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1952

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0005

Yenching University Is Being Reopened In Szechwan Capital

By C. Y. Hsu

CHENG TU, (Central-By Mail)—Closed down by the Japanese following the outbreak of the Pacific War last December, Yenching University in Peiping will be reopened in Chengtu, Szechwan provincial capital, in September.

The groundwork for reopening the University has been completed by the Office on Preparations for Reopening the University. Temporary premises have been chosen, initial and annual maintenance funds have been largely secured, cooperation with other Christian universities in Chengtu has been arranged, a part of the faculty and students have arrived from Peiping and entrance examinations with a record number of candidates have been held.

Approval for reopening the University has been obtained from the Board of Trustees in New York and the Ministry of Education and support and assistance have been promised by the local government authorities, the Yenching Alumni Associations at home and abroad and other interested organizations and individuals, besides the Board of Trustees of the University and interested foundations in America.

Project Discussed

The project of reopening Yenching University in Free China was first discussed at an emergency meeting of the Chungking Yenching Alumni Association with a record attendance shortly after the Pacific War broke out and the closing down of the alma mater by the Japanese. Sentiments were very strong and a vote was taken for reopening the alma mater in Free China. During the subsequent weeks faculty members and the alumni committee met

proper spirit of service for the nation-wide reconstruction and up-building of a new China.

With regard to educational policy members of the Emergency Board are of the opinion that besides maintaining the generally high academic standard that characterizes Yenching, emphasis should be placed on character building and development of spirit of service and understanding of the present epoch in China's history and of China's role in the New World Order.

In order to preserve the educational spirit and standard of the University it was decided that the faculty be composed of members according to the following preferential order: members of the present faculty who have or will come out to Free China, former members of the faculty who are now in Free China, alumni of the University whose further study and experience qualify them for appointment on the faculty and a limited number of outstanding scholars to be invited to join the faculty for specific needs and purposes, while the student body be limited to 250-300, about half of whom should be present students who have or will come out from Peiping.

News Transmitted

Immediately after its organization, the Office on Preparations took steps to transmit the news of the reopening of the University to teachers and students in North China so as to encourage them to come, organized reception stations along different routes by which they were expected to come and secured financial subsidies for their travel to Free China.

Responses to the appeal for funds to help the faculty members and students coming out from Peiping and to cover expenses on preparations were instantaneous. Dr. H. H. Kung was the first donor

Many interesting or thrilling stories about the flight of the students and faculty members from Peiping to Free China may be told. Suffice it to relate two here. One group of seven or eight students who took a train from Loyang to Sian found an unclaimed piece of luggage—a bedding roll. They had little money and no bedding of their own. However, honesty prompted them to turn the piece of luggage over to the Lost and Found Department of the Y.M.C.A. in Sian. To meet their financial need they borrowed an aggregate sum of C.N. \$1,850 from the Y.M.C.A. on the understanding that the money would be returned by the Office on Preparations. Recently the Office received word that it was not necessary to return the money as a merchant who claimed the luggage willingly paid C.N. \$2,000 to cover the students' debt as a reward for recovering his luggage which, he revealed, contained C.N. \$7,000.

Another group of nine had a narrow escape from Japanese troops. On the evening of their arrival at Tachwang, which lies between Hangchow and Fuyang, Japanese troops surrounded the village to make a house-to-house search for Chinese guerillas. The search went on in neighboring houses for hours which time was a terrible suspense for them. Climaxing the excitement, the Japanese were heard knocking at the door of the house where they were hiding. The landlord tried to delay opening the door as long as possible for if the Japanese should enter, the nine strangers would certainly be arrested. Then to their relief rifle firing from outside the village was heard, for guerillas were closing in to attack the enemy in the village. The latter immediately went to meet the attack. Taking advantage of the confusion, the Yenchingites

the three other Christian universities (the University of Nanking, the Ginling College of Arts and Science for Girls, and the Cheeloo University) now accommodated at Hua Hsi Pa for several reasons, notably the endorsement of the local government authorities in the reopening of the University in Chengtu, the hospitality and welcome extended by the four Christian universities above-mentioned, the lack of books and equipment of the University which makes it imperative to share the facilities of these universities and the quiet cultural atmosphere in Chengtu which contributes greatly to academic advancement.

Following the decision to reopen the University in Chengtu temporary premises have been secured at the Twa Mei Girls' School in the southern part of the Chengtu city, a short distance from the four Christian universities at Hua Hsi Pa. These school buildings are made available by the evacuation of schools from the city, and the university is allowed to operate in the city for the reason that university men and women can take care of themselves in case of air raids.

Gov. Chang's Help

Governor Chang Chun of Szechwan considers it an honor to have Yenching University come to Chengtu, and he made available to the University the premises of the Chien Pen Primary School.

The West China Union University stands in close relation with Yenching University. In a way it owes a debt to Yenching University in the training of its personnel as two deans, four department heads and several other faculty members had advanced training in the latter institution. Immediately after the outbreak of the Sino-

Chengtu bears many similarities to the ancient capital in the North, notably the style of its buildings, its streets and lanes, its shops and its customs and manners. One dissimilarity which perhaps none from Peiping will object is the absence of the great dust storms as experienced in Peiping.

Tentative Budget

A tentative budget of the University for the first year (1942-43) has been fixed at C.N. \$1,200,000 and an initial fund at C.N. \$732,400. As an encouragement for the University's effort at reopening the Ministry of Education has appropriated C.N. \$300,000 as a subsidy. The China Foundation for the Promotion of Education and Culture has promised to allot C.N. \$60,000. The Board of Trustees for the Administration of the Boxer Indemnity Fund remitted by the British Government has promised to allocate C.N. \$30,000. The Ministry of Social Affairs has appropriated C.N. \$20,000. A 3-year grant of C.N. \$100,000 has been secured from the Ta Kung Pao, which received the Missouri Journalism Medal for 1941. This sum is the major portion of a journalism scholarship fund in memory of Mr. Chang Chi-lan, the deceased Editor-in-Chief of the paper. It will be used to rebuild the Department of Journalism. The first instalment of C.N. \$40,000 has been received and the second and third instalments of C.N. \$30,000 each will be given in the next two years. With these appropriations the University may well make a start. The amount still short of the budget will be apportioned by the Board of Trustees in New York.

At a time of distress of the University many faculty members voluntarily rejoined it while not a few alumni offered their service. Special

American Public Are Confident Of Allied Major Move

People Pleased With U.S.-British Agreement On War Policy and Soviet Confidence In Allies

WASHINGTON, September 9, (Central)—President Roosevelt's Labor Day broadcast, Prime Minister Churchill's report to the House of Commons and the White House disclosure of the Anglo-American secret conference in London last July, are generally taken here as a strong indication of an early invasion of German-held Europe.

Washington observers interpret President Roosevelt's discussion of the four major war zones as the United Nations' broad strategy to hold the Far East, the Near East and the Russian front while launching a major offensive against Germany in the West. Whatever has been decided, or is being planned, everyone expects an imminent important and major Allied moves against the Axis. The public is pleased with the announcement of the U.S.-British agreement on war policy and plans, but there is the greatest satisfaction over Prime Minister Churchill's disclosure of Russian confidence in Anglo-American intentions being restored after his Moscow visit.

Meanwhile, major attention continues to be focused on the Stalingrad and Egyptian fronts and while there is an eager desire to relieve Nazi pressure on Russia, the majority of Americans still hate the Japanese Most, and are impatient to deal the Japanese a devastating blow as early as possible.

After nine months of war it is being generally realized that this is "the toughest war of all times," as the President declared in his Labor Day

Yenching University in Free China was first discussed at an emergency meeting of the Chungking Yenching Alumni Association with a record attendance shortly after the Pacific War broke out and the closing down of the alma mater by the Japanese. Sentiments were very strong and a vote was taken for reopening the alma mater in Free China. During the subsequent weeks faculty members and the alumni committee met several times for discussion. Similar expressions and requests for reopening the alma mater were received from alumni groups in Lanchow, Kweilin, Chengtu and other cities.

The matter was finally presented to Dr. H. H. Kung, Chairman of the Board of Directors of the University. In spite of his indisposition and great pressure of state affairs, he called a meeting of the members and former members of the Yenching Board of Directors who are resident in Chungking, on February 8. The Emergency Board at this meeting took action to proceed with the matter of reopening the University in Free China. It appointed a Committee on Reopening of the University with the following members: Dr. H.H. Kung (Chairman), Dr. Y.T. Tsur, Mr. D.W. Edwards (Treasurer), Dr. J.B. Tayler, Mr. C.H. Fei, Mr. Kao Feng-shan, Mrs. Y.P. Mei (nee Miss V.K. Nyi), Mrs. Wu Wen-tsao (nee Miss Hsieh Wan-ying), Dr. Chu Shih-ying, Miss Grace Boynton, Dr. Y.P. Mei (Secretary), Dr. W. T. Wu and two officers each from the National, Chungking, and Chengtu Yenching Alumni Associations. It also set up an office on Preparations for Reopening the University with Dr. Y.P. Mei as Director.

Purpose Defined

The purpose for reopening the University as outlined by members of the Emergency Board is fourfold:

- (1) to maintain a continuous and unbroken record of the University,
- (2) to clarify the position of the University with regard to the Japanese regime, and to forestall the possibility of a bogus "Yenching University" being operated in Peiping,
- (3) to enable faculty members and students who are expected to be arriving in Free China to continue their University life under the spirit and ideals of Yenching, and
- (4) to supply the much needed personnel with the

age them to come, organized reception stations along different routes by which they were expected to come and secured financial subsidies for their travel to Free China.

Responses to the appeal for funds to help the faculty members and students coming out from Peiping and to cover expenses on preparations were instantaneous. Dr. H.H. Kung was the first donor giving C.N. \$10,000 for preparation expenses. He also telegraphed the Commanders-in-Chief in different war zones, asking them to accord full facilities to Yenching faculty members and students coming to Free China. The Board of Trustees in New York remitted U.S.\$10,000, half of which is for relieving the faculty members and students and the other half for 6 month preparation expenses. The National Relief Commission allotted C.N.\$120,000 for the relief of the faculty members and students. Governor Chang Chun of Szechwan donated CN\$10,000 for reception of the faculty members and students while alumni in all important centers raised considerable amounts for the same purpose.

