started our way from Sian. It was a fine dry day. 35 men (including children) were packed in a 2½ tons small Jap-make truck. On the road we were suffering very much from inhaling-dust, and violent jumping. For the highway is made of yellow clay, soft and fine, easy to get dispersion. Our car was run after by yellow dust cloud, hovering above our heads, made face and hair cover with thick dust, and nose, ears, neck choke with mud for sweating.

It was very early when we reached the south bank of the Wee River, at about noon. We all expected we'll arrived Han-cheng this afternoon. But things happened so abruptly. As soon as the truck went toward the bank we were challenged by a few soldier-guards. A large number of central unit, then, were ferrying. With eighty carts, loaded horses, ammunitions, military supply thronged along the bank. We were ordered to wait without any reason. By that time, two or three of our fellows tried to make friends with them, so that won their admittance to have the priority to cross the river; we tried many times, and all failed. There was no village nearside, here a long way from both towns. Under the burning-heat sun there even no shelter for us to take a short rest. No food and clean water supply, only a yellow river, running through. We became exhausted and extreme thirsty, for we sweated and evaporated so much. We waited until the eventide fell and we were permitted to get across.

When we stopped at the north bank it was already dark. What gave us a greatest surprise was that the truck was stuck in the jungle-like mud. More than ten able-bodied men pulled and lifted with all might, but no use. And the truck fell in deeper and deeper. Even the worst, the lower half part of the four wheels were already in the ground. The axle already touch the surface of the mud. It was impossible for us to leave it from the deep ruts. Then, two or three persons sent girls and mistresses to a near farmstead for safety sake. For large unit of soldiers loitered on the road which choked with carts, mules and stuffs. The rest of us stayed there for keeping an eye on our baggages and even truck. Yonder, far beyond the south was the famous Hua Mountains; then it became from purple blue to pitch-black, darting its gigantic shadow down in the River. The north side is a vast unbroken plain, stretching much farther to the north. That made us feel more small and lonesome. The air grew chilly, cool wind began to whistle. We sat on our box, a baggage-roll, gazing aimlessly (and yet hopelessly) toward the farthest contour line. With full-belly-emptied, lips and throat-dried, bodily-exhausted, and even sleepy and horror of being invaded, hoping there may be some angels coming down to relieve us from hunger and thirsty. But only eye-brow-shaped crescent hanging the east sky, with yellow sad face. Only the tide-flowing and the wind-blowing made us feel half-awaking and half sleeping. For once a time two of us in turn were obliged to be on duty of guarding our settling circle, making sure that no intruder will come near to us and give us a death blow and rob us. Wind became violent and cooler, made us tremble.

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Slept the terrible night, with earth as our bed and sky as our roof, we would feel funnier rather than bitterer; for such a life to us is so strange and scarce. During the doze, I had a struggle against the murmuring of my stomach. Very happily, no rain or storm invaded us by night-time, nor bandits or thieves visited us. We passed it all right. Next morning the east sky welcome us with a crimson face; we felt even a little warm-up. The first thing we had to solve was to raise the car out of the mud. Thanks God! The water on the earth-face had gone, and the ground became very hard. We dug in along the ruts, made them more flat. With violent pushing and pulling and lifting, shook the truck to move. After all, we won, the motor could start ahead. At length, with a big pull, the car hopped away from the deep ruts. And we gave a long breath to it. Making a very snappy to get on the stuff and continue our journey on again, having met the rest in the farmstead and had a little drink there, began to say farewell to this messy place. After ferried another river, that day we arrived staying at Hua-cheng district. We met the second party in the town. They left Sian by horse-cart, lingering slowly on the way, having a hard time more than we had.

On 3rd June, after we had been across the Yu-men ferry of the Yellow River, we stayed in a temple-made inn for the advent of another truck that would come from Liu-fiu send by the second operation theater. We failed to get it on the first two days. In the afternoon of the second day I met, by chance, Mr. Ma (Shih-wei) who got serious sick of breathing. He could neither ride on the cart nor walking, nor standing, but lying. I sent him to the inn. Luckily, this time, there was a Doctor Wong going together with our party. He looked up the case, and gave the shot. But anyway, Mr. Ma couldn't stop breathing even a short spare of time. And the worse, he was short of money. (Even there was his fiancée Miss T'ing who has accompanied him, both of them belonged to the second party which travelled by cart instead of truck as we did.) Members of our party collected \$300,000 (Mr. T'u and Mr. Fang also took a great share in this loan.) Late in the afternoon I escorted him to Ho-ching district where 25 Chinese li further onward. Having found a quite clean dispensary, and set everything in order for him to rest. There was no hospital or something like that, and shots hard to get. But we found it after all with great expenditure. We three of other mates looked after him for one daylight and one night. His condition went from bad to worse the next day. Our truck arrived, so I had to go with my own party, and was obliged to leave the patient to his fiancée and the layman medicine-seller. Mr. Ma, himself felt hopeless for his health. We did the same either. It was hard to go on a trip like this. Tears fell down when we parted. But thanks God, one week after we get settled in Yenta campus, we were told he had already recovered all right, and now, he has arrived also in Peiping and had had a good time with his fiancée. Some of us felt that some load on our back has gone down for his recovery. If not, we would be drowned in deep sorrow for the loss of a good partner on our trip. Another Mr. T'ao got his foot heavily hurt toes, unable to walk on. It's also our party cared him to our truck and gave him much help and comfort. He was all right now in Peiping. In short, there were only two members on this trip got some trouble, and became well again, most members all safely stepped in the gate of Yenching campus.

We had a half day stay at Shuang-shih-pa, having a good chance to see the native life on those who live in clay-cave-houses. From Pao-chong, north onward, there begin to have cave houses built on hillside or along the mainroads. Here, not necessary to say of it, for time's sake.

My home-town was so-called emancipated by the 8th Route Army on the next day that I arrived in Peiping. All communication and mail were cut off since then. But, to me, it means very little, for my father had been a small holder (I don't know what he is now), nothing serious would happen to him. I should have a more hard time from now on. I am hard up these days. I may get some help from some of my good friends. If that may be done, I will go on the courses. If not, I can not help but stop and find a job. There may be some other ways for me to educate myself. Collego-type is easy to make one soft while real-life can make one harden.

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Military Service among Yenching Students

Ch'en Fang-chih  
Lin Chi-wu

No wonder the government was highly pleased with Yenching. Among the universities the Yenching student body has contributed to the war the highest percentage of volunteer service men, in the youth army, the air-force, the expeditionary army, and as interpreters or liaison officers in the allied forces.

Two photographs here show the Yenchinians of the youth army. In military training they have excelled in shooting and riding. Off duty, their activities in drama, chorus, sports, and the writing of wall bulletins have become the army's pride.

Professor Lin Chi-wu of the department of physical education of Yenching has been invited to serve as secretary to the commander and as head of the army's recreation program. His recreation center, the product of his labor, was frequented by both officers and men.

Despite the termination of war, demobilization order has not yet been issued with reference to the youth army and the air-force. The Yenching boys in these forces are awaiting eagerly to participate in the forthcoming international occupation of Japan's home land.

\* Miss Chen Fang-chen is a Professor in the Department of Political Science.  
Mr. Lin Chi-wu is a Professor in the Division of Physical Education of Yenching University.

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There is a vivid, exciting and glorious impression upon Yenching students, whenever they recall one of the most prominent events in the short history of the exile from Peiping to Chengtu. There are twenty one students who volunteered at the earliest call of the F. A. B. to serve as a link between these two great peace-loving peoples. The war was over already four months ago, but the tension of the struggle and the disturbance in the country make us often think of the two years' experience with the American fighting forces.

We have claimed to be the tiny part of the Chinese educated who understand the American way of life. Most of us helped American officers to instruct their men in small unit tactics and the use of modern weapons, such as heavy guns, flamethrowers and Tommy guns. Many of us went to the very front, fighting shoulder to shoulder to drive our common enemy from our sacred and peaceful land. We were proud to see that our soldiers could use the new weapons and utilize new strategy and tactics taught by the Americans. Moreover, we were honored to have side by side with our fighting comrades who came from a distance and cooperated with us enthusiastically.

Coming back to our alma-mater, we have found ourselves still in a mixed community. The experiences during the past two years have inspired us to study more energetically so as to understand the Western civilization more thoroughly. For now the world is smaller by space. Without the mutual understanding of all peoples, we would never have a lasting peace. We are to be the pioneers to improve Sino-American relations and understanding. Some day we might be proud of having turned the world-crisis into the peace and prosperity.

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A REPORT ON MY TWO YEARS' SERVICE

After exactly three months of my regained school life here in Chengtu, I left with twenty other fellow-students for our new career, the interpreting officers of the Foreign Affairs Bureau of the Chinese National Military Council on the 15th of March in the year 1943. We had all come from Peiping separately in those few months; and by the encouragement of our friends, both the faculty and students, we, for the first time in our school history, decided to put an end of our study temporarily and to do something<sup>worth</sup> while to help our country to win the war.

Due to the urgent need of interpreters we did not get any chance to take our appropriate training and rushed on practical work in the Infantry Training Center at Kunming with our Allied friends, the U.S. Army, right after we got there. Most of our Yenchingians except those seven went to India were there in the same post.

It was a military training institute under the direct control of the Yun-nan Training Command of the Chinese National Military Council. We had five different sections there to train the junior officers of the Chinese Expeditionary Force. I was the chief interpreter of the Engineer Section with Lt. Col. Alfred J. Eichenlaub of Pittsburgh, then a major of the Engineer corps of the U.S.A.; and Capt. Peter Hopkins of Massachusetts, Major Ralph Frank and incidentally our schoolmates took three out of five of the leading position of these different sections. I had learned most of the Army Engineering Techniques, such as bridging, rigging, obstacles, demolition and reconnaissance at that time. We learned so well by the repeated interpretation for the different classes that some of us took over the instructors' work occasionally. The students under our direction or supervision built up different types of bridges, road blocks; and set off explosives, booby traps, mines with profound interest. There were graduates as many as one thousand in our section going back to their own units with the American equipment to fight our common enemy.

The Command and General Staff School was commenced at June in the following year. Most of our schoolmates had left for other assignment or went back to school in due reason. I, with two other friends, was transferred to that school with the rank of major of the Chinese Army, I was working with Col. Elbert W. Martin of New Orleans, and Lt. Col. Henry Dozier of Florida. This time we were supposed to instruct the senior officers of the C.E.F., which includes quite a number of major general for each of the four classes, the staff organization, staff procedure and even a strategy and tactics of the U.S.A. I had learned all of the American weapons and equipments which were available in China at that time. I was much interested in the employment of the large troops in different warfares, especially in reaching the final stage of each class we used to have a map manoeuvre which involved all the staff works and procedures for employing a whole army with its divisions and troops in advance, bivouac, attack and retreat; the student-officers also paid much attention in estimating situations, planning and formulating orders.

I came back to Yenching after two years of service, and within a few

Months I will finish my school work and again hope to do something worthwhile to my troublous country.

In looking back to my previous work I like to use this opportunity to say that our effort as an interpreter has not been in vain, because according to the report of the C.E.F. Hdq. all the officers who were the graduates of either the I.T.C. or the C & G S.S. had done excellently in the battles of the liberation of North Burma, and the opening of the Stilwell Road; which indeed, as we can see is somewhat an influential factor of the quick ending of this war although it is not so prominent as to the invention of the atomic bomb and the participation of Russia.

By S. C. Hsu

\*Mr. S.C.Hsu is a Senior student in the Department of Political Science.

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## I MADE SOME AMERICAN FRIENDS

I joined the interpreter corps in my own free will when China was in peril and in need of some college students working as liason officers between Chinese and American troops badly backlin the early days of 1943. Our college was praised very much for the students' loyalty to their nation as nearly one tenth of all the boy students quitted school and did the same thing.

I was sent to Kunming to work in the Infantry Training Center with other 12 fellow students. Since the camp was not completed yet when we got there, our main job was to get those contractors on the ball. Different houses, latrines, wells, stadium, roads, were all under construction. Most of those carpenters and electricians were Cantonese speaking people and contractors talked Shanghai dialect. Masons, plumbers, rockcrashers, and those who were doing all the earth work talked Yunnan dialect. I myself speak Mandarin and any other dialect was entirely Greek to me. In addition to that, our teachers in school never have taught us to understand or speak that kind of English which is full of American slangs as those GI's are speaking. It happened that it was my job to make them understand one another. I should say that these GI's understood them better than I did. I had had a hellav time in sweating out the interpreting work until I got used to it.

I damn near killed an American officer once, when we were digging wells. I digging wells we had often used dynamite. When Capt. Siverd (he should have been promoted by now) set the dynamite in one of the wells, he handed the end of the conductor to me and wanted me staying by the jeep while he was working down the bottom of the well which was under construction. Being a civilian minded boy, I didn't realize the danger. In fact, I had never seen any demolition work before. A friend of mine passed by, I had him hold the wire and went to the well about fifty yards away to take a look of what he was fooling around in the well. After the Captain set the cap in the charge he found out that + was with him by the well. By God wasn't he mad! Had that boy touched the wire on the battery in the jeep, there should be no more Capt. Siverd in this world and I would probably play the harp too.

I became enjoyed the work not before long. Major Frank was among the second bunch who came in . I worked with him for about 7 months. We watched them building the water lines. As there were no metal pipe available, we used tile pipe. We had to chisel a big hole on the pipe and stuck another into it to make T's and elbows. It usually cracked when the hole was almost made. We had a lot of fun in knocking those tile pipes. When the training center started, Major Frank was the instructor on Rigging, Obstacle, Map reading and Reconnaissance and I acted as his interpreter. Students were Chinese army veterans. He is a hard worker and most enthusiastic instructor. Once he carried a pole which would take at least two men to move it all by himself.