Not long after the enemy's closing down of the University students began to trickle out to Free China. These first groups had no knowledge at all of preparations being made for reopening the University in Free China. They took flight from Peiping principally because they were sickened at the oppressive air and gloomy prospects of life under enemy control. Arriving in Loyang, they were overjoyed by the news of the probable reopening of their University and the reception preparations that had been arranged by the Office on Preparations. One of them volunteered to go back to tell to spread the news. Later, another student volunteered to go back to tell more details as preparations for reopening the University had progressed further. The missions of both students have carried effect.

Many Have Arrived

Up till now more than 80 students have arrived in Free China and scores are on the way. It is anticipated that unless the war operations in several areas should get too serious and completely disrupt communications, there will be out from Peiping 120-150 students and 20-30 faculty and staff members gathered in Chengtu upon the reopening of the University.

delay opening the door as long as possible for if the Japanese should enter, the nine strangers would certainly be arrested. Then to their relief rifle firing from outside the village was heard, for guerillas were closing in to attack the enemy in the village. The latter immediately went to meet the attack. Taking advantage of the confusion, the Yenchingites escaped actually under two fires.

Choice Of Site

While busying with receiving and relieving faculty members and students coming out from Peiping, the Office on Preparations proceeded with the choice of a site for reopening the University and the raising of funds to cover initial and annual expenses.

The choice of a site incurred much heated discussion. Alumni in Chungking, Chengtu, Kweilin and Lanchow all thought that the University should be reopened in their respective cities. After careful consideration, it was finally decided to reopen it in Chengtu to be near the West China Union University and

School.

The West China Union University stands in close relation with Yenching University. In a way it owes a debt to Yenching University in the training of its personnel as two deans, four department heads and several other faculty members had advanced training in the latter institution. Immediately after the outbreak of the Sino-Japanese War, the W.C.U.U. President wrote to Dr. J.L. Stuart, President of Yenching University, offering Yenching to remove the Hua Hsi Pa and share the facilities of the W.C.U.U. Upon hearing of Yenching's reopening project the W.C.U.U. together with the other three Christian Universities now on its campus wrote a joint letter of welcome, offering it to share their facilities in spite of the fact that they already cramped for space and their equipment is taxed to the limit.

Yenching students and faculty members who have come from Peiping to rejoin the university in Chengtu do not find themselves in a completely strange place. Nicknamed "Little Peiping"

000 each will be given in the next two years. With these appropriations the University may well make a start. The amount still short of the budget will be apportioned by the Board of Trustees in New York.

At a time of distress of the University many faculty members voluntarily rejoined it while not a few alumni offered their service. Special mention should be made of Dr. Y.P. Mei, formerly Dean of the College of Arts and Letters of the University, who was once connected with the C.I.C. and decided to devote his whole time and energy to the revival of the University. Miss Grace Boynton, who has returned after having been teaching in the University of Nanking on a temporary basis and Professor Ma Kiam, formerly professor of Chinese of the University and until the fall of Hongkong professor of Chinese of the Hongkong University, who has escaped from the enemy-occupied British Colony to rejoin the University.

With some members of the present faculty who escaped from Peiping, some former

fronts and while there is an eager desire to relieve Nazi pressure on Russia, the majority of Americans still hate the Japanese Most, and are impatient to deal the Japanese a devastating blow as early as possible.

After nine months of war it is being generally realized that this is "the toughest war of all times," as the President declared in his Labor Day speech. However, the slow but gradual adjustment out of the confusion existing earlier in the war and the increasing war productions have heartened the people, and while everyone is determined to win the war, it is agreed without exception that it will be a long, hard struggle before final victory can be achieved.

members of the faculty who rejoined the University, some alumni whose further study and experience qualify them for appointment on the faculty and a limited number of outstanding scholars invited to join the faculty for specific needs any purposes a basic faculty has been organized. This will be augmented as further needs arise.

(To be continued)

Head of the Department of Chinese: Professor Ma Kiam
Head of the Department of Western Languages: Miss Grace Boynton

Head of the Department of History and Geography: Dr. Cheng Teh-kun.

(Director of the Museum and professor of History of the West China Union University temporarily helping his alma mater on a voluntary basis)

Head of the Department of Journalism: Mr. Chiang Yin-en (until recently Editor in Chief of the Ta Kung Pao in Kweilin)

Dean of the College of Natural Sciences: Not yet appointed.

Head of the Department of Mathematics: Mr. Ralph Lapwood

Head of the Department of Home Economics: Mrs. Y. P. Mei

Dean of the College of Public Affairs and Head of Department of Political Science: Professor Wu Chi-yu

Head of the Department of Sociology: Professor Li An-chai (concurrently Head of the Department of Sociology of the West China Union University)

Head of the Department of Economics: Professor Chao Shou-yu (formerly professor of the National Tsing Hua University and until recently Dean of the College of Law and Commerce of Kwang Hua University)

The high prestige which Yenching University maintains and the welcome it receives in Free China is indicated by the large number of students taking its entrance examinations held simultaneously in Chengtu and Chungking August 14-15. Within three days of registration there were as many as 3,000 candidates (over 1,800 in Chengtu and 1,100 in Chungking). This is a record high for any missionary college or university at any time, and 130-150 from 3,000 or approximately one from every 22 will be admitted, an exceptionally high academic standard for admission is set.

The swarm of candidates took the University authorities completely by surprise. Originally only 1,500 copies of examination papers were printed. Of these about 1,000 were kept in Chengtu and 500 taken to Chungking. In both places more copies had to be printed in great haste. In Chungking even the location of examination halls had to be changed in order to accommodate the excessive number of candidates. The assistance of many alumni had to be enlisted in giving the examinations.

0009

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STUDENTS, FRIENDS ATTEND YENCHING RE-OPENING FETE

The faces of the hundreds of new students, faculty and guests at the re-opening of Yenching University yesterday morning reflected the joy felt by everyone present. The feeling in the hearts of all as the Yenching flag was once more raised to its former place by Mr. Syephen Tsai, controller of the University, was too deep for cheers, but as the flag reached the top, the Yenching University song was sung with great feeling by the onlookers.

After the flag raising ceremony the students and faculty led by their president Dr. J. Leighton Stuart marched to Bashford Hall where an impressive ceremony was held. After the singing of the National Anthem, Dr. Stuart with his usual ease and facility, welcomed the new students and guests in a short address in both Chinese and English. This was followed by speeches from Mrs. C.F.Wang, acting Dean of Women, Br. William Hung, Professor of History, Mr. Hou Jen-chih, Chairman of the Student Welfare Committee, Captain H. J.Gravem, Chinese Language Officer who represented Colonel Julian Frisbie, Father Rahmann, American Rector of the Catholic University, Mr. Douglas Rugh, American Red Cross Field Director and Mr. Ho Chi-kung, President of China University. The Master of Ceremonies was Dr. Li Jung-tang Professor of Hebrew.

At the close of the ceremony the faculty and guests repaired to the President's house where once again after these many years, they found the customary warm welcome with which Dr. Stuart's home has always been associated.

Great credit is due to those whose hard work during the past weeks has enabled the university to function again so soon after its return. In spite of the depredations to which the grounds and buildings have been subjected, all traces of these have been skillfully concealed and the campus, under a perfect Peiping sky, looked as peacheful and beautiful as in former days.

The Peking Chronicle, October 11, 1945

0810

0810

COLOURFUL SCENE
AT SURRENDER IS
LIKE A DREAM

BY JOHN BRUCE

On a golden imperial carpet and at exactly the same spot in the Forbidden City where the emperors of bygone centuries received the homage of vanquished nations, China was formally released yesterday from the grip of the Japanese invader in the North.

In a ceremony that rivalled any fictionist's dream in colour and drama, General Sun Lien-chung commander of the 11th War Zone, accepted the formal surrender of Lieutenant General Nemoto, commander of the North China Japanese Expeditionary Forces.

The setting plus its historic significance, was all that even Cecil De Mille, maker of American film spectacles, could have wished for.

Near the top of the grand marble stairway leading from the courtyard was spread a golden carpet, the imperial yellow colour, taken from an imperial apartment. And on the carpet stood a great table covered by a thick, deep red cloth. And on this burgundy cloth were arrayed the instruments of surrender -- six brushes in their ivory inkstands and the formal documents with three subsidiary documents containing directives for the surrendering forces.

A crowd of more than 100,000 persons filled the great courtyard, jammed the top terrace, packed the steps and verandas of the surrounding palace buildings and overflowed into the outer courtyard. It was a tightly packed mob and it was charged with the emotion of this historic moment.

Overhead the sun burned in autumnal hotness, in the famed Peking blue sky of fall. Heat waves shimmered off the golden tiles of the roofs.... (remainder missing)

Peking Chronicle, October 11, 1945

0011

0011

File

Who Gets The Money?

Now suppose a live Christian paper like THE PRESBYTERIAN TRIBUNE began to talk up such an idea—maybe asked good folks to subscribe to the underlying principle. Suppose it caught on among Christians—each one continuously watching where his money goes and to *whom*?

Don't you think that in time the resulting shift of business would not only make business and professional men

conscious that such a test was being applied and so be significant in our economy, but also help to extend and expand Christianity?

It seems to me that if Christians do not start such a plan, no others will.

I for one, believe a Christian should be recognizable not merely through his interests and actions, but also by noting *for what* and *with whom* he spends his money.

YEN CHING COMES BACK

By SAM DEAN

THE Japanese militarists did not like American Mission-founded Yen Ching University. They said that from its doors had graduated far too many Chinese leaders who were strong for American ideals of Christian democracy. These leaders, the Japanese Fascists claimed, were far too prominent in the forefront of China's resistance to Japanese efforts to control the East.

Honolulu was attacked. America and Japan were at war, and the Japanese military were free to work their will against Yen Ching. Once and for all they would eradicate this source of Christian Chinese leadership. Dr. Leighton Stuart (the president), recently appointed ambassador to China, was seized and placed in confinement. The most prominent Chinese professors were arrested and ordered to sign statements that they would cooperate with Japan. They refused to promise this co-operation and were thrown into crowded prison cells, where, for months, they underwent such indescribable treatment and torture that they emerged prematurely aged, gray haired, and crippled in health. But what wonderful "old men" the Japanese had helped to make them! They stood at the window of suffering and there they saw God.

Then the war was over and the Allies had won. Dr. Stuart (over seventy years old) was escorted in triumph from his prison cell back to the Yen Ching campus. They told him the tale of Yen Ching students and faculty members who had slipped by the spies of Japan and walked the long, hard miles across the breadth of China to Chengtu, that they might carry on Yen Ching University throughout the whole span of the war. Together they walked about the campus surveying the wreck that the 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 wind, banging themselves to pieces and allowing summer's torrential rains to flood rooms and heating channels. Furniture and books, power plant and shop machines were in heaps of scrap, or entirely missing. Even the University's carefully filed drawings had been burned. Well might this frail group of ex-Japanese prisoners have lost heart as they considered the task before them. All North China was impoverished. Most of their foreign faculty were in America. Many of their Chinese faculty were scattered all about China. None of these things seemed to worry the prematurely old men.

The University was opened in its wrecked buildings. The poverty-stricken people of North China were asked to assist, and money started coming in (the widow's mite) 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 made temporary repairs and started to function. The professors were poor and many of them were in debt. Now a grateful Chinese government was ready to offer them lucrative positions. 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 temporary repairs of the buildings.

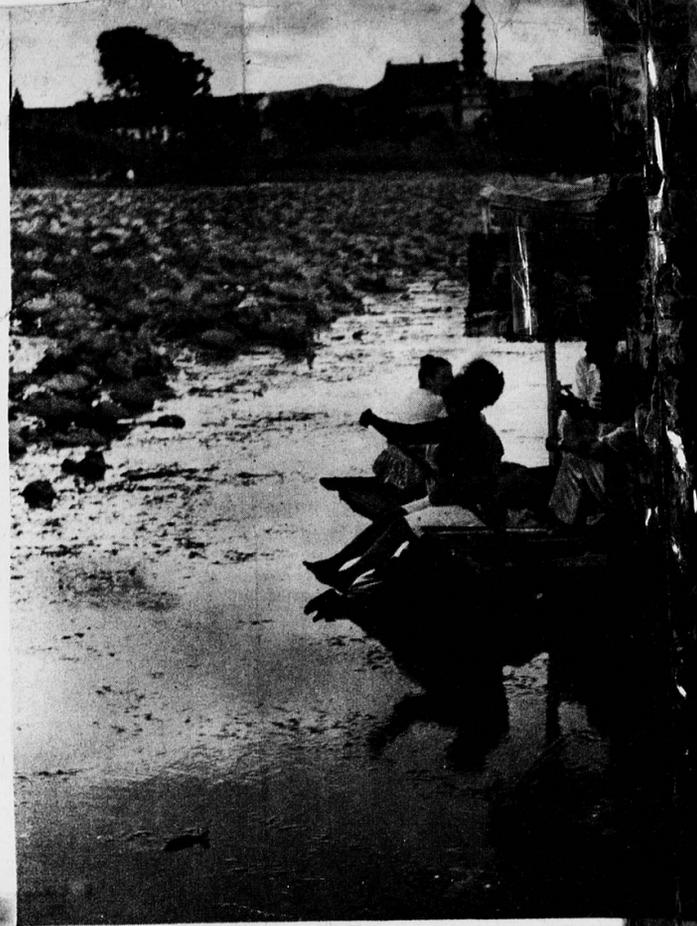
One might have thought that these men had already taken a sufficiently large burden upon themselves. The leaders of North China's industries did not seem to think so. They asked that Yen Ching co-operate with the industries of the area in the building up of a first class, modern engineering college. Yen Ching had started an engineering course previous to the war, but of its faculty, there remained on the campus only one each from the departments of chemistry, physics and engineering. These professors and their young assistants were busily engaged in helping the University's controller to fit the bits of campus wreckage together again. These three men and the controller were delegated to work with each other, the Chinese and American industries and technical colleges to work out the required engineering college. For, said these Yen Ching statesmen, "There may be much that we do not know about modern engineering, but we do know that we are an American founded university and as such we must take upon ourselves the responsibility of helping to train those engineers and foremen which the co-operating Chinese and American industries are bound to need in China.

The University is taking shape. At first it seemed to be such a tangled mass that it would be impossible ever to put it in order again. But imprisonment makes people patient. The President and his professors had learned the lesson that all things can be done by those who patiently do the work that God expects of them. It is yet a university which is far from the Yen Ching of pre-war days. It is still further from being the Yen Ching that it is destined to be. But it is a living, moving, Christian Yen Ching that has never died and has never ceased to be a part of the essential life of modern China.

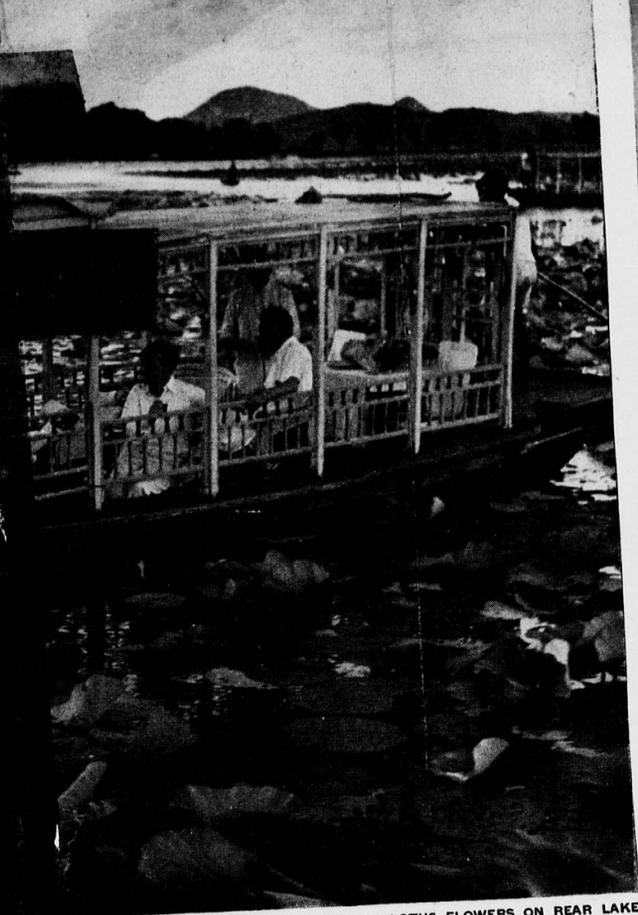
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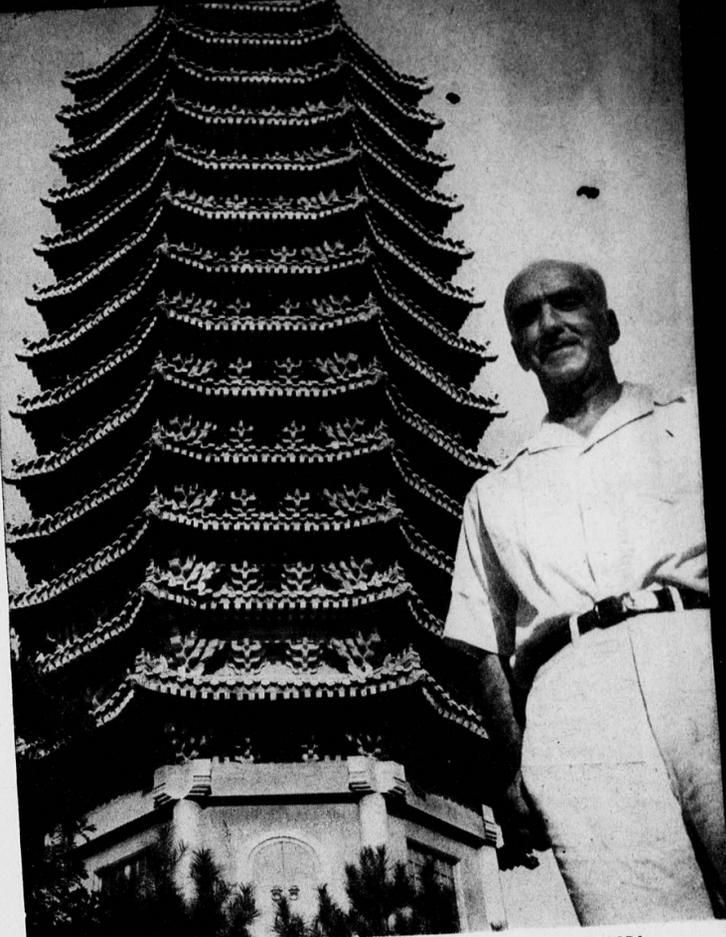
STUART (LEFT) LEAVES THE MEMORIAL PAGODA NEAR THE SUN YAT-SEN MEMORIAL



IN A RENTED EXCURSION SAMPAN AMBASSADOR STUART AND HIS GUESTS DRIFT



FULLY IN NANKING TWILIGHT THROUGH LOTUS FLOWERS ON REAR LAKE



HE STANDS BY THE CAMPUS WATER TOWER, WHICH IS DISGUISED AS A PAGODA

AMBASSADOR STUART

America's hopes take a turn for the better in China

John Leighton Stuart, founder and president of Peking's Yenching University, is unique among all American ambassadors past and present. He is the representative of American policy in a country, China, which he has spent his life reforming. American policy in China is to help China become a united and progressive country under a lawfully constituted government. That has been Ambassador Stuart's aim all his life. He is revered by all patriotic Chinese as a leader in this cause—and also as a master of the Chinese language. Born in Hang-

chow of parents who were Presbyterian missionaries, he has spent some 66 of his 70 years living and working with the Chinese. Many of the leaders of China he has taught, most of them he has counseled through the years. (The Japanese imprisoned him as the most dangerous white man in China.) In these pictures he is shown leaving Yenching to assume his duties as ambassador in Nanking. Last week his and America's hope took a turn for the better. Government troops had chased the Communists off most of China's railways, including those

of Manchuria. Communists had been cleaned out of most of the vast Yangtze Valley and in the north they were facing the loss of all but a few of their bases. Unless Soviet Russia intervened more forcibly, it was likely that the Chinese Communists would be willing to submit to Chiang Kai-shek on considerably less than the blackmailing terms by which they had hamstrung U.S. General George C. Marshall's recent efforts. When that happens, Dr. Stuart can return to his beloved campus to train up yet another generation of Chinese leaders.



OLD TEMPLE BELL is struck for Stuart (left), as he leaves Yenching University where he had been president since 1919.



HE PACKS his favorite books and Chinese porcelain vases and prints before leaving, last July, for the U.S. Embassy in Nanking.



ON YENCHING CAMPUS Stuart bids farewell to Warner Gymnasium on



opposite shore of lake. The student body nearly mobbed him to get his autograph.



SUN YAT-SEN MEMORIAL is visited by Ambassador Stuart (center) on arrival in Nanking. He placed a wreath on the tomb.



CHIANG KAI-SHEK, an old friend, confers with Ambassador Stuart on the veranda of the Gimo's summer home in Kuling.