Every student liked him. He is one of real friends of China I've ever met.

We trained about one thousand students, and most of them had been heroes of Western Yunan and Northern Burma campaigns. It was in the battle of Shung Shan in Western Yunan when young, tall, red haired Captain Hopkins, one of our instructors, rocketed to fame for his outstanding job in blowing off the nips with his Chinese students and got all kinds of decoration. The day of my departure from ITC finally came. I had to go to work in Kutsing Automotive Training Center 100 miles north of Kunming. I wished I could stay with Capt, Frank longer.

Having worked in KATC for three months I was transferred to a place which is about 100 miles of Chengtu, Szechuan, to help Lt. Fisk in building an emergency field. Fisk is a very nice fellow, a good engineer and one of the best American officers. He used to work in mines. So he may not join the army if he didnot choose to do so according to the regulation. But he joined the Army and worked up all the way through from a private. When I first met him he was a 2nd Lieutenant. I am very glad to know that he has made captain recently. We were tickled that the field saved two B-29's which are worth several times as much as the field itself. Lots of holes on the ships were beat by Jap planes. One of them was only four inches in front of the tail gunner's nose. Private Walker was Lt. Fisk's assistant. He is a swell guy, big, strong and humorous.

Captain Witmer took over Lt. Fisk's place last summer. He raised 14 pigeons. 12 ducks, 12 chickens and a bull in the field. We used to go to swim in the river. He is really a generous old man.

I came back to school this spring. Most of my school mates who got in college in the same time as I did graduated already. But I don't blame on the delaying of my graduation at all because I've done something for the nation and am quite contented that I have made a number of good American friends.

Chang Hsin Pao

\* Mr. Chang Hsin-pao, a Senior student of Yenning University, belongs to the Department of Journalism.

## I WAS AN INTERPRETER

Chao Tse Lung

The task of interpretation, observed from any point of view, does not sound like an easy work itself, especially interpreting from Chinese into English or vice versa. Since these two languages came from different sources, our ancestors seemed to have laid this road-block preventing the interchange of each other's culture intentionally. Working as an interpreting officer in the Infantry Training Center and helping the American officers training Chinese veteran infantrymen of the Salween River front, however, I gained much experience and a lot of fun that I had never expected in my life.

In the first days of my interpreting job, I found myself in more or less an embarrassing situation for I could hardly believe that the speaking language of the G.I.'s was exactly the same one as I was taught in school. Firstly, they talked as fast as machine gun fires. I got to spend 5 minutes to consider what they had told me in ten seconds. My second trouble was their dialects. One of the Americans once explained to me proudly that, in the United States, everyone could understand one another because their lingo is unified, and that it takes little imagination to envision the disappointment of you Chinese when you just use some foreign languages to overcome the trouble of different dialects. I did not say anything against him, but just made him clear that I speak perfect Mandarin which can be easily understood in every corner of China. Besides, as far as I can see, there surely is a distance in pronouncing some special vowels between Yanks and Rebels.

The above two problems were solved automatically when I secured more experience before long, but never is the third. My third trouble, which makes me headache even now, named their army slang. I know what is "fooling around" but not "gold brick". I know what is "get out of the place" but not "get the hell out the damned place". It seemed that they used the words "hell" and "damn" in every sentence. Only with this talking spices, as I named it, they could talk more fluently than without. Once, as I sat beside two of them listening their conversation carefully, the highest score of using this talking spices counted 7 "hells" and 6 "dam"s in one breath. Later, I tried to remember some of their slangs myself, and found that this kind of talking also has its own merit. For example, a short word as "SNAFU" could save you a lot of time to explain how had the situation appeared. Nevertheless, my knowledge of their slangs is still only a drop in one bucket.

The instructor I used to work with was an American Dutch Lieutenant. His language was neither English nor Dutch but something in between. Everyone liked him because he was such a good eloquent man that he could hardly keep his mouth shut whenever and wherever he was. I don't know whether there was anything wrong with his tongue, but he always pronounced "thank you" as "tank you" with the consonant "h" silent. So if anyone who did not know him well in hearing this kind expression, would be frightened that the Lieutenant is going to let a tank go and attack his barrack. Sometimes, in solving the trouble of an American talking with him, I, as a Chinese interpreter, would be honored to have a good chance exercising my English

by translating between an American and an American Dutch.

I have left the post more than one year now, yet the sound of "tank you" had given me such a deep impression that I frequently "tank" my friends unconsciously. In recalling my life of those days, I can never forget the high morale of the American boys who came over to China helping us to defeat our common enemy.

\* Mr. Chao Tse Lung is a Senior in the Department of Journalism.

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A REPORT OF THE DAMAGE DONE TO YENCHING UNIVERSITY BY  
THE JAPANESE AFTER ALMOST FOUR YEARS OF OCCUPATION

I. The Main Plant

The walls, foundation and floors of the buildings of Yenching University are in fairly good condition. The tiles on all roofs are in bad condition and need immediate attention. The partitions between rooms, floors, windows equipment and fixtures are those that have suffered most by either being removed, destroyed, neglected or defaced.

The main piping tunnels are leaking so badly that at present it is impossible to drain them. The hot water mains, the cold water mains and the heating mains in the tunnels are in fairly good condition. The insulation on the heating mains near the main holes need re-insulation. The leads into most of the buildings are in a very bad condition. How bad the pipings are or how badly the valves are leaking we do not at present know as the system is turned off in the Men's Gymnasium, the 6 men's dormitories, Ninde Hall, McBrier building, the Physics building, the Chemistry building, Bashford building, the Library building and the 2 men dining halls due to excessive leakage.

A Summarized List of Damages Done to Buildings, Equipment,  
Branch Mains and Fixtures

I. Bath Tubs:

1. 5 missing
2. 1 damaged

II. Buildings:

Many constructed which are useless and unsightly and must be torn down. Partitions have been put up which must be torn down and many torn down which must be rebuilt. The roofs of all buildings are in bad condition and need immediate repairs.

III. Cooking Stoves:

All removed in both dining halls.

IV. Diesel Engines:

1. 150 K.W. Solid Injection Burmeister Wain Diesel Engine removed and now partly returned in pieces.
2. 15 K.W. diesel engine dismantled and must be reassembled.

V. Drinking Water Fountains:

1. 3 missing
2. 5 broken

VI. Fittings (Cold and Hot Water) in

1. 5 buildings burst
2. 13 buildings removed

VII. Flush-o-meter:

1. 16 missing

VIII. Lockers:

1. All dismantled and damaged in both men and women's gymnasium.

IX. Partitions:

1. 51 removed
2. 12 built and must be removed

X. Radiators:

1. 71 and more busst
2. 22 removed
3. 4 missing

XI. Showers:

25 missing

XII. Toilets:

1. 9 missing
2. 7 broken

XIII. Traps:

1. 12 missing
2. 3 broken

XIV. Urinal:

1. 10 missing
2. 4 broken

XV. Wash Basins:

18 missing

XVI. Wash tubs:

26 missing

A Detailed List of the Damages Done to Buildings, Equipment,  
Branch Mains and Fixtures According to Buildings

I. Power House:

1. 150 K.W. Solid injection Burmeister Wain Diesel Engine removed and now partly returned in Pieces.
2. 15 K.W. diesel engine dismantled and must be reassembled.
3. 70' of 4" pipe missing in the heating system.
4. 1 shower missing

II. Men's Gymnasium:

1. 2 Drinking water fountain broken
2. Fittings (Cold and Hot water) burst in north end of building
3. Lockers dismantled and damaged
4. Radiators burst in basement
5. 9 Showers missing
6. Toilets all missing or broken
7. Urinals removed

III. No. 6 Men's Dormitory:

1. 4 Radiators burst
2. 2 Wash Basins missing

IV. No. 5 Men's Dormitory:

1. Piping and fitting to toilet fixtures removed
2. 1 Shower missing
3. 2 Toilets missing
4. Wash Basins missing

V. No. 4 Men's Dormitory:

1. 3 Bath Tubs missing
2. Fittings (Hot Water) missing
3. 2 Flush-o-meter missing
4. 7 Partitions torn down  
3 Partitions put up and must be torn down
5. 1 Radiator burst
6. 3 Showers missing

VI. No. 2 Men's Dining Hall:

1. 1 Flush-o-meter missing
2. 14 Radiators burst
3. 4 Radiators missing
4. 1 Shower missing

VII. No. 2 Men's Kitchen:

1. 5 Partitions between rooms missing
2. 2 Sinks missing
3. All stoves missing

VIII. No. 3 Men's Dormitory:

1. 1 Fittings for bath tub missing
2. 5 Flush-o-meter missing
3. Several traps broken

IX. No. 2 Men's Dormitory:

1. 5 Flush-o-meter missing
2. 3 Partitions missing
3. 9 Traps missing
4. 3 Urinals missing
5. 6 Wash Basins missing

X. No. 1 Dining Hall:

1. Drinking Water Fountain broken
2. 1 Flush-o-meter missing
3. 7 Partitions missing
4. Hot water main badly broken
5. 2 Urinals missing

XI. No. 1 Kitchen:

1. Cooking Stoves all missing
2. Hot and Cold water main broken
3. 2 Traps missing
4. 2 Sinks missing

XII. No. 1 Men's Dormitory:

1. Hot water main missing
2. 2 Flush-o-meter missing
3. 16 Partitions missing
4. Fittings to basins broken
5. Cold water main valve broken

XIII. Physics Shop:

1. Fittings all missing
2. 2 Partitions missing
3. 5 Radiators removed
4. Machines all missing
5. Equipment all missing
6. 12 Stoves built and must be torn down

XIV. Ninde Hall:

1. Hot Water pipe removed
2. Partitions built for 5 rooms in Ninde Chapel and must be torn down
3. 1 Radiator burst
4. 1 Urinal broken

XV. McBrier Building:

1. 1 Flush-o-meter missing
2. 18 Radiators removed to repair girl's dormitories  
8 Radiators broken
3. 3 Urinals missing

XVI. Physics Building:

1. 22 Wash tubs missing
2. 2 Basins missing
3. Gas pipe removed
4. Cold water main and fittings removed
5. 2 Fountain broken
6. 3 Toilets fittings missing
7. 3 Urinal fittings missing

XVII. Women's Gymnasium:

1. Fittings (Hot and Cold Water) mostly removed
2. 1 Radiator broken
3. 4 Toilets missing
4. All Showers missing
5. 4 Wash basins missing

XVIII. Chemistry Building:

1. Fittings (Hot and Cold Water) missing
2. Heating main broken
3. Radiators ( $\frac{1}{2}$ ) broken
4. Toilets all broken

XIX. No. 1 Girl's Dormitory:

1. 2 Fountain broken
2. 7 Radiators broken
3. 1 Trap missing

XX. No. 3 Girl's Dormitory:

1. 2 Fountain broken
2. Hot water piping to 2 basins missing
3. 3 Radiators broken

XXI. No. 4 Girl's Dormitory:

1. 2 Fountain broken
2. 8 Radiators burst

XXII. Practice School:

1. Heating main broken
2. 2 Bath tubs missing
3. Fittings (Hot and Cold Water) missing
4. 1 Fountain missing
5. 4 Radiators missing
6. 2 Wash Basins missing

II. Faculty Residences

1. All eighty three residences need considerable work done on roofs, ceilings, wall plaster, repainting off walls, ceilings and wood work. In some cases floors are in very bad shape, having been mutilated and partitions removed to install Japanese type baths or have frames built on them for use of the Japanese tatami mats or have rotted out due to exposure to the weather. The following list only shows those which require immediate attention to make the houses useable .

- a. Floors of ten residences need major repairs.
- b. Ceilings of eight residences need major repairs.
- c. Walls of eighteen residences need major repairs.
- d. Roofs of two residences need major repairs.

2. Some windows and doors of all eighty three residences need work done on them. The present list only shows where doors or windows have been so badly broken, or are missing, that the house cannot now be lived in.
  - a. Windows in twenty one residences need new windows or major repairs.
  - b. Doors in twelve residences need new doors or major repairs.
  
3. Practically all faucets in all residences show signs of wear. Much waste pipe is in bad conditions as are drains, cess pools, septic tanks etc. The following list only shows repairs or fixtures needed to make the houses useable.
  - a. Kitchen sinks                      Seventeen are missing or broken.
  - b. Laundry tubs                      Eight are missing or broken.
  - c. Flush Toilets                      Sixteen are missing or broken.
  - d. Wash Basins                      Twelve are broken or missing.
  - e. Flush-o-meter Valves              One is missing.
  - f. Urinals                              One is missing.
  - g. Bath Tubs                          Sixteen are missing or broken (beyond use)
  - h. Showers                              Five are missing.
  