08 13

PSJ
OHIO
WESLEYAN
MAGAZINE



JANUARY, 1947

08 14 1947

08 14

The President Discusses:

Educational Problems of the Future

WE HAVE been reading a great deal these days about the nation's needs for expanded education facilities during the present period. General Omar Bradley contends that the peak of veterans' enrollment in our colleges will take place about 1949. Other authorities feel that enrollments have reached their peaks and will level off at present high levels.

These reports, as we receive them at Ohio Wesleyan, make it necessary for us to view this educational emergency in a different light— as more than just the temporary situation we first considered it. They require a longer range view.

Our educational facilities are definitely crowded. Laboratories are inadequate. Our teaching loads are higher than they have been in years. Our teaching ratio of twenty students to one instructor is high — but many universities have much higher ratios. Our housing facilities are definitely inadequate. The same women's dormitories and cooperative houses that had a pre-war capacity of 789 students are accommodating 930 women. We provide housing for only 560 of the 1042 men now in school. The remaining 482 men have had to be housed outside college facilities.

All of us are quick to agree that emergency conditions can be tolerated for the present. We must make the most of the situation and do our utmost to meet the needs of the day. Yet, if high level enrollments are with us for a matter of years, what of the future?

We must face these basic educational problems so vital at the present time:

1. What shall our student load be?
2. What shall the student load be in relation to teaching staff?
3. How can we adequately house our optimum enrollment?

4. How can we provide proper social and recreational facilities for an expanded student body?
5. How can we attract men and women to Ohio Wesleyan once the emergency period is ended, thus stabilizing enrollment?
6. What is the future of students' paying ability?

Our studies of educational trends make us believe that the period of keen competition among colleges for students is not too far off. By 1948— not later than 1949— students will be able to choose their colleges once again; and they naturally will measure their college in terms of superior facilities, superior teaching personnel, superior counselling, superior campus living conditions, superior social and recreational facilities, superior campus community relationships.

Our strategy must be to face these problems now, in order to be ready when this day of competition arrives.

THIS background thinking that we are doing on the campus is the basis of our approach to the long-range development program now being worked out. Far reaching as this program is, it requires the collective views of all who are interested in the future of our University.

Our Board of Trustees is actively facing the multitudinous task of assembling the facts needed to plan a development program that adequately takes into account the above-mentioned problems. Our faculty, too, are making excellent contributions to these plans. We welcome the suggestions of alumni and friends. A careful appraisal of our needs is necessary. A plan to fulfill these needs is just as vitally necessary. Your help in the present period is earnestly requested as we face the future bravely— but cautiously— that Ohio Wesleyan may continue in its position of leadership.

H. J. Burgstahler

PRESIDENT

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Yenching: Our Bond with a Great College

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. No other Protestant college in China has so many ties with universities in our own country. Ohio Wesleyan has made a notable contribution to its faculty, and Bishop James W. Bashford's spirit binds the two schools closely.

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.

The faculty live in their own houses in the four compounds at the edge of the campus, little communities in themselves. It was here that Miss Emma Konantz, '95, on leave from Ohio Wesleyan faculty, spent her last years, tending her little garden, working on the translation of an ancient mathematical treatise with the Chinese scholar Dr. Ch'en, and entertaining her many Chinese and American friends. Those were happy and peaceful days on Yenching campus.

But to return to Bishop Bashford's part in its beginning: when he went to China in 1904 after fifteen years as president of Ohio Wesleyan, he saw that the various Protestant denominations with their small colleges were scattering their efforts. He advocated a union of Methodist, Presbyterian, Congregational and London Mission colleges into one strong university. In 1918 this merger was effected.

The Methodist college was Peking University, monument to the labors of Hiram H. Lowry, '67, who was its president from 1894 to the time of the merger. The constituent colleges were Peking University, North China College, and Union Bible School, and later North China Women's College. Hiram Lowry acted as president for a few months until John Leighton Stuart took office. (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.)

Under his leadership, the university moved in 1926 from Peking to the new location, five miles out of the city. Yenching could well be proud of its excellently equipped laboratories, its spacious dormitories, its modern gymnasium, and classrooms, superior to those of most American colleges. The administration building, named for Bishop Bashford, is of special interest to Ohioans, for much of the money for its building and endowment came from this state, raised through the efforts of Kok Ann Wee, '20, former physical education director.

Other alumni who have been a part of this famous school are Walter W. Davis, '03, of the Geography and Geology department, and his wife, Maybelle Gilruth, x'13, William Hung, '17, head of the History department, Bliss



YENCHING'S FAMOUS PAGODA

Wiant, '20, head of the Music department, and his wife, Mildred Artz Wiant, '20; B.H. Li, '18, of the Department of Economics; Ruth Pyke Breece, x'05; Lucile Fitzgerald Terman, '13; and Edwin G. Beal, '33, now connected with the Oriental department of the Congressional Library (son of Edwin G. Beal, '01, Ohio Wesleyan trustee). No other college has contributed so many faculty members.

Henry W. Luce, a Presbyterian missionary, was Yenching's first vice president. (His son, Henry R. Luce, known to all readers of *Time*, *Life*, and *Fortune*, was born in Shantung Province, China. He has on several occasions brought the university to the attention of his readers through pictures in *Life*.) The father is responsible for the beautiful pagoda shown on this page. The story behind its building is an interesting one. A number of years ago the faculty of Yenching considered the problem of how to provide the campus with a water tower which would not mar its beauty. Chinese buildings are uniformly low, but the pagodas—memorial shrines—rise to a great height. Mr. Luce, with modern practicality, suggested that the water tower for Yenching be concealed within a pagoda. There was a deadlock while tradition struggled against modernity, but in the end the pagoda was built. Patterned after a Tenth Century pagoda which stands near Tungchow, it is one of the most beautiful features of this notable campus.

The next chapter of Yenching is full of tragedy. Into this beautiful setting came the conquering Japanese,

(Continued on page 74)

Monnett Clubs

By ELIZABETH BOOTON BARNES

On Monday, December 9, a group of fourteen alumnae and former Ohio Wesleyan students met at Coolley's Restaurant in EVANSTON for luncheon, and considered the possibility of organizing a separate Monnett Club for women on the North Shore. While it seemed unwise to have regular formal meetings, the chairman, Julia Phillips Ruopp, '21, reported on the Annual Meeting of the Associated Monnett Clubs in Delaware last June, and a committee was named to carry on any further activities that are undertaken. Grace Larson Campbell is the new chairman, and Georgia McVay Barr and Florence Free Leonard are the other members of the executive committee. Miss Mary Helen Fretts, who was in Chicago to interview prospective freshman students spoke briefly about what is new at Ohio Wesleyan in 1946-47.

A group of seventeen Ohio Wesleyan CHICAGO alumnae met for luncheon in the Narcissus Room at Marshall Field's on December 11. The impromptu meeting was arranged because of Miss Fretts's visit to Chicago. Preliminary plans were made for the alumni meeting on January 31 at which President Burgstahler is to speak, and Miss Fretts raised the subject of establishing an informal organization similar to that being worked out at Evanston. No formal action was taken, but a committee was formed to work with Dr. Robert Havighurst on the alumni meeting and to carry on alumnae activities. The committee includes Virginia Williams Peck, '42, chairman; Joanne McKinnie Edmonds, '43; Georgeanne Powell Richardson, '43; Mary Swanson, '45; and Jean Scott, '30, who has consented to continue to serve as a resource person on alumnae activities in the Chicago area.

Professor William F. Quillian of the philosophy department spoke at the Christmas meeting of the COLUMBUS Club. Carols were directed by Ainsworth Ogden Zook, with Byrdie Lindsey at the piano. Hostesses were: Ethel Wright Karch, Mary E. Postlewaite Obetz, Josephine Lilly Nelson, Jewell Greenfield Sanders, Ruth Ann Polley Spain, Louise Postle Lindecker.

Eloise Comstock Rosser was the speaker at the January 27 meeting of the DAYTON club at the Art Institute, at which Miss Fretts was a guest. On

the committee were Alberta Carder, Mary Frances Adams Hawkes, Ruth Dolle, Florence Jahn Sands, and Caroline Burnett. The next meeting will be held at the home of Mrs. Philip Ebeling, on March 24, with Dean Felsted as speaker.

The LIMA club will hold a family night dinner at the Shawnee School south of Lima, on February 19. Dr. Burgstahler will be speaker. Margaret Hall Myers is in charge of arrangements.

The NEW YORK Club met on November 12 at the Cortile Restaurant, 37 West 43rd Street. Among the thirty who came to greet Miss Mary Helen Fretts of the Ohio Wesleyan New Student Office were many who found their way to the club for the first time. Miss Fretts chose as her topic "The First Days of Ohio Wesleyan's Second Hundred Years." The cumulative effect of the changes in the plant, the faculty and the student body startled us. We had heard about the new buildings, of course, but we had no idea that there were so many. We knew that new members had been added to the faculty, but we did not know that more than twenty had been recently appointed. We knew that there was a heavy registration, but Vetville was not quite real to us. Now it is. We see a young mother with her baby waiting near a classroom door. The period over, the young father takes the baby while mother has her turn at taking notes. Coeducation model V-1946. We like it. Yes, we think that the second hundred years gives promise of tempo and momentum. Our thanks to Miss Fretts for bringing us up to date.

—Marion Hackedorn, reporting

The TOLEDO club met on November 23, 1946, at the home of Thelma Skiff Fuller. An announcement of interest during the business meeting was that nearly four hundred dollars has been received for the scholarship fund. The annual book review series sponsored by the club is complimentary to those who contribute to the fund.

Blanch Searles Emery, program chairman, introduced a group of speakers who presented briefly the work of some of Toledo's outstanding social agencies. Club members participating included Lois Harbage,

speaking for the Y.W.C.A. and its new building drive; Gladys Harbage Hibbert, Goodwill Industries; Emma Neff Kuehn, Child and Family Agency and Adams Street Mission and Day Nursery; Vera Vogt, International Institute. Guest speakers taking part were: Mrs. Edward J. Lorenz, who teaches "Education for Marriage and Family Living" at the University of Toledo, and Mrs. Paul Routsong, head of the Toledo Council of Church Women.

Kathleen English Ward headed the committee of hostesses. She was assisted by Sarah Lyons Ludwig, Gladys Harbage Hibbert, Edith Wilford Julius, Margaret Loxley Rike, Helen Yeasting Wolter, Opal Jackson Mundy, and Helen Dush McAlear.

—Margaret Loxley Rike, reporting

MEETINGS

Thirty people were present at the tea at Hotel Clift, San Francisco, on the afternoon of December 15, when Dr. Burgstahler conferred the degree of Doctor of Humane Letters on Kernan Robson, '92. It was a distinguished gathering, including, among others, the guest of honor, Dr. Robson, one of San Francisco's great in the field of business, John W. Shenk, '00, one of the senior judges of the California Supreme Court, and Rear Admiral David W. Mitchell, x'13, of the United States Navy. When ten per cent of any alumni gathering is so distinguished, there is good reason to be proud, even though in point of mileage our group is at a greater distance from Delaware than any other in the United States.

A high point in the program was a report by Dr. Burgstahler on the solid development of Ohio Wesleyan in recent years. It is fine for the University to be more than one hundred years old, and for many of its buildings to hold the well-meaning ghosts of former generations, but poor equipment, run-down buildings, ill-paid faculty, and all such signs of frowsy senility are not in line with Ohio Wesleyan ideals or ambitions. It is heartening, therefore, to know that so much progress is being made, and that so much more is contemplated.

Before we broke up, there was a brief business session at which were accepted the resignations of Clyde Longworth, '05, as president, and Arthur F. King, '12, as secretary. In their places, the group elected Carl Cunningham, '34, as president, and Jean Coman, '27, as secretary.

ARTHUR F. KING

Fifty alumni met on December 10, 1946, to hear President Burgstahler speak at the dinner at First Methodist Church, Hollywood. The invocation was given by Dr. Glenn R. Phillips, '15, pastor of the church. Each person present introduced the person to the right, giving name and class. Several songs of Ohio Wesleyan were enthusiastically led by Mr. Heenan Elliott, with Ruth Clinger Phillips, '13, at the piano. Kathryn Eagon Fuller, '44, told of Monnett Club activities, and Jos-

(Continued inside back cover)

York, had stopped overnight at the Pennsylvania town, and they were attending a performance of the Ice Follies when he was stricken. Dr. Thompson, graduate of Ohio Wesleyan's former Medical School, now merged with Western Reserve, was one of Cleveland's outstanding baby specialists and famous for his work in the field of Caesarian sections. It is believed that he established a world record by the successful delivery of all of a former Cleveland mayor's six children by this method. He studied at Munich in Germany in this special field. When World War I broke out he felt that women and children would be in greatest need, and through the French ambassador and the Red Cross he finally went to Serbia and Greece, where he was the only American among the old men, disabled men, pregnant women, and babies crowded in those countries, particularly in Salonica, before it was taken by the Turks. He returned then to St. Ann's hospital where he was known for his insistence on the best of care possible for the foundlings, illegitimate children and all other babies there, often giving his own blood for transfusions.

1908

ELVA RICHARDSON PREMIER (Mrs. John), on November 19, 1946, at her home in Fort Recovery, after a brief illness. She was a well-known teacher in her town until her marriage in 1913. Mr. Premier, a former monument dealer, survives her.

ROSE QUINN SEITZ, former Delaware school teacher, on December 11, 1946, in Mt. Carmel Hospital, Columbus. A step-daughter and step-son survive her.

1912

HARRY O. RASTETTER, x'12, father of Lieutenant Commander Richard W. Rastetter, '38, who is now Naval Attache for the International Government at Tangier Morocco. No date or particulars are at hand for the father's death. His home was in Canton.

1916

HELEN WHITNEY LEE, x'16, at her home in Toledo, for twenty years librarian of the Toledo Blade. Although in failing health for several years, she remained at her desk until August 1, and died October 1, 1946. Her mother survives her.

1917

GOLD STAR

JOHN A. HETTINGER, major in the U. S. Army, killed in action in the Philippines, on March 7, 1945.

1920

GEORGE F. TIMBERLAKE, x'20, superintendent of schools at North Lewisburg, on December 15, 1946, in White Cross Hospital, Columbus, after an extended illness. He had previously held administrative positions in Junction City and in Perry County. Surviving is a son.

1922

CATHERINE LENORE BIRD, on November 25, 1946, after a lingering illness. Following her graduation she taught school for four years. While teaching, she contracted influenza followed by encephalitis, and for the past twenty years has been an invalid in her home in Dupont. She leaves a brother, Lorin, '14; two sisters, Lila Bird Merrill, '17, and Louise Bird Jones, '20; cousins Eva and Marion Simpson, '13, and '14, and Charles A. Bird, '38. Her mother also survives.

FLORENCE LEAS, former Ashley High School principal, and this year a member

of the Willis High School teaching staff of Delaware, on December 16, 1946, in Mt. Carmel Hospital, Columbus. She had been admitted to the hospital on December 6 after a full day's teaching schedule. Her M.A. in Mathematics was from Columbia University. She was a member of Delaware chapter of the D. A.R. and of Delta Kappa Gamma honorary teaching sorority. Her mother and a brother survive her.

1926

Mrs. GOLDIE CHADWICK SINKEY, on November 20, 1946, in a Youngstown Hospital where she had lived and taught for several years. Two sons are left, and the Rev. Raymond Chadwick, '20, of Appleton, Wis., is a brother.

1927

JAMES VERNON WRIGHT, on November 16, 1946, from monoxide poisoning, at his home in Ingomar, Pennsylvania. He was head of the analysis and service charge department of the merged Mellon National Bank and Union Trust Co. of Pittsburgh. He had been with the Mellon Bank for nineteen years. He leaves his wife, Esther Stitzel Wright, '27, and two sons. Sara L. Wright, '25, of Tacoma, Washington, is his sister.

1931

MABEL RANDOLPH SINES, on October 16, 1946, in St. Francis' Hospital, Columbus, from cancer. She was a member of Kappa Delta. She leaves two children.

1938

MARY SMITH BRANDS (Mrs. Eugene), on February 5, 1946, at Lima. She is survived by Mr. Brands and one son.

1946

ROBERT W. FRITZINGER, x'46, son of Paul E. Fritzinger, '14, and Mrs. Mildred McKinley Fritzinger ('15-'17), in an automobile accident, on December 1, 1946. He had returned to Ohio Wesleyan to continue his studies which had been interrupted by the war. The accident occurred as he was returning from Wooster to Ashland where he had been for the week-end. One of his companions, a Wooster student, was also killed. He leaves a brother Allan, x'44. He was a member of Phi Gamma Delta.

SYMPATHY

We extend our sincere SYMPATHY to the following:

GRACE CORNER HAWLEY (Mrs. F. H.), x'94, in the death of Mr. Hawley at Medina.

Mrs. ETHEL ROYAL HARDMAN, '05, in the death of a son, Arnold, killed in action, now officially admitted, as of June 27, 1945.

BESSIE PATTON FROMMEL (Mrs. James), '12, of Coldwater, in the death of her husband.

The Rev. and Mrs. GEORGE E. MARTIN, x'12, of Waseca, Minn., in the death of their daughter, Lorraine.

Dr. B. P. MANSFIELD, '15, in the death of his mother at Mansfield.

MERRILL H. ROBERTSON, '15, and DOROTHY ROBERTSON, '24, in the death of their mother.

WALTER HUMPHREYS, '17, and MARY HUMPHREYS TURNER (Mrs. Ross), '18, in the death of their mother at Radnor.

LUCILE RICHARDS ANDERSON (Mrs. Wm. B.), '20, and MILDRED RICHARDS ANDERSON (Mrs. Chas. N.), x'26, in the death of their father, at Van Wert.

MARY SLUTZ, x'22, in the death at Port Clinton of her mother (stepmother of RAYMOND SLUTZ, '01).

PEARLE STONE WOOD (Mrs. E. R.), x'22, PAUL STONE, '23, and RUTH STONE DOVE (Mrs. W. F.), '30, in the death of their father at Montgomery, Ala.

ISABELLE BEETHAM FULLER (Mrs. Fred E.), '23, and SAM K. BEETHAM, x'25, in the death of their father.

HARRIETT LOUKS PITTMAN (Mrs. Raymond G.), x'23, in the death of her husband at Leonardsburg.

JAMES ALLEN KESTLE, '24, in the death of his father at Zanesville.

MARY LOIS SMITH, '25, in the death of her mother last September.

EDITH SWARTZ, x'27, of Delaware, in the death of her mother before Christmas.

PAUL RIFFLE, '38, in the death of his mother at Mulberry.

Yenching University

(Continued from page 55)

sweeping everything before them. Impressed by the modern equipment of the university, they decided to take it all back to Japan. With characteristic efficiency they built a branch railroad line to the edge of the campus, and carried away everything—laboratory equipment, books, desks, heating apparatus. Nothing movable was left behind.

American teachers had been sent home before this last extremity. Most of the Chinese teachers had been imprisoned—Dr. Stuart with them. When, after months of imprisonment, the faculty returned, they found the campus overgrown like a jungle, but the trees remained, and the buildings themselves still stood. The opening convocation happened to fall on the day when the Japanese troops surrendered at nearby Peking. Dr. William Hung, who had sworn that he would not speak publicly so long as the Japanese held China, gave the stirring keynote speech.

Although Yenching is not China's only Christian college, it is providing a high proportion of the country's leaders. Breaking with tradition, the school has emphasized training in science, economics, journalism—studies of social significance. Graduates have entered teaching, government service, and research. Some of them are in influential positions today. The university has great possibilities in the new life of China now emerging.

Talking to a gathering of Ohio Wesleyan faculty members while he was here to deliver the Merrick Lectures. Dr. Hung mentioned the fact that Yenching has close relationships with Harvard, Princeton, Mills College, Wellesley, Missouri, and Oxford University. What possibility is there of creating an exchange fellowship or professorship between Yenching and Ohio Wesleyan, which will help create better understanding between East and West?

thocephala, cestodes and trematodes in addition to nematodes. In the field of protozoology work is mostly confined to Dinoflagellates and Infusoria.

Contributions that may be mentioned from the studies of experimental zoology include the excretion of uric acid from the Malpighian tubes of the paradise fish and common eel, and the polarity and its inducing action on embryonic tissues of amphibia.

Work on oceanography has yet to be resumed in the Gulf of Pohai and along the coast of the Shantung Peninsula.

The publication of the official journal of the Institute, the *Sinensia* was maintained during the war years. Exchanges with other journals throughout the world have now also been resumed.

THE INSTITUTE OF BOTANY

There are at present altogether eight laboratories in the Institute in which the following different research programs are in progress: (1) phanerogamic taxonomy—a survey of higher plants in eastern China; (2) mycology — continuation of the study of higher fungi of China; (3) algology —studies of marine algae in the South China Sea will be started soon; (4) plant physiology; (5) forestry — studies of nursery practices and silver-land management problems of principal timber trees of China; (6) plant

morphology; (7) plant pathology; (8) cytology — genetical studies have been made with wheat and its relations, millet and sorghum. Recently in cooperation with the Sugar Company of Taiwan, cytogenetical work of sugar cane has been taken up.