4. All eighty three residences need some repairs to stoves, water backs, ovens, etc. since they have seen hard use. The following list merely shows where these are all missing and must be acquired and rebuilt.
  - a. Stoves                              Thirty eight stoves, ovens
  - b. Hot water backs or coils              and hot water heating equip-
  - c. Hot water tanks                      ment must be procured and built.
  - d. Ovens
  - e. Stove Tops
  
5. At this time it is not possible to say how many radiators, pipes, valves, fittings, etc. must be finally replaced. Even those houses now lived in have been merely temporarily repaired and contain rooms unused due to lack of radiators. Further more daily new leaks and breakages appear. Many faults did not appear until the system has been used for some time. Practically all heating systems on the campus seem to have been left through the winter in unheated buildings without being drained. As a result they froze and all parts were severely strained, some parts actually burst. The burst or missing parts can be listed but without test and use of the plants after installation, the whole damage cannot be ascertained. The following list only shows actually, visibly burst or missing equipment.
  - a. Arcolas                              Eleven are burst or missing.
  - b. Boilers                              Two are burst.
  - c. Radiators                              Possibly 2,000 sections are burst but cannot  
be sure till reassembled, tested.
  
6. Electric Wiring in all houses now occupied has been gone over and repaired. Much further work is indicated. All unoccupied houses must likewise be checked and repaired and fixtures changed and added. Some houses must be entirely wired since all wiring was taken away by the Japanese.
  - a. Five residences must be entirely re-wired.
  - b. Thirty eight residences must still be checked and wiring repaired.

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A Detailed List of Damage Done to Faculty Residences

Residences 1, 2 and 4 were taken down by the Japanese.

Residence No. 3

1. Ceiling in bad need of repair
2. Two sinks and fixtures missing
3. Seven radiators burst
4. Stove broken, oven missing, hot water tank broken
5. Toilet broken, frozen, burst
6. Walls need repair throughout
7. Several Windows broken. Several doors broken
8. Electric wiring missing

Residence No. 3A

1. Several radiators burst
2. Kitchen sink missing
3. Stove broken, oven missing, top missing
4. Toilet removed to replace broken one in Bashford
5. Walls need repair
6. Several windows broken
7. Electric wiring missing

Residence No. 5

**xx** Already put into fair repair

1. Doors and windows repaired
2. New stove built
3. Plumbing, heating and wiring in fair order

Residence No. 8

1. Door needs repair
2. Sink missing
3. Stove needs repair (Tank taken from No. 61)
4. Two toilets have been moved to storehouse (cracked)

Residence No. 8A

1. Bath tub broken
2. Ceiling broken
3. Two doors missing
4. Floor broken
5. Partition needs repair
6. Roofs need repair
7. Stove: Oven, top and hot water heater missing
8. Toilet sent to replace broken one in third dormitory
9. Walls broken
10. Window missing
11. Wiring missing
12. Wash sink missing

Residence No. 9 (partially repaired)

1. Ceiling needs repair
2. Door missing
3. Screen door broken
4. Floor badly worn
5. Toilet taken from gymnasium
6. Stove pipe missing

Residence No. 10

1. Ceiling broken
2. Floor needs repair
3. Stove must be rebuilt
4. Toilet missing
5. Walls need repair
6. Wash tub dismantled

Residence No. 11

1. Stove moved to No. 43
2. Sink missing
3. Walls and windows need repair
4. Bath tub missing

Residence No. 12A

1. Stove and fixtures all missing
2. Sink missing
3. Walls and windows need repair
4. Bath tub missing

Residence No. 12

1. Stove and fixtures all missing
2. Sink missing
3. Walls and windows need repair
4. Bath tub missing

Residence No. 13

1. Floor need repair
2. Hot water heater missing

Residence No. 14

1. Arcola sent to replace broken arcola in No. 52
2. Stove must be rebuilt. Japanese installed hot water heater unsuitable
3. Hot water heater taken to No. 42
4. Windows broken

Residence No. 14A

1. Shower missing
2. Stove top missing

Residence No. 16

1. Stove must be rebuilt. Oven and hot water tank missing

Residence No. 17

1. Bath tub missing
2. Ceiling needs repair
3. Stove must be rebuilt.  
Oven and hot water tank missing
4. One door broken, one door missing
5. Five window panes broken

Residence No. 17A

1. Sink missing
2. Toilet flush tank broken

Residence No. 18

1. Arcola taken to No. 54
2. Bath tub missing
3. Hot water tank taken to No. 60.
4. Pipe burst
5. One radiator removed, several bad
6. Stove must be rebuilt, hot water tank missing
7. Walls need repair
8. Windows broken

Residence No. 19

1. Arcola taken to No. 59.
2. Basin missing
3. Stove must be rebuilt, hot water tank taken to home economics building.  
Oven broken, must replace.
4. Wash tub missing

Residence No. 20

1. Floor in east room needs repair
2. Stove must be rebuilt

Residence No. 21

1. Floor needs repair
2. Stove must be rebuilt, oven taken to No. 8, hot water heater sent to No. 30. Stove top taken to No. 8.
3. Walls need repair

Residence No. 22

1. Basin missing
2. Stove put in by Japanese must be rebuilt

Residence No. 23

1. Basin missing
2. Bath tub fixtures taken to No. 35.
3. Doors need repair
4. Boiler burst
5. Many radiators burst
6. Stove must be rebuilt, hot water tank taken to 2nd girl's Dormitory, oven and top taken to No. 60.
7. Toilet missing
8. West room added by Japanese
9. Wash tub missing

Residence No. 24

1. Arcola burst
2. Japanese style bath room must be changed
3. Door dismantled, must be replaced
4. Several radiators burst
5. Kitchen sink missing
6. Stove must be rebuilt, hot water heater broken, hot water tank removed to first Men's dormitory
7. Stove built on 2nd floor by Japanese must be removed, floor repaired, etc.
8. Toilet cover missing

Residence No. 26

1. Arcola taken to No. 51
2. Wash basin missing
3. Bath room put in by Japanese must be altered.
4. Several radiators burst
5. Stove put in by Japanese must be rebuilt
6. Stove must be rebuilt, oven, top, heater, etc. taken to No. 36
7. Water tap missing

Residence No. 31

1. Arcola grate broken
2. Bath tub fixtures taken to No. 61
3. Ceiling and walls must be repaired
4. Door must be repaired, glass broken
5. Kitchen sink missing

Residence No. 34

1. Arcola taken to No. 61
2. Two basin faucets taken to No. 61
3. Bath tub trap and drain taken to No. 38
4. 30' of pipe taken to No. 36
5. Ten radiators removed, 8 to No. 37 and 2 to No. 36
6. Stove must be rebuilt. Oven broken. Grate taken to women's hospital

Residence No. 39

1. Arcola grates taken to No. 32
2. Bath tub and fixtures taken to No. 32
3. One or more radiators burst
4. Stove must be rebuilt. Hot water tank removed to No. 42A. Oven and top moved to No. 38
5. Ceiling cracked

Residence No. 40

1. Wash tub removed

Residence No. 41

1. Two arcola grates moved to No. 62
2. One or more radiators broken
3. Stove must be rebuilt. Hot water heater, tank, oven, stove sent to No. 7
4. Wash tub broken at base
5. Two window panes broken

Residence No. 42

1. Boiler burst
2. Many radiators burst
3. Stove must be rebuilt
4. One wash tub removed

Residence No. 45

1. Bath tub missing
2. Two wash basins missing
3. Ceiling must be repaired
4. Several doors broken
5. Floor need repair. All floor must be scraped and painted
6. Flush-o-meter valve missing
7. Partition must be repaired
8. Roof must be repaired
9. Shower is missing
10. Stove must be rebuilt. Top, tank, grates, oven missing
11. Wall must be repaired
12. Window must be repaired

Residence No. 46 (partially repaired)

1. Sink taken from store house
2. Wash tubs taken from No. 31
3. Windows repaired

Residence No. 57

1. Arcola taken to No. 60
2. Bath tub dismantled
3. Wash basin missing
4. Several doors need repairs
5. Several partitions torn down, must be rebuilt
6. Three or more radiators burst, three missing
7. Stove, oven, top, hot water tank, etc. missing
8. Two wash sinks missing
9. Toilet broken

Residence No. 58

1. Arcola broken
2. Bath tub dismantled
3. Wash basin and fixtures missing
4. Kitchen stove, oven, top, grate, hot water heater & kitchen sink missing
5. Several radiators burst
6. Kitchen sink missing
7. Shower missing
8. One toilet broken & one missing
9. Two wash basins missing
10. Wiring missing

Residence No. 75

1. Stove must be rebuilt. Top taken to No. 55 and oven to No. 70
2. Many broken windows must be repaired

Residence No. 76

1. Many plumbing fittings missing
2. Stove must be rebuilt. Oven and hot water tank removed to No. 1 dining hall
3. Wash tub missing

Residence No. 77

1. Ceiling must be repaired
2. Three window panes broken

Residence No. 78

1. Three doors have been replaced with windows
2. Kitchen fixtures missing
3. Two showers missing
4. Stove must be rebuilt. Oven, top, tank, etc. missing
5. Stoves put in by Japanese must be removed
6. Two toilets missing
7. One urinal missing

Residence No. 79

1. Wash basin missing
2. Four floors put in by Japanese for tatami must be removed and floors repaired
3. Two kitchens and toilets put in by Japanese must be rebuilt
4. Stove must be rebuilt. Stove, oven, top, etc. moved to No. 1 dining room.
5. One toilet missing. One toilet broken
6. Several windows must be repaired. Glass broken

Residence No. 80

1. Stove, oven, top, hot water tank etc. all missing. Moved to No. 1 dining hall

Residence No. 81

1. Bath tub missing
2. Fire place grate moved to No. 60
3. Stove top and hot water tank missing
4. Toilet cover broken
5. Two windows broken
6. Wiring missing

Residence No. 82

1. Bath tub dismantled
2. Hot water heater tank and heater missing
3. Stove must be rebuilt. Top, oven, etc. missing
4. One toilet broken
5. One window missing

Home Economics Practice Teaching Residence. (used by male staff, temporary)

1. Door broken
2. Floor must be repaired
3. Sink missing
4. Stove has been rebuilt. Hot water tank brought from No. 19
5. Two laundry tubs missing
6. Several windows broken

Pa Chia Tsun: Laboratory of the Past and Present For the Future

by Ann Nash Bottorff

The village of Pa Chia Tsun was established about 1,000 years ago, during the Liao dynasty. The official record still exists of the Emperor's edict commanding that eight brick kilns should be set up on that spot, to make brick for the city wall of Peiping. One household was assigned to each kiln, and was moved there, thus giving the place its name "Village of the Eight Families".

It lies on the North China plain, surrounded by flat green and brown farming country, varied only by the square shapes of mud-brick houses, the straight reed and kao-liang fences, and the trees that shade courtyards and mark the lines of roads. Only on the west is the horizon broken - - in the distance by the mauve and green and beige ridges of the Western Hills that bound the plain, and nearer, by the dome of Tsinghua University's auditorium and the pagoda-like watertower of Yenching University.

It is the latter, three miles away, with which Pa Chia Tsun is most closely connected, as the Yenching Department of Sociology uses the village as a laboratory. It was chosen for this purpose because it had the oldness of tradition with the newness of being near the city of Peiping; because it was close enough to Yenching to be convenient, but far enough to be uninfluenced; because it had the ruralness of a farming community with some of the urbanness of a factory town, since many of its men work at the woolen mill in nearby Chingho; because it was large enough to be representative, but small enough so that its statistics were not unwieldy.

In appearance, it has much of the typicalness for which it was chosen. Most of the houses are of the common mud brick, only a few of the richer families owning those of grey brick with grey tile roofs. These houses are scattered rather casually over the ground, less as if a city with streets had been planned than as if the houses had simply clustered together for companionship. There is no business district except for two small grocery stores and for a factory where one household manufactures bean-curd for the community. For the most part, vendors go from house to house, and more complicated shopping is done in the larger towns.

There are 80 households, or about 340 people in the village now. Until about a month ago, there were only 60 households of 200 people, but recently there have been many refugees from across the Ching Ho (Clear River). The area across the river is not exactly Communist (the nearest permanent lines are about 35 miles from Pa Chia Tsun), but they are subject to Communist raids and to government counter-attacks. The Communists raid to within seven miles of the village, but all local people consider the Ching River as the natural boundary of Communist infiltration. The Reds have never been across it, they say, and never will. Many families, therefore, have moved to the peace south of the river, and in Pa Chia Tsun, where there were once many empty houses, there are now none.

About half of the villagers are farmers. Those with larger holdings grow mainly corn and sweet potatoes; those with small farms work truck gardens. Most of the rest of the villagers work in the woolen weaving mill at the small town a mile to the north which is named Chingho after the river. The workers are paid in both currency and grain. The former varies with the inflation. At the time this article is being written, it is 50,000 CNC a day (about 10¢). The grain ration is much more valuable and more important. It is usually rice, and each worker receives 50 catties (about 65 pounds) a month.

In spite of the smallness of these wages, there is an increasing tendency for men to leave the farms to work at the mill. There is actually a scarcity of labor on the land, as farmers urge their children to go and work at Chingho. Even the small mill wages are better and surer rewards than one gets from farming.

Pa Chia Tsun itself has some industry. There is a carpenter who makes furniture to sell in Peiping and who also occasionally makes coffins for the poorer local families; there is a household which raises ducks, and several which add a few chickens or one or

two pigs to their sources of revenue. The most impressive handicraft is a household which does weaving. They have two looms, although often only one is in use, and weave cotton thread from Tientsin into a narrow white cotton cloth which looks like thin roller toweling. Occasionally, also they weave a thick, heavy tweedlike woolen cloth. They themselves raise cotton, but they cannot spin it into thread, and so sell it in Chingho or Peiping and use the money to buy the Tientsin thread.

The political organization of Pa Chia Tsun is of two kinds. First, there is the official pao chia system. This type of organization has been in use since the Manchu dynasty, is universally used by the Republic, was used by the Japanese during their occupation. Its chief purpose is as an instrument for the transmission of orders from above, for fixing mutual responsibility, and for ease in collection of special taxes, conscription, labor levies, etc. In theory, every ten families in China is organized into a chia, every ten chia into a pao, and every 10 pao into a ch'u. In practice, however, there are 40 households to each of the two chia of Pa Chia Tsun, and the whole village forms only part of a pao that extends over several other townlets.

The actual management of village affairs and the settling of local questions is done outside this structure. There are six or seven leading citizens who get together as necessary to decide questions. The choosing of these men is informal and a matter of custom; there are no elections. Most of them are old - - or rather, are of the elder generations, since, in the villages, it is one's generation not one's chronological age, that counts. A few of the leaders are young men, in spite of the great respect for old age. One is a workman at Chingho. They are chosen because their fellow-villagers think they have good sense. This tends to mean that the leaders are the men who have had most education. Money and family are not supposed to influence the choice, and in many cases do not.

Most of the villagers are Buddhists. There is also a small local folk-religion called Szu Ta Men. The meaning of this name is "Four Great Branches or Kinds", and refers to the four kinds of gods or spirits. These are animals: the weasel, the fox, the snake, and the hedgehog.

There are comparatively few Christians. Most of those who are, are Catholics. The number of these is growing. There is a Catholic church not far to the northwest of the village, and the priests have established a primary school which some of the village children attend. The Protestants are very few. There used to be a Protestant preacher at Chingho, but he is no longer there, and his chapel is closed. A very old Protestant layman also used to come over from Chingho to Pa Chia Tsun to preach, but he has grown too old and can no longer come.

The Yenching Christian Fellowship, a student religious group, was considering going to Pa Chia Tsun to preach, but went to Chingho instead, partly at the request of the Sociology Department. The latter feels that its work at Pa Chia Tsun is to study things as they are, not to convert them to something else.

The Buddhist temple at Pa Chia Tsun is only rarely in use, and now houses the school. Services are occasionally held there, however; since, when the school's principal suggested the removal of the images so that all the buildings could be used by the school, the villagers objected strongly.

The temple is old, the site being originally Ming, and the present temple buildings Manchu. The back temple is built on a strange, high mound, and there is a small bell-tower. These contrast oddly with the newer school buildings which have been built into the west side of the main courtyard. The one in which the older students study is of semi-foreign style, of grey brick and white plaster, with a grey wooden ginger-bread front porch. The younger students are in a plain house which looks much like the mudbrick village homes, except that it is of brick, covered with grey plaster. It is structurally like the dwelling houses, with the same peaked roof and latticed windows. One of the temple buildings on the east is also used as a classroom. The desks are of dark, sturdy, much-scarred wood, and there are apparently not enough of them, as, in some cases, two desks have been pushed together to form room for three

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children. The blackboards are small pieces of black-painted wood.

This school was started by Yenching as a small local school to help the villagers. Later, it was taken over by the government, and is now under the Peiping Municipal Education Bureau. There is a principal, two teachers, and a janitor. The elder of the teachers, Mr. Wang Yueh-tseng, has recently come from Peiping and is a very thin man of about forty. Very quiet and with great dignity, he gives the impression of integrity and of having above-average perceptions, but also the impression of not being very well. The younger, Ch'en Yueh-yun, graduated from a middle school which specializes in athletics and drill. He obviously enjoyed this aspect of his work, giving orders and lining the children up with brusque seriousness and Armylike precision. The instruction and text-books are of the standard Government-issue type.

There are 60 pupils in four primary grades now, although formerly the school covered six grades and had 100 pupils. About 20% are girls, the proportion seeming to be lowest in the lower classes. The children look poor, but few are ragged. Most are neatly and adequately dressed, but there are no fancy materials. A few have clothes cut in the new-fashioned way of Western school uniforms, but most children wear the old-fashioned padded clothes. One little boy even had a long pigtail.

They are very gay and uninhibited, thoroughly enjoyed the recess which our visit to the school gave them, and ran and crowded to have their picture taken.

Yenching's work at Pa Chia Tsun was started in 1937 by Dr. Chao Ch'eng-hsin, now Dean of the College of Public Affairs. The Sociology Department had previously worked at Chingho from 1931 until the outbreak of the Sino-Japanese war. At that time, the work was shifted to Pa Chia Tsun, where it continued until Pearl Harbor and the closing of Yenching. When Yenching reopened in 1945, the work at Pa Chia Tsun was started again.

An assistant, Mr. Li Wei-tzu, was in charge of the work at first. He has now been succeeded by another assistant, Mr. Chang Hsu-sheng, the only member of the Sociology Department specifically charged now with the Pa Chia Tsun work.

Since the war, many Sociology majors have visited, worked, and studied at Pa Chia Tsun. There is a class in "The Method of Social Investigation", whose students do their practice work at Pa Chia Tsun. Other classes and individual students go there because they are interested, to observe and study the life. Twelve B.A. theses were written about the village by the classes of 1946 and 1947. These covered all sides of the culture there: women's position; funeral customs; population; political organization; religion of the temple; duck feeding; case study of a family; cultivation instruments; the Szu Ta Men religion; sexual life; houses, furniture, and family life; and labor on the land.

Two theses are now being written there: one on education by the assistant, Mr. Chang, who completed his classwork as a Senior student at the end of the first semester and is now an assistant, although he must finish his thesis to graduate; and the other on weaving by a Senior student, Mr. Yang Ching-hsing. More than ten of the present Juniors expect to write their theses on Pa Chia Tsun next year.

Besides Mr. Chang, there is one person working at Pa Chia Tsun for the Yenching Sociology department. This is a clerk, Mr. Hsu Chih-ming. Mr. Hsu was born in the village (Hsu is the most common surname there), but he says that he cannot really be called a local man, since his family moved there only 300 or 400 years ago. The exact date was lost when village records were burned in his grandfather's time.

Mr. Hsu was trained as a pharmacist under various Chinese-style and Western-style doctors. He is not himself a doctor, but has been taught a good deal about the giving of medicines and the running of a simple clinic. When the Sociology Department set up the school at Pa Chia Tsun, they asked him to be its principal. He held this position until the school was taken over by the government. His work since has been as pharmacist and record-keeper. In the latter capacity, he keeps the census for the village, records births, marriages, deaths, and also keeps a log or diary of all that happens in the village: political meetings, religious rites, etc. It is also part of

his work to introduce new Yenching students to the local families, and to help them become friends with the people they are to study.

In the central room of his house, the Buddhist shrine is flanked by cases of drugs. Some of these are given him by the Sociology Department, some he buys. These medicines are of the foreign type (not ground tiger bone). With them, he estimates he treats 100 people a week. A small charge is made, to pay for the buying of more medicine. Demands for medicine are seasonal. When we were there, it was the measles time.

The main aim of the Sociology Department in Pa Chia Tsun, Mr. Chang states, is to study. "Our sociological theories," he says, "come from foreign text-books. We want to know if they hold true for the Chinese villages." That, then, is the first aspect of their work: the gathering of facts against which to check and test Western theory. The second aspect is the gathering of facts from which to formulate new theories. The third is the use of the village as a proving ground to train students in the techniques of investigation: not only what questions to ask, but how to ask them.

These have been the Department's aims in the past; they are also its plans for the future.

for Mrs. W. Mallory Dixon

Thank you  
K.H.T.

"How Badly Would You Want An Education?"

By Ann Nash Bottorff

America is proud of the strength and discipline which enables some of her students to work their way through college under such difficulties; but in China today thousands of students are accepting privations to gain an education which make most of the work the Americans do seem like a pleasant diversion.

Why? I think there are three reasons why young Chinese will fight so stubbornly to get their education. The first is cultural. China has a love of scholarship, a respect for trained wisdom which is found in perhaps no other country today. This is bound up with the Confucian system of ethics. Here, as traditionally as in the universities of Oxford and Heidelberg, you find the love of knowledge for its own sake, the unquestioning acceptance of the transcendent importance of research, the reverence for honesty and intellectual power. The deeply respected men of China's past were her sages, not her knights. Throughout her history, officials have spoken with real or pretended longing of the time when they can retire and -- not go to Florida or travel or rest -- but take up their studies again. This feeling is still strong today. The Young Marshal, Chang Hsueh-liang, kept in custody by the Generalissimo since the Sian Incident, is "taking this opportunity" to do historical research.

The second reason is sociological, and is really a product of the first. A great scholar is assured of social position even if he lives in a mud hut and eats only cabbage and millet. Teachers are extremely badly paid and have no chance at graft, yet they can be sure of a more honorable place than a railway official.

The third reason is economic. It is not an exaggeration to say that one cannot get a government position unless one has been through a university. The most brilliant man, if he has only a middle-school education, will find it almost impossible to enter politics or teaching, and extremely difficult to get a good position even in business.

Their education, therefore, means a great deal to Chinese students. To Eleanor Huang, for instance, I think of her because she is thoroughly average. Hers is no exceptional story, and she is no exceptional person. You would never notice her if you were walking about the campus, and you would never find her name if you were looking at the honor rolls.

She is not ugly; she is just plain. She is short, but not delicate or small. On the contrary, she is square and stocky, an appearance which is emphasized by the padded bulk of her plain blue cotton gown. If she has nice legs, they are hidden by the thick knitted putty-colored long underwear many Chinese women wear, reaching to several inches below their knees, and by her purplish-tan cotton stockings. If her feet are small, the fact is hidden by her padded Chinese shoes.

Her thick, shining black hair is straight, unpermanented, parted on the side, and cut to a length halfway between a short bob and a pageboy. She has one of the roundest faces I have ever seen; the simile of the full moon fits her exactly.

Yet she is attractive, in the strict meaning of that term. She is neat and looks as if all the parts of her belong together. Face, figure, clothes are harmonious together.

And, like many plain women, she has very lovely eyes. They show feeling and a joy of living. So does her smile, which is naturally warm and friendly. Everytime I have met her since the day I talked with her, she has smiled at me as if I were one of her special friends.

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*Eleanor*  
She is 21, and was born in the village of Pei Hao Tsun, in the district of An Ping in Hopei, the province in which Peiping is located. This little town is her lao chia, her "family home", although the family itself moved to Peiping some time ago. This family consists now of her father, two elder brothers and herself. Her mother died last spring, and her three elder sisters have married, and thus left the family.

(At Yenching, she is a Junior, *and an average student.* Her major is history, and she is also taking courses in Japanese, philosophy, and Chinese Literature. She speaks Japanese very well, and *she*, because of that, is thinking of trying to make her career some job having to do with Chinese-Japanese political relations. That plan is not certain, *she's not sure exactly what she wants to do.*)

She is an average student. In Yenching, grading is done on a basis of 1 to 10. 3 is passing, and an average of 5 is required for graduation from the university. Eleanor's general average is 5.5, although last term her grades averaged 6.4, so perhaps she is pulling it up.

She is a satisfactory student, but not brilliant. One can be fairly sure that she is doing the best work she can and is not lazy, because in Yenching the amount of a scholarship is conditioned by one's grades. Eleanor is on a C Scholarship. This means that she is not charged for tuition, administration fees, or room rent, and her only expenses are, therefore, her board bill, laboratory fees, if she had any, and such personal expenses as laundry, soap, towels, clothing, and so on. If her average were higher, she would be entitled to a B Scholarship, which would pay her not only her tuition and rent, but half her board bill. If she were very brilliant, she could get an A Scholarship which covers tuition, rent, the full board bill, and also gives the student a little spending-money for personal expenses. Obviously, if she could get these higher scholarships, she would.

*a Christian Fellowship club a women's discussion group and a library*  
She is not interested in sports, but she is a member of three extra-curricular clubs. One of them is Pan Shih (meaning The Rock), one of the Christian Fellowships. These are small part-religious, part-social groups, like the Young People's Groups in many American churches. They are very popular on the Yenching campus. Then there is the Huo Chu (Fire) Society, a discussion group on current events. Finally, there is the Wen Hsueh Yen Chu Hui. This is a literary group, which owns a small library. The members read the books from this library, and then discuss and criticize them in their meetings.

(So far, she sounds like quite an ordinary person. What makes her different from most American students, and why have I used her as an example of the Chinese student? The answer is simple. Money. She gets almost none from home. Her father gave her a little when she came in September, but has not been able to send her any since.) He is over 60 and cannot work. His two sons, one of whom teaches in a middle school and the other of whom is a factory worker, support him, but they are married and have children of their own, and therefore cannot help with the university education of their sister.

(Eleanor, therefore, must earn the money to pay her board bill and for any other expenses she may have. Many of the opportunities American students have, she does not. Yenching is out in the country, so she cannot wait on table or be a part-time salesgirl in the restaurants and stores of College Town. The professors' families are too poor, and household help too cheap, for her to earn money by helping in some faculty home. She could never make enough money selling magazines. What, then does she do?)

Her first idea came to her out of her own sorrow. Last spring, when her mother was ill, she gave 300 cc of blood for a transfusion for her. It did not *save* her mother, but it gave her an idea how to ~~earn~~ *earn* a little money. (During the summer, *last year,* she sold first

"How Badly Would You Want An Education?"

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400 cc of blood and later 300 cc to Central Hospital in Peiping. This paid her September board bill and left a little over for personal expenses.

However, when she was given the regular yearly physical examination last fall, the doctor at the Yenching Women's Infirmary was concerned to find that she had developed an enlarged heart, and she was forbidden to use this way of earning money.)

An "unknown teacher" paid her board fee for October.