An official publication of the Institute called *The Botanical Bulletin of Academia Sinica* has been issued since 1947.

THE INSTITUTE OF METEOROLOGY

The Institute of Meteorology has moved back from Peipei near Chungking to its original site atop the Polaris Hill, Nanking, about 60 meters above the surrounding country and 67.9 meters above sea level. The place is replete with historical memories, being associated with the solar observations as early as 1,500 years ago.

The Institute is mainly interested in the studies of the meteorological science with a minor activity in seismology. Since 1947, the Division of Terrestrial Magnetism of the Institute of Physics has been incorporated into the Institute and a new Division of General Geophysics was inaugurated. Research programs already under way, despite many handicaps and difficulties, are in three directions: (1) climatology, (2) dynamical meteorology and (3) long range forecasting.

(Continued on page 47)

PEIPING: EDUCATIONAL CENTER OF CHINA

PEIPING, China's cultural center, is making rapid strides to regain its pre-war educational supremacy and toward a betterment of its educational system. Campuses and school buildings, neglected or damaged through eight years of war, are being restored or rebuilt whenever funds are available, despite inflation and the shortage of building materials.

The city now has 13 universities and independent colleges, two less than the pre-war figure. Although trailing behind Shanghai's 36 institutions of higher learning and Canton's 14, the Peiping institutions are generally better known and rank very high among Chinese universities. Other important academic bodies located in the city are the National Academy of Peiping, one of China's two highest research institutions, the Fan Memorial Institute of Biology, the National Geological Survey, the National Peiping Library and the Catholic Peitang Library. All these have made valuable contributions to Chinese cultural and educational life and have won recognition not only in China but throughout the world. The city at present has 59 middle schools as compared to 82 before the war. Though less in number, the schools

today have a larger aggregate enrollment and offer a better balanced curriculum.

Outstanding among the institutions of higher learning in the historic city are the National Peking and Tsinghua universities, the Sino-French University, the mission-endowed Yenching and Fu Jen universities, and the private Chaoyang Law College. The Rockefeller-supported Peiping Union Medical College is still the best-equipped and most advanced medical college in the Far East.

Peita Is Outstanding

The National Peking University is the first Chinese national institution of higher learning modeled after the Western system. It was established in 1898 under the name of the National Metropolitan University, to succeed the old Chinese-styled Imperial College. Since then, many prominent leaders of present-day China have passed through the gates of *Peita*, as the university is familiarly called. It was *Peita* which started the student movement in 1919 that began as a student patriotic demonstration and evolved into a great cultural revolution aiming at a scientific re-examination of traditional Chinese civilization in all its aspects;

the wholesale and systematic introduction of Western philosophy, literature, culture and science; and an attempt to bring about a synthesis of Chinese and Western thought.

The liberal tradition and scholastic reputation of the National Peking University has accounted for its huge drawing power among Chinese students who consider it a great honor to gain admission to *Peita*. Throughout its history, the university has had a succession of chancellors with high scholastic standing and liberal ideals. Dr. Hu Shih, the present chancellor, is a scholar of international repute.

When war broke out in 1937, Peking University was moved to Kunming and while there was merged with Nankai and National Tsinghua Universities as the Southwest Associated University. After the war, the three universities returned to their own campuses and Peking University was re-established with Dr. Hu Shih as its chancellor.

The university has six colleges: Arts, Natural Sciences, Law, Medicine, Engineering and Agriculture, offering a total of 23 departments. It has an experimental farm, two affiliated hospitals, a pharmaceutical plant, three factories, a radio station, a library of more than 600,000 volumes and a museum whose collections number several thousand specimens.

It has a staff of 1,253 and an enrollment of 3,768. The university

is best known for its courses in philosophy, history, Chinese literature, chemistry and physics.

National Tsinghua

The National Tsinghua University is famous for its high academic standard. It was founded in 1910 as a preparatory school for students intended for further studies in the United States with scholarships derived from the American share of the Boxer Indemnity Fund. A regular four-year university grew from the old Tsinghua College in the 'twenties and it soon became one of China's leading universities.

The university has five colleges: Arts, Natural Sciences, Law, Engineering and Agriculture, which offer 27 departments. It has a large library, a well-equipped gymnasium and an assembly hall that can seat over 2,000 students.

The greatest problem facing Tsinghua today is that of space. Although it has one of the most beautiful campuses in China and occupies a corner of the ruins of the old Summer Palace, most of Tsinghua's buildings were heavily damaged during the war when the Japanese used part of the campus as military barracks. Since the war they have been restored but can scarcely accommodate the large increase in the university enrollment. Dormitory rooms formerly accommodating two must now serve four stu-

dents. The same difficulty is experienced in the classrooms.

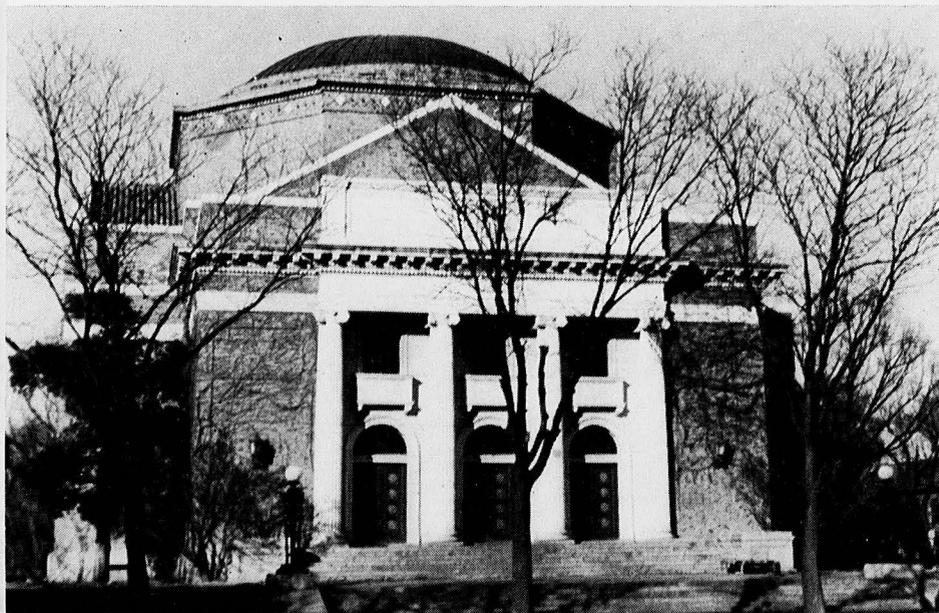
Mission-Endowed Yen-ching

Once called the "aristocratic university of North China," Yen-ching University, the American Protestant mission-endowed institution, today fares as badly as the other schools in Peiping in the matter of physical property, funds and comfort. More than half of its student body of 1,000 are supported by scholarships and loans or have to work their way through college. Nearly all of the students live on a vegetable diet throughout the year. Meat is served only once a week on the average, and even that is supplied partially through the help of the university alumni.

Yen-ching's impressive buildings, with Western conveniences and comfort built into the best of Chinese architecture, still look the same from the outside. Most of the fixtures in the buildings that gave pre-war Yen-ching students the "aristocratic and luxurious" life were gone when the campus was occupied by the Japanese. In spite of the efforts of the school authorities and the help of its parent missions, much is still to be desired as far as the restoration of the buildings is concerned. However, the beauty of Yen-ching's campus still remains intact. The glistening waters of its lakes with the reflection of weeping willows still provide subject matter for many a young budding poet or artist.

The university has three colleges:

Library of the National Tsing Hua University is among the best in China.



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Bashford Hall, main administration building of Yenching University in Peiping.

Arts, Natural Sciences and Social Sciences. It is best known for its courses in journalism, sociology, psychology and biology.

Other Universities

Fu Jen University is North China's only Catholic university, owned and controlled by the Vatican. It was established 23 years by the Roman Catholic fathers. During the war, it was able to escape Japanese vandalism and intervention under the protection of the Vatican. It has a teaching staff of 72, nearly a fourth of whom are foreign priests.

The university has a strong religious atmosphere and is not so active as other educational institutions in Peiping in student movements and demonstrations. Much emphasis is given to curricular ac-

tivities within the institution, however, such as religious and academic clubs.

The Sino-French University is a joint Chinese-French enterprise, started by French-returned students after World War I. A counterpart of the university exists at Lyons in France. The purpose of the university is to foster a cultural exchange between France and China and many of its graduates have been awarded scholarships to study in France.

The Chaoyang Law College is the best known law school in North China. Most of China's lawyers, judges and members of the law profession are Chaoyang graduates.

The Peiping Union Medical College offers the most modern medical and nursing training in the Far East.

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It also has the best staffed and equipped hospital in China. Classes in the P.U.M.C. are always small. But its graduates now occupy most of the important positions in the Chinese medical field, in administration, practice as well as in research.



Reds Abandon "Land Reform" in Central China

ACCORDING to a recent report carried by the Communist *Western Honan Daily*, the Chinese Communist Party has decided to suspend its "land reform program" in the Communist-occupied part of Central China and would instead enforce "rent and interest reductions."

Commenting on the abandonment of what the Chinese Reds themselves called "a fundamental policy in the revolutionary stage of the new people's doctrine," the *Western Honan Daily*, in an editorial said that the reason for this drastic step was not any fault in the "land reform program" itself but because "most areas of China" had not been "sufficiently readied" for the enforcement of the program.

With rare candidness, the *Western Honan Daily* admitted that the agrarian population has "doubts" as to whether the Communists will remain long" and that due to the "spectator-like attitude" of the farmers toward the Communist land reform program, the enforcement of this program could only be done through "compulsory orders." This would then lead to "corruption and speculating activities by a minority of the populace and creation of terrorism while the mass of the poor farmers will reap little benefit." In view of the circumstances, the Communist mouthpiece concluded, the Red high command has decided "to suspend enforcement of the land reform program in the newly liberated areas in Central China and will instead adopt a policy of reducing rent on land and interest rates on loans."

Observers in Nanking consider the Communist policy change as an abject confession by the Reds of their failure to win over the confidence of the people. They said that it is also an indication of the corruption and terrorism prevalent in the Communist-occupied areas and of the hatred for the Communists held by the people under their rule.