(Since then, she has earned her money in two ways. First, she teaches in the Yenching University night school for village children. Three times a week, an hour at a time, she teaches the children Kuo Yu, "national language", the equivalent of the reading and writing lessons in our primary schools.) Although the night school itself does not pay for this work, the Student Relief Committee gives a small salary to the students who teach there.

(Her best source of income, however, is a small "snack bar" which she and her roommates run in their room at the dormitory. They sell su jou (salted meat), wan tzu (small meatballs), hsiang che sauces, persimmons, peanuts, candy, hsiao ping (Chinese buns), and small cakes. These they buy in the neighbouring villages of Haitien and Chengfu and sell to their schoolmates. The store is a big success, and they are very proud of it. Each month the profit is divided into three, and the money goes to pay a good part of the board bill of each girl.)

(All this, however, is not enough. Her last, and necessary, source of income is the Student Welfare Committee. This is an official faculty body which, among other activities, administrates a "board fund" with which it is able to help about 100 of the students it considers neediest. Almost every month, Eleanor gets a half to a third of her board bill paid by this committee. With their help, and with the strictest economy -- using the bare minimum of soap for cleanliness and buying another pair of shoes only when the old ones can be stitched together no longer -- she can just get by.)

(Perhaps you are wondering how much this board bill is, that she tries so hard to find money enough to pay. In January, it was \$500,000 CNC, or \$2.94 U.S. at the present exchange. Thousands of people so poor that they cannot afford even this small sum are going to college in China and winning through to their degrees with dignity, humor, and honor.)

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## YENCHING

In Northern China, on the outskirts of Peking, stands one of the most interesting colleges in the world, Yenching University. It is small in numbers - the enrollment is only 800 - but its influence is world wide.

Yenching's campus covers about 140 acres, lying near the old Summer Palace of the former Empress Dowager. The grounds are part of the estate of a former state official, and many features of beauty remain from this old park: a stone bridge five hundred years old spans a stream, and century-old willow trees give shade to the modern buildings. At the entrance of the main building, Bashford Hall, stand two stone lions from the ruins of the Summer Palace, salvaged by Yenching's builders, and nearby are massive stone pillars circled by dragons and surmounted by clouds, also from the Palace. The college buildings themselves are new, but built in traditional Chinese style with long sloping roofs. Everywhere there is beauty and color.

Christian higher education was begun in Peking (now Peiping) with the establishment of Peking University in 1870, the outgrowth of a school started in 1867. In 1917 Yenching University as it now exists was created by the union of Peking University and the North China Union College for Women, established in 1906. The present site of the University has been occupied since 1926.

Dr. Stuart, Chinese-born son of American parents, a man of great courage and intelligence, has brought Yenching through many difficult years. He is now a world-famous figure as United States Ambassador to China.

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Received 4/3/47

YENCHING RETURNS

Ack'd By COE. 4/6/47 *Stephen Tsai*  
*Seen by [unclear]*

The war scattered the Beloved Community to the four corners of the world. There were only a few of us who were fortunate enough to have the rare privilege and supreme joy of taking part in the recovery of the campus. I have frequently been asked about those first days after victory, and the subsequent events connected with the "take over" and rehabilitation. These interested inquiries have encouraged me to write out the following paragraphs for the benefit of the late "returnees". I have not kept a diary. The facts presented here are all based on my poor "fading" memory. Some of the events took place as long as eighteen months ago. In fact, the most important and interesting happenings occurred then, when events moved in rapid succession, and emotional excitement was at its highest. For these reasons and other alibi I cannot vouch for the complete accuracy of my narrative, particularly as to the dates and numbers. Perhaps it is unnecessary for me to stress that the views expressed here represent my personal attitude and have no connection with the particular office with which I am connected in the University.

THE DOUBLE EIGHT-FIFTEENTH

(My little radionis a very ordinary set, although it has short wave. Being so ordinary, the Japanese did not bother to take it away after Pearl Harbor, when my house was ransacked. They merely had a seal put on the dial.) Lily packed it away with other odds and ends in a big box when she moved the family to the city. (One day, some months after my release from the Japanese prison, my hunger for news became more than I could bear. I dug the radio out and tuned in on Chungking, San Francisco, etc. I packed it away immediately after each broad cast.) This performance was repeated almost daily, much to the trepidation and disapproval of Lily, who feared that the ubiquitous spies might get wise. (I almost got caught in the act one day. When I was tuning in, several policemen walked into our courtyard. Fortunately they didn't hear the sound. It was this little radio that cheered us up and kept us in constant touch with home and friends.)

(Ever since the morning of the 10th, when the possibility of the Japanese acceptance of the Potsdam Declaration was first hinted, we had been momentarily and with the greatest anxiety awaiting the "biggest news of the century". It was exactly 15 minutes after 8:00 a. m. ~~on August 15th~~ on August 15th, when the big news finally came over the air.) Thus the double eight-fifteenth will always be remembered by me, C. W., and others in the room, with as much jubilation as the Double Tenth. We were too excited and didn't care to listen to the details, although the radio was left on. We didn't trouble to put it away and hide it as we did before. (It is difficult to describe our feeling. Suffice it to say that we were so overwhelmed with joy and excitement that tears ran down all our cheeks. It seemed as though the sun had suddenly burst out in the sky at midnight, and darkness had become light.) Everything looked completely changed. (After the first excitement had abated somewhat, I wanted to get out and see if any changes had taken place in the streets. I got on my bicycle and rode to the street where I always did my marketing. To my disappointment, though not to my surprise, "business as usual" went on. Everyone went about his way as if nothing had happened, not a sign of firecrackers, confetti and other festive expression to celebrate the great occasion. The Japanese sentries were still on duty at their billets. I felt the terrible urge to disseminate the news to the people in the street, but I realized the danger and restrained myself. I was determined, however, that something ~~must~~ be done to celebrate. So I bought two chickens and took them home to the family. Then, I hopped on my bicycle and headed for the campus. It was exactly noon when I passed by the first gate to the University, The Japanese <sup>sentries</sup> sentries all stood at attention and the Japanese women bowed their heads, as they listened to the voice coming out of the loudspeaker. This, you know, was the first time the Japanese Emperor spoke directly to his people. Although I do not understand Japanese, I knew what he was saying. The facial expressions of the Japanese were also very informative.) I could not enter the gate, as I longed to do, to look around. I had to go around the wall by the Tsing Hua road to get to Chengfu, where C. W. and a few others were living.

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It was about 12:15 when I reached the east gate and saw from out-side the wall, the workmen on the scaffoldings of the new buildings the Japanese were erecting. They came down for lunch. They never went up again. After lunch, which I didn't eat very much of, some Japanese, who lived in the East Compound, came out with big bundles of personal belongings under their arms and offered them for sale in the street.

#### The Reunion

News reached me during the morning of the 16th that the President had regained his freedom, and would be at the San Kuan Miao by 5 p. m. On my way to the San Kuan Miao sometime after 4:00, a P-51 was over the city scattering leaflets. I picked up several. They read as follows:

#### "ATTENTION ALLIED PRISONERS"

Allied Prisoners of War and Civilian Internees, these are your orders and/or instructions in case there is a capitulation of the Japanese forces:

1. You are to remain in your camp area until you receive further instructions from this head-quarters.
2. Law and order will be maintained in the camp area.
3. In case of a Japanese surrender there will be allied occupational forces sent into your camp to care for your needs and eventual evacuation to your homes. You must help by remaining in the area in which we now know you are located.
4. Camp leaders are charged with these responsibilities.
5. The end is near. Do not be disheartened. We are thinking of you. Plans are under way to assist you at the earliest possible moment.

(Signed) A. C. WEDEMEYER

Lieutenant General, U.S.A.  
Commanding"

The Japanese made no attempt to stop people from picking up the leaflets in the streets. When I reached the San Kuan Miao, almost all our colleagues who were still in the city were there. This was the first time we dared to gather together openly. We were all so happy and congratulated one another. As we were waiting in the courtyard for the President, word came that he would not come out that afternoon but would spend the night in his "house", because his two housemates had already left, and he had offered to stay an extra night to look after things. So we rushed to Wai Chiao Pu Chieh. The Japanese guards were still on duty at the gate. But we were ushered in when they were told we wanted to see the President. We were all delighted to find him in such good health and spirit. It is beyond my poor literary ability to describe the emotion in being reunited with our leader. I can only say that it was a very moving scene. Those who were considerate of his health wanted him to rest for a few days before he plunged into the tremendous task of recovering and reopening the University. But he remarked that he had been resting for four years. So committee meetings began the very next day, making plans for the future of the University.)

#### The Potato Committee

After the University was seized and before the interment at Wei Hsien, the provisional Administrative Committee appointed a committee to function as an executive body of the University immediately after the war. The members of the committee were C. W. Luh, William Hung, C. T. Lin, Hou Jen Chih and myself. The Provisional Committee did not dare to hope that our President would be on hand at this time. The President immediately appointed this group as an Advisory Committee to himself. With the exception of Hou Jen Chih all the other members were in Peiping at that time. We had an informal meeting at Dr. de Vargas' house a few days before V-J Day, very secretly of course, and exchanged

opinions on University matters. On the 21st of August we began our series of long meetings, planning for the recovery, reopening and rehabilitating of the University. Meetings often extended from early morning to late afternoon. The hospitality of the de Vargases was exploited mercilessly. Their scanty stock of provisions could hardly meet the demands of the hungry crowd. Mrs. de Vargas politely said that she could only offer potatoes, which of course was not true. She named us "The Potato Committee".

We decided resolutely, perhaps impulsively, to plan to reopen on October 10th, our National Day, and the day on which it was reported that the National Government would return to Nanking. Since Yenching has identified itself with the nation, it was thought appropriate to reopen on the old campus on that auspicious day. Applications for new students were to be received from September 12 - 19; examinations to be held on the 22nd and 23rd. Steps were immediately taken to get back our buildings. Dr. de Vargas arranged to have # 5, San Kuan Miao for our temporary city office. Several friendly banks offered us overdrafts to cover our initial expenses. On August \_\_\_\_\_ we were greatly cheered by the arrival of a rescue team of the American Army, who put up in the Wagons-Lits Hotel and who used part of the San Kuan Miao buildings for their activities. It was the first time for those of us in Peiping to see an American uniform. We at once took advantage of their presence to assist in the restitution of University property. While their mission was quite different from the kind of service we asked them to render, they were very accommodating in helping us. It was through their good offices that we were able to negotiate with the Japanese military in a more effective way.

#### The Triumphant Return

It was a typical sunny North China day on August 26, 1945, when I had the greatest satisfaction in addition to the greatest honor of my life, in re-entering the University gate to claim our property. I asked Dr. Yee, who served as assistant to Dr. de Vargas in the Swiss Consulate, to accompany me in my car. The Japanese army sent a liaison officer in a car ahead of us. We drove right to E. Ashford Hall. We were ushered into the outer room of the President's Office. A Japanese woman attendant brought in tea. We were introduced to the Superintendent of the Japanese Hospital. We were then escorted to the President's House, where more Japanese officers were waiting. I was asked when I wished to take over the part of the campus which had already been vacated. I told them that I was ready to take it over right away.

Wang Han-chang, together with Shen Nai-chang, were asked several days earlier to organize the old University employees in and around Haitien in preparation for the reoccupation of the University at any time. Arm bands bearing the Chinese characters "Yenching Ta Hsueh" were made for our men to wear. In the morning of the 26th word was sent ahead to Shen and Wang to get our men together. When I arrived at about 10:00 o'clock some of them were already waiting on the road outside of the gate. So, after our conference with the Japanese at the President's House, we were able to place our men in all the sections taken over on that day. This included all the buildings south of the President's House, and the Wei Hsiu Yuan.

The main campus had been divided into four sections separated by barbed wire fences. All the buildings north of a line from the President's House, including Ching Ch'un Yuan and Lang Jun Yuan, were used as a military hospital from the spring of 1945 to the time of the Japanese capitulation. Before that time it had been known as the North China Synthetic Research Institute. The Women's College buildings together with the Tungfu residences formed the north section. Boyd Gymnasium and the South Compound constituted another. The Power House, together with the grounds south of it as far as the south wall, made up the fourth section. Two new gates had been opened in the west wall to serve as entrance to the Women's College buildings and the South Compound - one gate near the sewage disposal plant and the other near the little enclosed t'ing tzu. Our own south gate was barricaded. A military band used the Women's College buildings. Boyd Gymnasium was used by an organization of signallers, while the South Compound housed families of army personnel. These last two groups and the Wei Hsiu Yuan were handed to us on the first day.

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With all the trees and shrubs overgrown, weeds rampant even on the roofs, and barbed-wire barricades everywhere, hideous red-brick Japanese buildings here and there, particularly in the University grounds, the campus presented a strange spectacle, as compared with the tidy and well-kept old Yenching that we knew.

Air raid shelters and fox holes had been dug everywhere, at least one near each building. They were all along the walks around the lake, the biggest one being in the center of the ground between the Women's Dormitories. A tunnel was dug all the way under the hill where the Bell Pavilion is located. We could not fill the tunnel up completely. We only blocked the entrances to it. We have not yet gotten around to do anything to the cave under the hill west of the Power Plant. The greatest structural change, however, was found to be in the area south of the Power House. No less than ten buildings had been erected by the Japanese and were in different stages of completion. The group of residences known as the "British Concession", with the exception of one corner of the Learmonth's house, were gone. The artistic dragon wall was partially leveled off. Further to the south the campus wall was pushed eastward to include a larger part of the alfalfa field in front of the University Dairy. A branch railway connecting the Tsing Hua Yuan Station with the University ran right into our Practice School grounds. Several carloads of bricks stood on the tracks there until a considerable time after we took that section of the campus over. It was here that the Japanese had planned to develop a big alcohol factory.

The military hospital claimed to have over 600 inmates. For this reason the Japanese asserted that they could not hand the University building over immediately. The hospital was serviced by the Power House. So it, too, could not be handed over right away. We had as much as we could do for sometime. To renovate the Women's College buildings and the South Compound. So we did not press for the other sections too vigorously. But we presented the Japanese with a time schedule for their return. The Japanese army opened a liaison office for negotiations with the Allies. Being a Chinese, I did not cut much ice with this office at first. All my dealings with them were carried on in the name of Dr. Stuart, or American military personnel. My letters always "On behalf of Pres. J. Leighton Stuart" (see appendix I.)

Theoretically, it was understood that we were not supposed to take things over directly from the Japanese. Such matters had to go through the regular "take over" officials appointed by the Central Government. If we followed this procedure strictly, we probably would not be able to open even on October 10, 1945. We took short-cuts in the matter and, as one who had to do with the implementation of policies, I came up against difficulties. In connection with the taking over of the University Dairy I was sued no less than three times, once directly by Generalissimo Chiang Kai Shek's Headquarters and twice in the local courts. There was much criticism and misunderstanding even among some of our best friends. Luckily, I was exonerated in each instance. It appeared that the share holders of the defunct Peking Model Dairy sold out to the Japanese, tried to get hold of the Meiji Dairy which the Japanese turned over to us as reparations. (see appendix II.)

Both the South and East Camps were occupied by Japanese families, the former by families of military personnel and the latter by civilians of the synthetic research bureau. The difference of views between these two groups toward the outlook of the war was graphically illustrated in the way gardens in each compound were kept. The South Compound military people who, imbued with Japanese propaganda, must have thought they were here to stay for some time to come at least, had the grounds well planted as vegetable gardens from which we got much benefit when we returned. The East Compound civilian residents were apparently more realistic and knew that their sojourn was very temporary and did not attempt to make use of the land, unfortunately for our residents there.

Among our war booty were seven little pigs which came through the barbed wire fence from the Japanese hospital side to our side. Our watch rounded them off and kept them in the garage. The Japanese tried to get these pigs "repatriated," but we refused the request on the ground that they were captives. The progeny of these animals are

posterity  
posterity

still being fed in the University Dairy.

The Japanese had a duck farm in Ching Ch'un Yuan. The fattened, edible ducks were all gone by the time we took over the property. But our 12 year old son captured 15 ducklings in one of the lakes, with the help of one of his playmates. They all grew up and were appropriately made use of.

#### The Reopening

Between August 26 and October 10, while the Director of Studies' Office rushed through at top speed the entrance examinations, student registration and make-up schedules, etc., we were busy with cleaning and patching up the buildings, pulling out the weeds, making minimum repairs in the buildings and collecting furniture, especially classroom chairs. We found out that more than 800 of the chairs were in the puppet Peita and Shih-ta universities. We insisted that the Japanese return them. For a while it looked as if we could not possibly get the place ready by October 10. But with everybody cooperating most faithfully, we did open as planned. Dr. Stuart had returned on September 24, from his trip to free China. The first contingent of the American marines arrived the first week of October. We invited to our Convocation a good number of Chinese and American dignitaries. Unfortunately for us, at the very same hour and day of our reopening, the surrender of the Japanese in North China took place in T'ai Ho Tien in the Forbidden City. That occasion robbed us of all our distinguished guests. But we made no change in our schedule. The University bell, which was halfway down the hill, presumably on its way to be scrapped for war purposes, was reinstated and struck at 9:30 a.m. with the President giving the first blow. The University flag was raised at 9:45 and the academic procession began at 10:00. Thus, the torch which was extinguished by brutal force on December 8, 1941, was rekindled and shone forth with ever greater brilliance. The garden of Modest Gayety once was more humming with academic life.

Our activities were at the beginning confined to the Women's College side for two reasons: 1) We had only some 400 students both men and woman, and could not use the entire University, and 2) We could not get the other buildings in shape to be useful. It has taken us a year and a half to do this.

The last Japanese left our grounds on October 19, 1945. Thus they were here just 49 days short of four years. It will take us at least the same length of time to have the scars that remained completely covered up. The administrative offices were all housed in Miner and Gamble Halls, and class rooms and department offices in Sage. Three of the "forbidden city" - Women's Dormitories - were "liberated" for men, with only dormitory IV remaining to uphold its old sanctity. Even Boyd had to adopt the "open door" policy until after the warm weather set in in the spring of 1945, when Warner was ready for use.

#### The Inventory of Damages

Outwardly, our buildings suffered no serious damage aside from the effects of five years of neglect. The tiles on the roof of almost every academic building were loose and needed resetting. The painting came through remarkably well. Many window panes, especially in the men's dormitories, were either broken or missing. But all these were insignificant as compared with the "internal" injuries. There were over 2,000 sections of radiators cracked. The entire sewage system was out of commission. The 6 drains were choked, the check valves in the ejectors as well as the compressors were not in working order. The sewage disposal plant had been discarded for a long time. The Japanese constructed a completely new system of their own, using the lake and swamps as the final receptacles of their refuse! As too much labor would be involved in digging up this Japanese system of pipes, they are still lying in the grounds today.

The Power House machinery suffered from neglect and predatory usage. Our biggest Diesel generator had been taken away. This was brought back by the Japanese and reset

its ~~in~~ original location by them in the winter of 1945. The pumps, turbines and motors were all in bad repair. The boilers were, too, in a very deplorable state. The gas plant was completely gone.

The extent of damage to our mechanical installations was difficult to ascertain at a glance, because losses and breakage were only discovered as we checked item by item. For instance, we only found as late as November 1946 that our main telephone cable had been taken away.

Very extensive changes were made by the Japanese to the interior of the buildings. N'nde Hall Chapel had been cut up into small rooms. In the Women's College dormitories Nos. 3 and 4, all the partitions were taken down and radiators removed. Each floor was one big room. This was also done in some of the Men's dormitories, but not on such a large scale as in the Women's College dormitories. The most extensive remodeling had occurred in residences 47, 58, and 64 (now occupied by Mrs. Henry Chou). The interiors were so completely changed that one could hardly recognize them, except for their outside appearances. The Japanese like their own way of bathing. They had no use for our bath-tubs. It was estimated that no less than 30 bath-tubs were taken out of the houses and buildings and sold. In almost every house there was installed a Japanese bath with facilities for heating and water. There were also 3 large bath-houses built - one in the South Compound, one behind Sage and one between the 2nd and 3rd dormitories for men.

Many new buildings were added near the University buildings - one south of the Biology Building in front of the Library, one at the end of McBrier, two north of McBrier and one at the north end of each of the men's dormitories. With the exception of the two buildings north of McBrier, all the other buildings, as far as I can ascertain, are latrines, since our sewage system was discarded. The aroma from these buildings was none too pleasant. I have already referred to the factory buildings near the Power House.

Perhaps the most costly damage we suffered was in our science laboratories, where no trace of our old expensive equipment was found. Although we were able to get a small amount of chemicals and glassware back from the Japanese North China Development Company, they did not begin to replace the apparatus we had lost. Fortunately, our library suffered not more than 10% loss in books, although over half of the equipment disappeared, such as desks, chairs, etc.

We searched all over Peiping and, Fengtai, where a large warehouse area is located, in an effort to find our Bashford grand piano, the Hammond organ, and other property. The best we could do was to recover the amplifier of the Hammond organ. We found it among Practice School furniture in a warehouse in Fengtai, where all the Japanese loot from Yenching, the P.U.M.C. and other foreign institutions was stored.

In the spring of 1946 I wrote to Mr. Nelson T. Johnson and Mr. Owen Lattimore, who were both serving as advisors to General MacArthur, to ask whether or not it was possible for them to locate property belonging to us which had been taken to Japan. Later on Dr. Stuart wrote to General Chu Shih-ming, the chief Chinese delegate, on the same subject. While we got very friendly replies from them, nothing tangible has come out of these inquiries so far. (See Appendix 3)

#### Our Own Nurnberg Trial

In the spring of 1946, prior to their repatriation, all the Japanese were put into concentration camps. One of the camps was in the Hsi Yuan barracks near the Summer Palace. In the search for our lost property, we asked the police office in charge of these Japanese camps to hand over to us for investigation all the Japanese who had at one time or another had been associated with our University. We questioned over 10 Japanese, including a lieutenant-general who was the head of the Japanese Synthetic Research Institute. A Committee of three, composed of Nieh Ch'ung-ch'i, Shen Nai-chang and myself, was appointed to conduct the inquisition. One of the guestrooms in the

President's House was used as a court room. Many sessions were held, but the results were inconclusive. The last person we questioned was a captain, who, after Pearl Harbor, took over from me the University accounts and investigated the Bursar's Office and searched our vault. He was a man of hot temper, and extremely arrogant. I questioned him particularly as to the disposal of our Government bonds, which we had in our vault. He said that his superior burned them up as useless trash. This was confirmed by a letter from his superior later. When I dismissed him after our inquiry, he gave me a typical Japanese 90° bow, his face scarlet with fright and embarrassment and asked my forgiveness for his rudeness to me in 1941. He was rather surprised when I told him that I had no intention of taking vengeance on a helpless person like himself. Thereupon he bowed three times more with apparent relief.

#### Some Headaches

Before the war it was generally thought that the Japanese were a clean and tidy race. Nothing could be more remote from the truth, judging from the way in which they had left our grounds. The amount of filth accumulated everywhere was appalling. It was very apparent that the Japanese made no attempt to dispose of their refuse. Fortunately these piles of dirt could conveniently be used in filling up the air-raid dug-outs. But not all of the dirt could be disposed of in this way. There still remains a good deal of scavenger work to be done yet.

The post-war reconstruction in this area is confronted with three major obstacles: lack of material, demoralized labor, and inflation. After eight years of war, it is almost impossible to find the necessary materials needed for repairing and overhauling - hardware, lumber, electric accessories all scarce. We have to resort to all sorts of "make-shift" arrangements, to quote Mr. Sam Dean. We have to cast our own radiators in our improvised foundry and build a gas plant with scraps left on the grounds by the Japanese. But "make-shift" arrangements have their limitations, however clever our workmen may be. We could not make spare parts for our big diesel engines, nor could we make boiler tubes. This is why we are still dependent on the city current, which goes off every now and then without warning.

We encouraged the workmen during the Japanese occupation to slow down on their jobs. They have had eight long years of experience in this kind of sabotage. It has become the habit with them. Therefore, it is hard for them to change over to the efficiency of pre-war days. I am not exaggerating in saying that it takes a coolie at least two days to do a job which could be done in one in the good old days. It is a terrible boomerang.

The vicious inflation has made budgeting impossible and rendered the future most uncertain and unpredictable. We paid the <sup>equivalent</sup> equipment of CN\$40 a day for coolie when we first returned in August 1945. It was considered good pay then. In February 1947 we are paying \$3,500. Wages for labor have not gone up as high as commodity prices. The Bursar's Office has purchased two checkwriters from America. But they are useless to us because they do not print enough figures. The present salary of a Chinese professor only gives him about 15% of the purchasing value of his pre-war salary. <sup>hire</sup>

#### The Future

Yenching is proud of the fact that she is "first in war and first in peace". All that she needs to do now is to mobilize all her material and human resources to build up a citadel of learning that she may be first in the hearts of those who believe that an institution with a Christian background and international outlook has a special place in this land.

Exh. I a

Yenching University  
Office of the President  
5 San Kuan Miao, Peiping

September 20, 1945

Major Hiroshi Tsutsumi  
General Staff Officer  
Liaison Office  
Japanese Army in North China

Sir:

In confirmation of our conversation of this afternoon, I shall state hereunder the points on which we have agreed in execution of the order issued to you by Major Wampler of the U.S.A. Army.

1. On September 21, 1945, in the afternoon you will inform me in writing of the date on which the Yenching University Dairy with the Agricultural Experiment Station, and ~~1~~ five-passenger motor car, 1 passenger bus and 1 two-and-a-half ton truck with 500 gallons of gasoline and 100 gallons of lubricating oil, will be turned over to me.

2. On September 22, 1945, you will turn over to me:  
the Chemistry Building,  
the Library Building,  
the Power Plant, and  
the East Gate.

(The Power Plant will continue its services to your Hospital at cost.)

3. On September 25, 1945, you will return the Men's Gymnasium.

4. On September 25 you will inform me of the dates for the return of:

a. Most urgently needed: Account books.

Records, files and all documents.

Furnitures and fixtures.

b. Urgently needed: Library books,

Laboratory equipment.

Machinery and tools.

Harvard-Yenching Printing Press.

Gymnasium apparatus.

Dairy live-stock.

Supplies of coal, gasoline, fuel oil, printing paper,  
rice, flour, chemicals for laboratories,  
hospital and medical supplies.

Balance of motor vehicles: 2 five-passenger cars  
4 buses.

5. On or before October 9, 1945, you will return to me:

Bashford Administration Building

the Biology-Physics Building

McBrier Hall .

At the same time as these three buildings will be transferred, I shall place my men at the West Gate, to guard it together with your Hospital guards.

I am, Sir,

Yours truly,

On behalf of President J. Leighton Stuart  
Stephen Tsai, Controller of Yenching University

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Exh. 1c.