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LUTHERAN WOMAN'S WORK



Arriving for Nursery School at Yenching University, China

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Days of Rejoicing in China

By T. C. Chao

The author of the following letter is dean of the School of Religion at Yenching University and one of the six presidents of the World Council of Churches. As the date of his letter shows, it was written immediately after the surrender of Peiping to the Chinese Communists, but after Yenching, which is a few miles outside the Peiping city walls, had been in Communist territory for several weeks. The letter is published with Dr. Chao's consent.—THE EDITORS.

Peiping, China, Jan. 27, 1949.

DEAR FRIEND: Allow me to thank you for your good letter which came yesterday after the gates of Peiping were opened. A large pile of mail reached me, accumulated during the siege of the city.

At present the whole faculty and student body of Yenching are joyfully facing the reality of their "liberation." Those who had misgivings were given ample opportunities to leave our university, and they are now safe in other places. We who remain have reasons to rejoice in the success of the revolutionary forces, though we are by no means Communists ourselves. Some of us are in fact ardent Christians, including most of our Western colleagues.

Government Ignored People's Will

It is not easy to describe the enthusiasm of our community in abstract terms. To be brief, we are glad to see the destruction of feudalism in China. Dynasty after dynasty, the masses of our nation have endured exploitation like dumb driven cattle. When the war with Japan ended, our people thought they could have some peace and some freedom from fear and hunger, and could work in their customary ways without molestation and oppression. Contrary to their expectations, their government chose to wage a bloody civil war against their will. It added disregard of the desire of the people to exploitation, exploitation to oppression, oppression to total corruption, and total corruption to utter callousness and impotence. It therefore lost the sympathy and support of the people.

Inarticulate as they are, the people have an indomitable will which can indeed be tampered with to a certain limit, but beyond that limit lies the assurance of defeat and downfall. Failing to learn the lesson of winning the heart of the people and to reform itself, the government, which was entirely in the hands of the Kuomintang, alienated the people, then the liberal elements and the rising generation—the students—who were treated most shamefully, driving them to set their hopes upon the Communists. Consequently the government became the very embodiment of feudalism, the destruction of which was inevitable. Consequently the joy and enthusiasm!

There are also positive reasons for the rejoicing. Since coming in contact with Western civilization, unchanging China has begun to change and to aspire to become a modern nation. The whole structure of Chinese society must be re-created. A revolution is necessary if the task

cannot be accomplished by a process of evolution. It is impossible for the country to be modest and say, "We can go on only thus far and no farther." Momentum has been gained and no human power can arrest the motion of the great mass. There is no reason why China cannot become a classless society and create a sort of "new democracy" to suit her genius and temperament. The very thought of the possibility of such a creation gives hope and cheer. Now that the people have seen the beginnings of the realization of such a hope their hearts cannot but be filled with joy and expectancy. Even if it were an illusion they see, the very illusion is comforting and is better than nothing.

The unexpected thing has been the speed with which the Communists win and the Kuomintang forces fall to pieces. No thoughtful Christian in China can regard this unexpected speed without a deep sense of gratitude to God. The collapse of the Kuomintang armies means the cessation of war, which is very much desired by all, while it causes the Communists to reconsider their policies and to become moderate. Hard experiences and severe discipline, along with strict methods of self-criticism, have resulted in dearly bought wisdom on the part of the Communists. They have to consider the question as to how to govern 450 million who are not Communists. They have to think and rethink how to preserve the party from corruption when it has secured power and access to the rich resources of the country. A determined enemy in Chiang Kai-shek, together with the disadvantages of fighting well equipped armies with poorly provided forces, poverty and hardship, discipline and faith, absence from the cities and association with the rural folk, and exceedingly simple living, have all fanned their enthusiasm. The greater the opposition, the greater their strength.

Communists Must Modify Program

Now the situation is changed. Will the Communists keep their passion and go upward, or will they become fragile, to languish in the delight of their success? They must retain close contact with the poor and the needy, they must enlist the support and cooperation of the intelligentsia, they must change the structure of society, they must carry the revolution into the heart, the mind and the soul. In other words, they must meet the peculiar mental conditions of the people, their cultural background and their various aspirations. Moderation and modification become necessary for the Communist regime in order that it may have any hope of permanence. For without moderation and modification they will not be internally successful and externally able to enter into a multiplicity of international relations.

Speed and tardiness will, it seems to me, go hand in hand. It will take decades for China to become thoroughly communistic. What cannot happen during one or two or more decades? Just consider a few things. In the first place, the Chinese are a hard-working, self-respecting

and peace-loving people, tolerant and easily compromising in matters which appear to them to be small issues and which appear to other peoples to be important points. Second, they are never so philosophically inclined as to be meticulous about idealism, materialism, etc. They are mundane and practical, though poetical to a degree. What they really desire is a concrete transformation of their country into a place where all may have their livelihood assured to them. Communism in China is therefore not as formidable as it looks to people in other lands. Thoroughgoing Communists or Marxists will be too busy to organize "the conflict of thoughts," whereas opportunists who cater to them will either be despised by them or stir up mere dust and irritation, not at all to be dreaded seriously.

Religion Under the Communists

Religion will be indeed hated and despised, but also tolerated; and religion will be in need of a sort of peaceful persecution to emerge from cultus to reality. When the time comes for a conflict of faiths—that time is still somewhat distant—freedom of faith will already have been written into the constitution. Promises have been made which can hardly be withdrawn. Meanwhile, Marxism and Chinese philosophy—which is no more than stoicism minus its vigor and plus a sense of humor—may become tolerably well suited bedfellows!

To my mind, we Christians in China are facing a most creative period of witness-bearing. One is thrilled at the dangers and opportunities confronting Christianity in mingled proportions. As a human being, one trembles at the thought of the impotence of the church and the lack of creative leadership and the silence of prophetic voices. But God has guided us and will continue to guide. Under him we shall see that we have not faithfully worshiped him, but instead revered numerous idols which long ago should have been overthrown. The Chinese Communists have revealed in their fine books a gross ignorance in regard to religion. They, like many of our Christian people, have no inkling as to what Christianity really is. They, as well as many of us who fear, do not know, for instance, that Christianity thrives in times of persecution and suffering. The church is unlucky if no persecution comes to knock at its doors.

Christians Unaware of New Day

Groups of poor Christians in China are still unconsciously too much bourgeois in outlook and sentiments. They need to be thoroughly shaken to realize that a new day has dawned and that a change of ways, of life and communication, is necessary. They need to learn, perhaps less from missionaries than from the present situation, that the task before them is one of practical and concrete demonstration that God in Christ is the tremendously real. Reality is never unrelated, and therefore the task is an interpretation of the faith in relation to Marxism and Chinese culture; absorption of science with its limitations; and a theology of creative thinking and living.

Christianity is facing severe criticism, much of which hits right at the target. The Communists themselves, while antagonistic to the Christian faith, have not had time to be carefully and scientifically critical, but they impel

those who are not Communists to look at Christianity with suspicion. Here and there one can hear if one is attentive enough that Christianity stands on the side of status quo; that it is connected with imperialistic and bourgeois aspirations; that it is the opiate of the people who find delight in it to carry them away from the imperfections of this world into an imaginary realm where pain is eradicated without human labor; that it breeds irresponsible liberalism, lukewarmness toward the revolution, aloofness and idol worship; that it is high-sounding, an attempt to build a castle in the air upon "the lie of exalted ideas"; that it fosters atomic individualism which takes pleasure in snug corners of impractical idiosyncrasies. The accumulative effect of such criticisms upon a thoughtful Christian is crushing.

While the Christianity taught by Christ is never any of these things, it has degenerated into a bundle of all these, mixed up with its genuine essence. In our university, particularly in our School of Religion, we are keenly and humbly conscious of our shortcomings, realizing that we have no counter-arguments to offer save a vital demonstration of what we know to be truly the Christian faith. We have thought, prayed, discussed, dedicated ourselves so that, frail beings as we are, we may by God's help witness to the truth that love can be classless and can include the enemy in all societies, and that it is the master key to the solution of all human problems.

What Must Christians Do?

The challenge of the situation must be accepted. There is no escape and there ought not to be any desire to escape. To my mind we should set ourselves to do the following things:

1. Study, that we should carefully and thoroughly re-think Christianity to dissociate the genuine gospel from historical accretions and to relate it critically and discriminatingly to Chinese culture, science and Marxism.
2. Revitalize the spiritual life of the church, through worship related to living issues and the realization of a warmhearted, classless fellowship within the body of Christ.
3. Endeavor to effect the unity of the various denominations irrespective of differences and in moderate disregard of excessive solicitations of our mother churches, so that resources in personnel and finance may be pooled to meet an unprecedented situation.
4. Voluntary shrinkage of occupied territory, that is, a planned reduction of staff, by the elimination of ineffective and habitually idle laborers in the vineyard and by the abolition of preaching stations which cannot be efficiently maintained, so that forces may be concentrated upon a planned program.
5. A program of practical urban and rural social service to demonstrate the reality of the Christian faith.
6. Fearless experiment in new methods of evangelism, (a) by the employment of the laity for the spread of the gospel; (b) by the identification of the Christian with the people—the neighbor, the farmer, the workman, the student, and the professional man or woman; that is, to live with them, communicating the Word of God not so much by mouth as by action.
7. Preparation by Christian religious and theological

education of a leadership that will meet the many needs of the church.

8. Stewardship and self-support.

The above is but a mere suggestion, by no means exhaustive. The immediate future is pregnant with possibilities which must be actualized. A flight of imagination may lead one to visualize the effect of success in the living together of Christianity and Communism, upon the nation and upon international life! Christianity in China today is in need of a shake-up and Communism does this admirably. On the other hand, Communism in the years

to come will find Christianity, voluntarily or involuntarily, the only power that can furnish the moral and spiritual foundation it must have to be permanently effective in China.

At no time before has our School of Religion occupied such a unique position and at no time before has it had a more vital life and a more keen consciousness of its responsibilities. We are very poorly supported, we do not even have a board of trustees to take care of our interests. We have very scanty resources. But under God we shall not swerve from our duties and responsibilities.

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YENCHING UNIVERSITY LOOTED BY JAPANESE

Faculty Members at Institution at Peiping Seized, Students Say

Wireless to THE NEW YORK TIMES.

CHUNKING, China, May 23—
According to students who have
escaped from Peiping and arrived
here, the Japanese have not only
taken over the campus of famous,
American-endowed Yen-ching Uni-
versity but also have imprisoned
the institution's American presi-
dent, Dr. John Leighton Stuart, re-
moved office files, library books,
laboratory equipment and food
supplies and put faculty members
through the third degree.