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Office of the President  
Yenching University  
5 San Kuan Miao, Peiping  
September 24, 1945

Liaison Office  
Japanese Army in North China

Sirs:

Regarding the transfer of the University Library on September 22 as agreed on between Major Tsutsumi and myself, I regret to say that your representative from the Synthetic Research Institute ( ), which, I understand, has been in control of the Library, failed to appear on the campus. You will appreciate that it is highly important that any agreement reached between us be strictly observed by both parties.

If the Synthetic Research Institute still fails to hand over the Library by the end of today, please instruct it to do so tomorrow morning at 9:30 when the transfer of the Men's Gymnasium and Men's Infirmary will take place.

Yours truly,

On behalf of President J. Leighton Stuart

Stephen Ts'ai  
Controller of Yenching University

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Office of the President  
Yenching University  
September 22, 1945  
Peiping

Major Machata  
Liaison Office  
Japanese Army in North China

Sir:

In confirmation of our conversation this afternoon, I am writing to state the points we agreed upon:

1. On September 24, 1945, you will inform me in writing as to the date and schedule when you will begin to return to the University the Library books which had been loaned out to different institutions and individuals.
2. On September 24, 1945, at 2:30 P.M. you will meet me at the Office of the Swiss Consul at No. 4, San Kuan Misc, Peiping. From there we will proceed together to the Yenching University Dairy to transfer it with the Agricultural Experiment Station to me.
3. When we meet at the Swiss Consulate at 2:30 P.M. on September 24, you are to hand over to me one car and one truck together with a supply of gasoline and lubricating oil. In case you should fail to deliver the above to me then, you will do so the following day.
4. On September 25, 1945, the Men's Infirmary shall be turned over to the University in addition of the Men's Gymnasium as agreed on September 21.

I am, Sir,

Yours truly,

On behalf of President J. Leighton Stuart

Stephen Ts'ai  
Controller of Yenching University

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Exh II

A MEMORANDUM ON THE TRANSFER OF THE MEIJI DAIRY TO YENCHING UNIVERSITY

In view of the fact that there has been misunderstanding among certain parties in Peiping concerning the action and policy of Yenching University in connection with the Meiji Dairy, be it resolved that we members of the Administrative Committee of the University in the absence of President Stuart draw up for the information of those who desire to know the relevant facts of the case, the following statement which may be supported by documents in the Office of the Controller of the University.

1. Before the seizure by the Japanese military the University owned and operated a dairy which had 78 head of pure-breed milk cows which produced about 600 pints of milk per day for the use of the University Community.
2. After the Surrender of Japan and before the arrival of the Special Commissioners of the National Government, President Stuart took steps which led the Japanese Liason Office to agree to restore to the University its buildings and grounds and to make restitutions, repairs and replacements of the property and equipment as far as possible.
3. So far as the University Dairy was concerned the University received back none of its original cattle but in their place 22 cows of very inferior breed producing only about 70 pints of milk per day. The Japanese Liason Office later authorized the transfer to the custody of the University the property of the Meiji Dairy, consisting of:
  - a. A dairy farm situated in Ch'eng Fu near the University. From this farm the University recovered some of the equipment which originally belonged to the University Dairy and 21 cows of mixed breed. With the addition of these 21 cows the University Dairy is now producing about 300 pints of milk per day.
  - b. A pasteurizing and distributing plant in the city of Peiping, situated near the Coal Hill.
  - c. A dairy-products sales station situated at 5 Shuai Fu Yüan.
  - d. A staff residence situated at 20 Hsi Pan Ch'iao.
4. The proprietors of the Meiji Dairy transferred to the custody of the University the deeds and documents relating to the above-mentioned property together with a statement giving a history of the origin and development of the Meiji Dairy.
5. According to the above mentioned statement the Japanese proprietors of the Meiji Dairy started their business with the property and equipment bought on March 14, 1940, from the proprietors of the Model Dairy Co., Ltd. at a total cost of FRB\$310,000. It is expressly brought out in the statement that the sale of the Model Dairy Co., Ltd. was a strictly business deal without any compulsion, political or military, from the Japanese.
6. President Stuart accepted the transfer of the property of the Meiji Dairy to the custody of the University in perfect good faith. He stated that the University would hold itself to render a complete account to the proper authorities settling Japanese reparations and would accept their decision on the final disposal of the property. There was then not the slightest indication that such transfer would impair the rights of any third party.

7. After the formalities of the transfer were completed and when the University was about to take over the general supervision of the management of the Meiji Dairy plant near Coal Hill on October 20, 1945, it transpired that three of the Chinese employees <sup>of the said Dairy</sup> and also some of the former stockholders of the sold-out Model Dairy, claimed the property of the Meiji Dairy for the old Model Dairy on the ground that the original sale was made under compulsion. These contestants first brought in some Chinese gendarmes then in authority to interfere with the University's supervision of the management. Such interference was, however, quickly withdrawn after the University had informed the Gendarmerie Headquarters of the history of the transfer of the Meiji Dairy to the University. Then was brought in the intervention of the Bureau of Public Utilities of the Municipal Government, which resulted in the sealing-up of some property and the usurpation of the management by the three employees of the Meiji Dairy mentioned above.
8. In a letter from Mayor Hsiung Pin to President Stuart, dated November 9, 1945, it was stated that an employee of the Meiji Dairy by the name of Wang Jui-fu and Mr. Teng Chui-ying, a stockholder of the original Model Dairy had both, in their petitions to the Municipal Government, claimed the Meiji Dairy to be Chinese private property sold under compulsion to the Japanese and repudiated the rights of the Japanese Liason Office to make the transfer of the property to Yenching University. It was further stated in Mayor Hsiung's letter that the case had been referred to a Committee appointed for the settlement of all property seized by the enemy or the bogus government.
9. In a letter of November 19, 1945, to Mayor Hsiung the University called the attention of the Mayor to the contradiction between the claims of Messrs. Wang and Teng and the statement of the Meiji Dairy mentioned in 4. The University requested that a speedy settlement of the case be effected by the above-mentioned Committee.
10. In view of the above stated facts it seems that a speedy settlement of the case should not be difficult. If the original owners of the old Model Dairy wished to invalidate the sale made in 1940 they might be allowed to receive back the property they sold by the payment of a price which in milk purchasing value would be equivalent to FRB\$310,000 in March 1940. Milk, daily delivery of one pint, was then sold at FRB\$6.00 per month. At present, the charge is CNC\$2250. (FRB\$11,250). On this basis FRB\$310,000 in March 1940 would mean for the milk business now CNC\$581,250,000. This sum of money could be used for purposes of reparation.
11. If the owners of the original Model Dairy do not pay this fair price for the redemption of their property, their claims should be at once invalidated. The way would then be open for the proper authorities of the National Government to dispose of the Meiji Dairy either as an item of Japanese reparation to Yenching University or as a booty of war for the National Government. At any rate a speedy adjudication of the case is highly desirable, for at present the Dairy and its various plants are neither managed by the Municipal Government nor by the University. There seems to be a state of anarchy in these premises, which is not conducive to the best interests of the public.
12. It has been alleged that prior to the purchase by the Meiji Dairy the Model Dairy was the official property of the National Tsinghua University. To the best knowledge of the officers of Yenching University, there is no foundation to such an assertion. It is, however, possible that some of the stockholders of the original Model Dairy might have been employees of the National Tsinghua University.

January 10, 1946

THE ADMINISTRATIVE COMMITTEE

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Yenching News

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We are not as yet rehabilitated to our former working capacity. In the Department of Sociology, Dr. Lin Yueh-hua, Ph. D. in Anthropology from Harvard, came back here from Chengtu last fall. Miss Kit-king Lei, one of our former teachers in Social Administration, returned to us this academic year. Dr. Yen Ching-yueh, Ph. D. in Sociology from Chicago, has come to join us this semester. Miss Kuan Jui-wu, who was with us before the war and during the war years at Chengtu, is still with us teaching Child Welfare courses. Dean Chao is half occupied with administration and half with teaching.

In Political Science, Dr. Ch'en Fang-chih is the acting Chairman. Dr. Ho Kuo-liang, with Ph.D. from Princeton, was one of our former graduates. Mr. Chang Shih-t'ung, specialist in Chinese political institutions, has come back to the department after five years absence during the war/ While we would like to have two more full-time members for this department we have to be satisfied for the moment with two part-time members. As you probably know, we have to compete with government offices and national universities for men in political science.

In Economics, the situation is ever worse, in addition to government offices and national universities we have to compete with business firms. Professor Cheng Lin-chuang is the Chairman of the department and is the only full-time member. We have to depend upon seven part-time members from Tsing-hua, Peita and Fu-jen universities to carry the academic program of the department.

In research, no systematic work has been planned so far because the university is in a very bad financial situation this year. Economics is doing some work on price index for the United Service to China. The United Service to China also finances our Child Welfare Training Program which is a combined curriculum of Sociology, Education, Psychology and Home Economics. The program is interested in practical field work, but some research is done.

In order to train students in technique of field research, the Department of Sociology has resumed part of its field program in a near-by village. This piece of research was originally subsidized by R. F. contributions to the Yenching College of Public Affairs. Before the war, a great deal of field material was collected and was in process of organization when the Japanese came in and destroyed most of it. Fortunately, some of this material was preserved in the form of students' theses. We are quite ready to extend this field of research when we can find somebody to be interested in its financing.

Due to the lack of personnel and funds, the publications of the Yenching Journal of Social Studies and the Sociological World (in Chinese) have not been resumed.

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Written by:  
Miss Mary Cookingham  
Miss Ruth Stahl

Dr. Winfield

Yenching

Some Early Impressions

We arrived on the Yenching Campus on September 3rd - four of us - and were so glad to be here for the Pre-sessional Faculty Conference which was held in the Wei Hsiu Yuan Garden opposite our Main Entrance September 6, 7, and 8. That gave us an opportunity to meet all members of the faculty, to hear reports and to share in discussions which gave a good insight into the problems confronting the University this year. We were greatly impressed not only by the colossal size of some of the difficulties and problems but by the magnificent spirit of good fellowship and co-operation exhibited by all our Chinese colleagues. A great many of them had been working steadily without vacations during the summer in their effort to have things in readiness for the opening of the Autumn Semester.

After the Pre-sessional Conference we were plunged into all the exciting events of Freshman Week. We had the usual number of receptions and lectures introducing new students to life at Yenching. Because of the difficulties of travel, almost 80 of our accepted students were delayed in Shanghai. Later through the kindness of the alumni there they were able to arrange for a special boat for Yenching students. We planned to limit the number of students to 800, which is our normal enrollment, but more of the old students returned than we had calculated on which brought the total enrollment to almost 900. (878)

Women's Dormitories. We had prepared 3 dormitories for the women students, expecting about 180, but they continued to arrive until we had 266 to be provided with accommodations in the dormitories. We opened the fourth dormitory but it was utterly devoid of furniture, not a bed, table or chair to offer the new students, just a cement floor to greet them, a very cold welcome indeed. For a time, a few of the girls were compelled to sleep on the floor. Fortunately, we were able to borrow some camp cots and mattresses from the city. For a while, 87 girls lucky enough to have beds had no mattresses - and iron beds without any padding are not very comfortable. We have ordered tables and chairs to be made. Gradually, we hope to have adequate furniture for the bedrooms. The sitting rooms are vacant. Perhaps later we can provide a few chairs for those rooms too. We are eagerly looking forward to the arrival of the shipment of beds from the States.

Registration The Admissions Office gave entrance examinations to 3,000 applicants during the summer. Then during the period of school registration it was found necessary to give another entrance examination, which complicated matters. This was an effort to comply with the orders of the Ministry of Education in Nanking, who assigned a group of discharged G.I.'s to us. Apparently, the military authorities or government is imitating the U.S.A. in providing a college education to the discharged soldiers but their method is different. They have sent a list of names to each of the Universities expecting these men to be accepted without any entrance requirements, although in some cases the men have not completed their middle school work. We took the stand that we would receive them if they could pass our Entrance Examinations and we were willing to go to that extra trouble to accommodate them. Only a few passed.

Due to abnormal conditions during the war a large number of the students were irregular, making it difficult to arrange their schedules. When we sat in Dean's Committee meetings daily it seemed that almost every student had a problem. In one instance, a girl had completed 8 semesters of college work but lacked 14 hours of our general University requirements and 18 hours of her major department requirements. With so many upper classmen required to make up required Freshmen science courses, it has been necessary to make many sections and laboratory work with shortage of equipment if difficult - 2 students sharing a microscope in the Biology courses.

Every<sup>body</sup> available has been co-opted to help with the English courses, pending the arrival of 3 members of that department on the "Marine Lynx". We are looking forward with joy to their arrival next week.

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It may take us sometime to amalgamate the students from so many different sections of China, with such varying backgrounds and experiences during the war years, students from free China with better English than those from Schools under Japanese Domination in occupied China where English was restricted. The attitude and response of the students is most gratifying. Having suffered hardships during the war, they have every assurance that the Yenching spirit will be maintained and be deepened through the coming year. *they accept our limited accommodations and poor food in a very cooperative spirit*

Our first effort of the year having been to house the students comfortably and schedule their courses satisfactorily; we are now concentrating on the food problem. That is a serious situation. Last year, the Government continued a subsidy of grain which had been a war time measure. Now that has ceased. During the first month the daily food consisted of a steamed cornmeal cake (wo-wo-t'ou) and 1 vegetable, no oils or fats. There are relief funds for students with T.B. tendency and we are arranging for them to have eggs, milk and necessary food; but there are many poor students, not belonging to the T.B. weak lung category, who should be provided for lest they too develop T.B. or other physical ailment. With the prohibitive price of coal we are trying to conserve as much as possible by reducing the number of kitchens, serving food in only 3 dining halls instead of 4 as we had done formerly. Then, too, there is not hot running water in the dormitories - The students are all using the same bath-house, men students on 4 days and women students on 3 days a week.

It was a great tragedy for the Music Department when Mr. Wiant was detained in the U.S.A. for another year. Hsu Yung San makes an excellent Chairman of the department. He has it well organized. There is a great interest in and appreciation of music among the entire student body. The Friday night victrola concerts are very popular, crowding the capacity of our music hall in Gamble. During Freshman Week a concert was given for the new students in Dashford Auditorium to a large and very attentive audience. We have quite a number of talented students wishing to major in music. I am giving piano lessons to the major students. We have engaged an austrian musician from Peiping to teach our piano students.

Not until I had been on the Yenching campus several days did I realize the tremendous extent of the work of rehabilitation. Last fall when I heard the buildings were intact I assumed that only a limited amount of general repairs would need to be made and the furniture and equipment, if available, could be moved in. Last month I learned that many of the buildings had only their original outside walls remaining all the inside partitions, plumbing and heating equipment had been taken out. New partitions had been put in, floors had been raised, stoves installed for heating and cooking with stove pipes extending out through windows. Taking out the newly built partitions and floors, putting rooms back into their former condition was a tremendous undertaking as well as the task of installing plumbing and heating equipment. We who have returned from America are filled with admiration for the people who worked so diligently and faithfully last year. They have accomplished remarkable results.

The task of rehabilitation, however, is far from finished. Weeds are growing on some of the roofs and will cause leaks if not destroyed. Leaky water mains make it necessary to pump far more water into the storage tanks than is required for ordinary use. The city electric current is satisfactory when it is provided, but after a storm the campus may be without light for several days. A diesel engine has been partially restored for pumping water into the tanks in the water tower, but the sewage disposal plant is useless without electricity.

Many of the Japanese constructed buildings have been taken away. - probably the worst eyesores - but several remain and there are different opinions as to the best disposition of them. Some are only partially finished and it may be easier to complete them than to tear them down. Red brick does not look well with grey brick. The bricks are of poor quality and very fragil and they are put firmly together with cement.

When I first came I was appalled at the number of leaky faucets on the campus. After the plumbers had done their best to fit washers. there was often a steady drip of water. I wondered how much of the loss in water from the storage tanks was due to poor washers and how much was due to leaky mains.

Many of our Chinese friends have eaten through, as the expression goes, their beautiful hard wood furniture and are now using a poor quality Japanese furniture which was left on the campus. Some of the faculty wives have added a few new covers and cushions and made their rooms quite attractive while others have no money for such simple additions and their rooms look desolate.

I had expected to see many of our friends looking poor and undernourished . Some do. Others however look well fed but there is a look of sorrow about their eyes, which to me is indicative of the strain under which they have lived during the war years and with the prevailing general condition it is difficult to revive any spirit of optimism. Some of these people need to be sent to America for a refresher course as soon as funds are available.

The welcome we receive when we four arrived from America makes us feel how much we are needed to help carry the burdens in a post war unsettled China where inflation is just one of the countless problems which are with us constantly.

The four of us who returned to Yenching in September lived on the President's House for two weeks while House 58 was being put in order for us. When we moved over about the middle of the month, we had no winter clothes, no furnace and no coal. Since then all our baggage has come from Shanghai and four tons of coal have been delivered. A furnace is being prepared for our use.

Several members of the faculty and quite a number of students who came from Chengto have no winter clothes and no warm bedding. It was impossible for them to get all of their baggage moved by truck and some things are still in Pao Chi waiting for transportation by rail. We will have to do something to help those people out as there is little hope of the baggage coming through this month. Many students from Shanghai who came by plane are also waiting for part of their winter clothes and bedding.

We are happy to have M. McAfee here to direct the work of the Yenta Christian Fellowship. There is an enthusiastic interest in all religious activities. We are still using Sage Chapel, as the chapel in Ninde Hall has not yet been reconverted.

Saturday afternoon was our Autumn Outing Day and arrangements were made for students and faculty to enjoy a day at the Summer Palace.

It is a great joy to be here and we feel that we are extremely fortunate to have this privilege.

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by Arthur T. Scott  
Princeton '04

As a Princeton graduate I have long been vaguely familiar with the part played by Princeton support of the social studies program at Yenching University. Now that I have had the privilege of teaching on the Yenching campus, living with the faculty and students and visiting the villages where Yenching has been conducting social surveys, I am taking every opportunity to urge continued and increased support. Everything you have read as to the returns to be expected from the expenditure of American dollars there is true. Keep them coming!

On the surface, life at Yenching seems remarkably like that on any American campus. Classes, athletics, student activities go along, boys meet girls, faculty meetings discuss revision of the curriculum and the merits of general as against specialized courses, the administration worries about faculty salaries, student government worries about the mounting cost of food at the university dining rooms. But in the background is the confusion and threat of the civil war and the precipitous decline in value of the national paper currency.

So far as I can gather, a very small number of students are really communists or even active sympathizers. But equally few are very heartily in favor of the present national government. What the students passionately desire (and who does not) is an end to fighting, demobilization, a balanced budget and a chance to work for economic recovery and a broad program of social reforms. But all they can think of to do is to strike and demonstrate against actions by government officials with respect to specific incidents in which officials have arrested students or repressed student organizations. Chinese students have a long tradition of trying to rally public opinion against what they regard as "foreign imperialism". At present much of the animus is against native Chinese "reactionaries." Since most officials have an understandable disinclination to accept suggestions from the young people to whom the government

is giving an education, the situation is disturbingly tense. But while the immediate future is uncertain, defeatism is being <sup>countered</sup> ~~not~~ by youthful idealism, and an underlying belief in the capabilities of the Chinese people, with an admixture of the Christian virtue of hope.

Arthur P. Levitt  
Princeton 1904

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*our  
yearning  
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Electrical Bimboozing With Bamboos

by Sam Dean

"Well! Well Higgins! I certainly am glad to have you finally arrive. Are you prepared for all sorts of shocks? This year you are not only to teach various subjects like Applied Mechanics, but also to learn to speak Chinese and get your Electrical Engineering Laboratory ready for the courses you are to give next year in Direct and Alternating Current Machinery. That big bare area in the power plant is your D.C. and A.C. Electrical Engineering Laboratory. You have an order of electrical equipment, largely this list of meters, on the way out from America. Besides that you have a budget of \$1,000.00 gold with which to buy what ever machines you can and set up the laboratory. You have a year in which to create this miracle. Go to it young fellow, go to it."

Short, chunky, cheerful, always in a hurry, always out of breath, with his heart in the right place, that is Higgins. He never even batted an eye but got to work to make his laboratory. Pretty soon the second-hand market learned to know him, Mr. Huang, Andrew Wang and Mr. Mason of the engineering faculty, as they went browsing about, looking for bargains, examining into the entrails of delapidated wrecks; testing insulation and coils. How they argued as to the merits of this piece of junk over and against some other mournful looking machine. How they bargained with the sharp second-hand dealers, who considered that the recent war had been created chiefly to smash up machinery so that they might profit by its resale. What a miscellaneous group of broken down motors, generators and other equipment they did get together. The name plates were scarcely decipherable, but much rubbing revealed the Italian, German, British, Japanese, American, Danish ancestry of these finds. Some were short circuited; some were burned out in spots; others needed new bearings. They were a choice lot but the prices were remarkably cheap.

Students and staff were soon busily at work, getting these bits of flotsam and jetsam into some sort of useful order. Elbow grease and paint, a little re-winding and new bearings worked wonders, and breathless Mr. Higgins had the makings of his needed motor generator sets.

Wire was obtained; bamboos were bought and the little partitions at the many joints, burned out with hot rods to make electric conduits. Pull boxes were cast in the university foundry from junk aluminum. Scrapped aeroplane metal was purchased with which to make jacks and switches. Switch boards are yet to be made of terrazzo. Mr. Higgins of Steven Institute of Technology and Jersey City is still breathlessly rushing ahead. His budget now contains \$359.17.

Alcohol Tower Becomes Engineering Class Room Building

by Sam Dean

The Main Units of Yenching University's buildings are in the style of the near-by Chinese palaces and temples. Erected as they have been, about the grounds of what was once the palace of Emperor Chien Lung's Prime Minister, they are almost exotic in the beauty of their setting.

Far to the rear of the campus and tucked behind a hill, hides a large, sprangling, squatty, concrete structure which houses the power plant, testing materials, electrical engineering and heat power laboratories. During the recent war the Japanese started to build an alcohol factory in the power plant area. When the war was over, a number of half finished brick structures huddled together beside the power plant behind the hill. These the engineers decided to finish and to remodel as shops, drafting rooms, class rooms and laboratories; for use of the Industrial Training Program of the University's Science College.

Among the unfinished brick Alcoholics was a five story brick and reinforced concrete tower which seemingly was originally to go up into the air indefinitely, when the end of the war stopped its upward progress. It was originally destined to house distilling columns. Its walls were over three feet thick at the base. The brickwork was laid in cement mortar and large brick buttresses had been worked out in all of the sides to insure it against earthquake, flood and bombs.

This tower was remodeled. Stairs and partitions, doors and roof, windows and blackboards were added and the engineers found themselves in possession of a very nice five story engineering tower, full of class rooms and offices. Indeed there was enough room to spare the ground floor to the university's automatic electric driven flour and cornmeal mills (which had been made in the engineering shops before the war).

Nowadays the Alcoholic Tower has been converted. He is no longer an old soak but grinds out life-giving flour and cornmeal on the first floor and turns out lively young Chinese engineers on the four floors above. The Chinese industrialists, who gave the funds that made this transition possible, heartily approve of the transformation.

### The Three Ingenues

by Sam Dean

"You will not be treated specially. You will have to work in the shops just like the men." "We can do it." "You don't look strong enough to swing a blacksmith sledge, and the boys will not be allowed to swing it for you." "We can swing a sledge too. We can." "The machines will make your hands and clothes dirty." "Never mind. We like machines, they are nice; they go around. We can do it."

These three Chinese young ladies had finished the Freshman and Sophomore years of the Science College of Yenching University at Peiping, China, and they were standing on their rights and grades in insisting that they be allowed to study engineering, starting with the Junior year.

They have yet to swing a sledge. Indeed the threat was rather an empty one, since they were registering as textile engineering majors and would have textile shop work experience. Blacksmith shop work is reserved for the Mechanical Engineers and even they swing the sledge in this day and age much less than they learn to do electric welding.

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The Ingenues work together in the drafting room, keeping pretty well to their own little group. They seemingly have decided that the costume for their profession is that of slacks. They work away with their permanent waves all a jiggle, giggle deliciously at their own whispered feminine jokes and turn out neat machine drawings that not all of the Chinese men can match. And the Chinese men who study engineering do good drafting work too.

Will Chinese ladies make good engineers? We don't know yet, but the surmise seems to be; why not? Certainly the valiant three are to date averaging much better work in their engineering subjects than they did in their previously taken non-technical work. They do seem to have some aptitude for machines and they certainly have a real interest in textiles and understanding of them too.

There are those who say: "What's the use to teach them engineering. They will marry in any case?" Suppose they do marry, and I suppose that they will; they will be in the position:

- A. To cooperate with an engineering husband.
- B. To support a non-engineering husband.
- C. To mend the gadgets in the house of an old-fashioned husband who believes woman's place is at home.

"Stick em up"

by Sam Dean

Whereupon the Yenching Engineer pulled out his rod and shouted: "Stick em up." He wore a large black mask and glared balefully thru a small window of colored glass. Heavy leather gloves concealed even his hands. As the sparks flew from the instrument he carried, all who looked were dazzled and blinded by the glare of a terrific light.

"What are you doing?" The shower of sparks ceased, the black mask was raised, and from underneath it peered the mild, kindly face of Mr. Mason, the Church of Brethren representative on the Yenching University's Engineering Faculty. "OH! Hello. I am sticking this sewing machine together for the Home Economics Department. Four treadle type sewing machines were shipped out to them from America. Every one arrived with breaks of some sort in the treadle frame. The students are doing pretty good welding work these days, but this sort of thin castings are still a bit beyond them. "What do you think of the rods we are using for rough welding? Our own boys are making them from scraps of wire and rods by coating them with a mixture of spent lime, carpenter's glue and fire clay. They work fine. We got the 300 amp. Hobart D.C. welder going too. There was quite a break in the Chrysler Engine Frame, but we have finally managed to mend it. That will add to our welding possibilities. These three A.C. welding units are very good too, but there are still a lot of times when it is much better and easier to use D.C."

"By the way, did you see the welds that Andrew Wang made in reassembling the breaks in the aprons and handles of the recently arrived South Bend Lathes? He certainly felt sick when he saw how those fine pieces of machinery had been handled in shipping. He feels better now and as far as we can see the machines are just as good as though there had been no breaks at all. Welding is certainly a great help in this country. Andrew Wang has his students doing pretty fair work in welding too. The stands for the bench lathes which they made from the burned-out boiler tubes seem to be a very good job. There are plenty of things in this university that need welding. The Japanese occupation certainly did smash up the central heating system. It sure is lucky that we have these welders and have learned how to make our own rods so that now we can "stick em up."