At 8:20 A. M., Dec. 8, while
classes were in session, Japanese
surrounded the campus, arresting
more than twenty students and
eight Chinese professors, while for-
eigners were removed to the south
compound. The Japanese began
wholesale looting of everything
moveable.

Dr. Stuart, accused as a spy,
was closely guarded by eight gen-
darmes and subjected to repeated
examinations. The chief of the cul-
ture section of the Homma Army
Corps tried to enlist Chinese pro-
fessors to reopen the university.
When they refused, four were im-
prisoned: Dr. William Hung, di-
rector of the Harvard-Yenching
Institute; Dr. Henry Chou, dean of
the College of Arts and Letters;
Stephen Tsai, university comptrol-
ler, and Professor Teng Chi-Chen.

Early in January twenty stu-
dents were released. Imprisoned
faculty members were whipped
daily and water and oil were
poured into their noses. Among
the victims Dr. Lu Chi-wei, acting
chancellor, suffered most. When
ordered to write a letter of repen-
tance he bravely wrote: "I have
nothing to repent." He was so
badly beaten that most of his up-
per teeth were knocked out. But
he still refused to submit.

The Japanese first intended to

use Yen-ching as a naval hospital,
but the story was soon spread that
the campus was haunted, and at
that the superstitious Japanese,
who are afraid of ghosts, dropped
the hospital idea.

A restored Yen-ching is opening
at Chengtu this Fall. Three other
refugee universities have already
reopened at Chengtu—the Univer-
sity of Nanking, Ginling College
for Women and Cheeloo Univer-
sity, formerly of Tsinan, Shantung.

LAUDS ITALIAN-AMERICANS

Federal Prosecutor Recalls Their Help in Our Wars

The contributions of Italian-
Americans to the various wars in
which the United States has par-
ticipated was lauded yesterday
Assistant United States Attor-
ney General Paul P. Rao in mem-
orial services held by the Thomas
Jefferson Post, American Legion,
111th Street and East River.

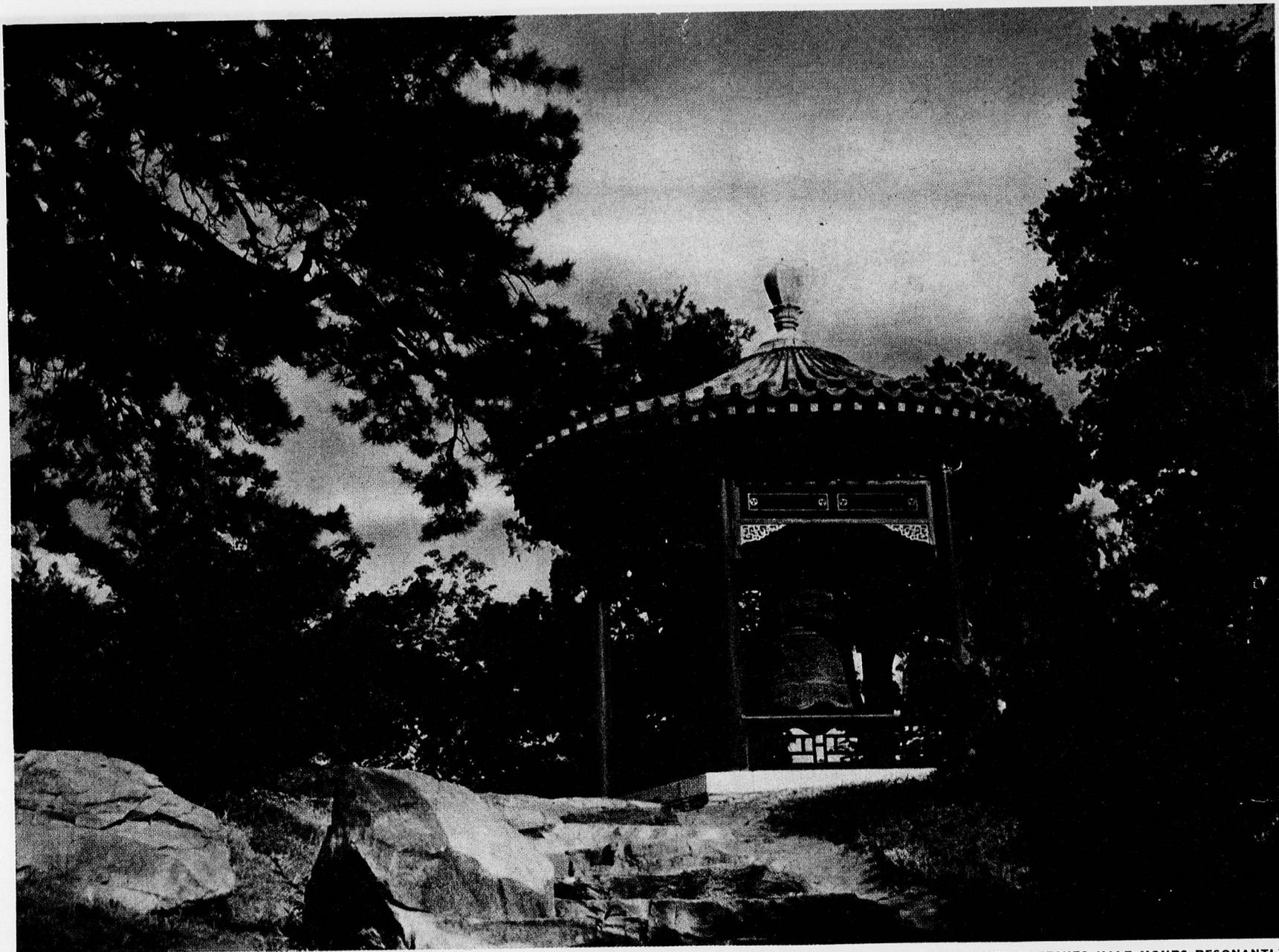
Speaking before several
persons, including a detachment
of Marines, Mr. Rao mentioned
Italian heroes of Italian descent
in every war since the Revolution.
He said that of all nations
the United States, the
descendants have volunteered
service in the greatest
numbers.

"The American
has been loyal to
the past and will
in these days when
the country needs us
more than ever,"
Rao declared.
"and nothing
we regret that
the Government has
seen on this course
much for Italy."

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ON A LITTLE HILL IN THE HEART OF THE CAMPUS STANDS THIS BELL PAVILION. BELL CAST BY 18TH CENTURY EMPEROR YUNG CHENG STRIKES HALF HOURS RESONANTLY
SUPERB ALUMNI MEMORIAL GATE ONCE LED TO MANCHU PRINCESS' TOMB. LION WAS GIVEN YENCHING BY THE IMPERIAL FAMILY, FROM RUINS OF OLD SUMMER PALACE

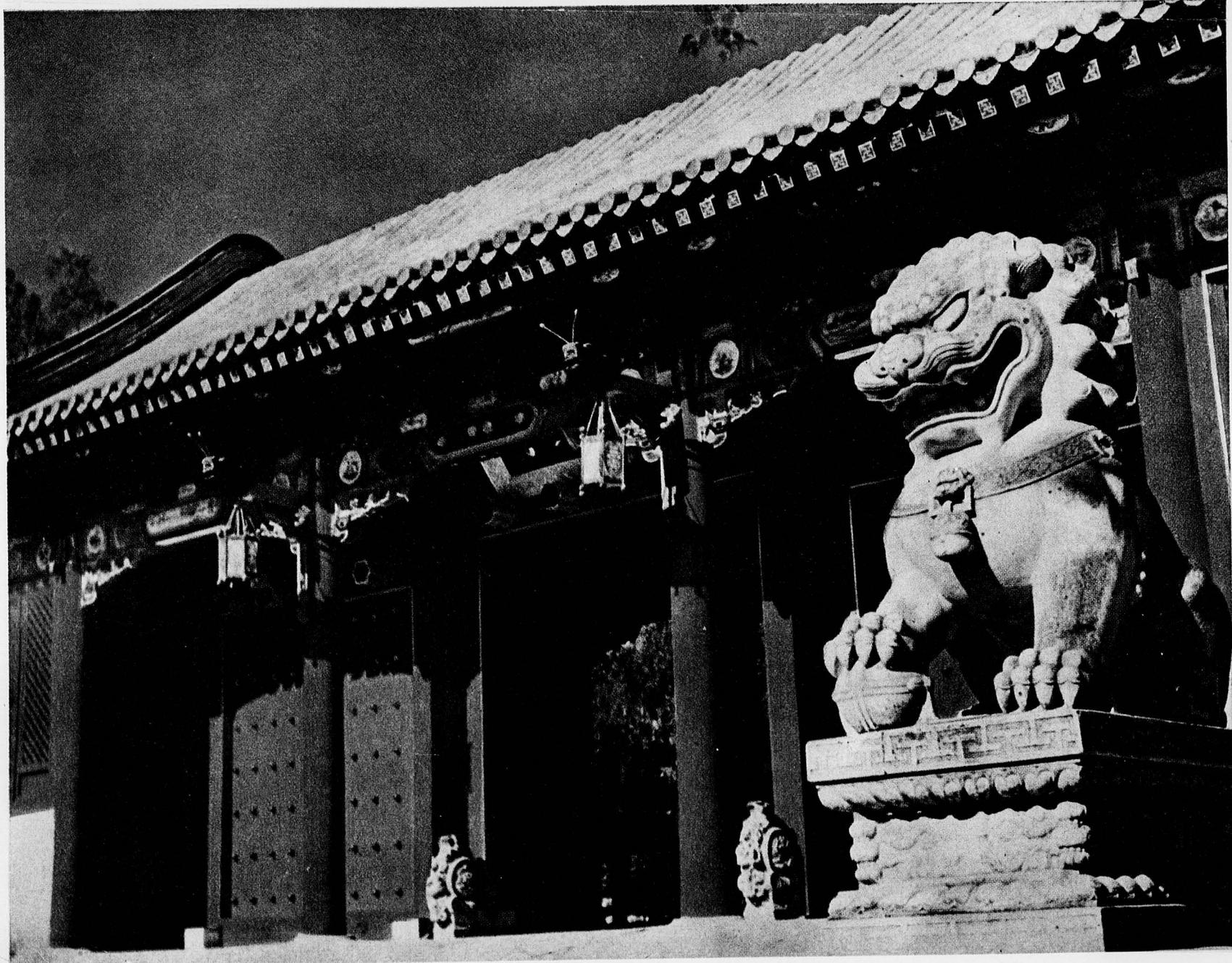
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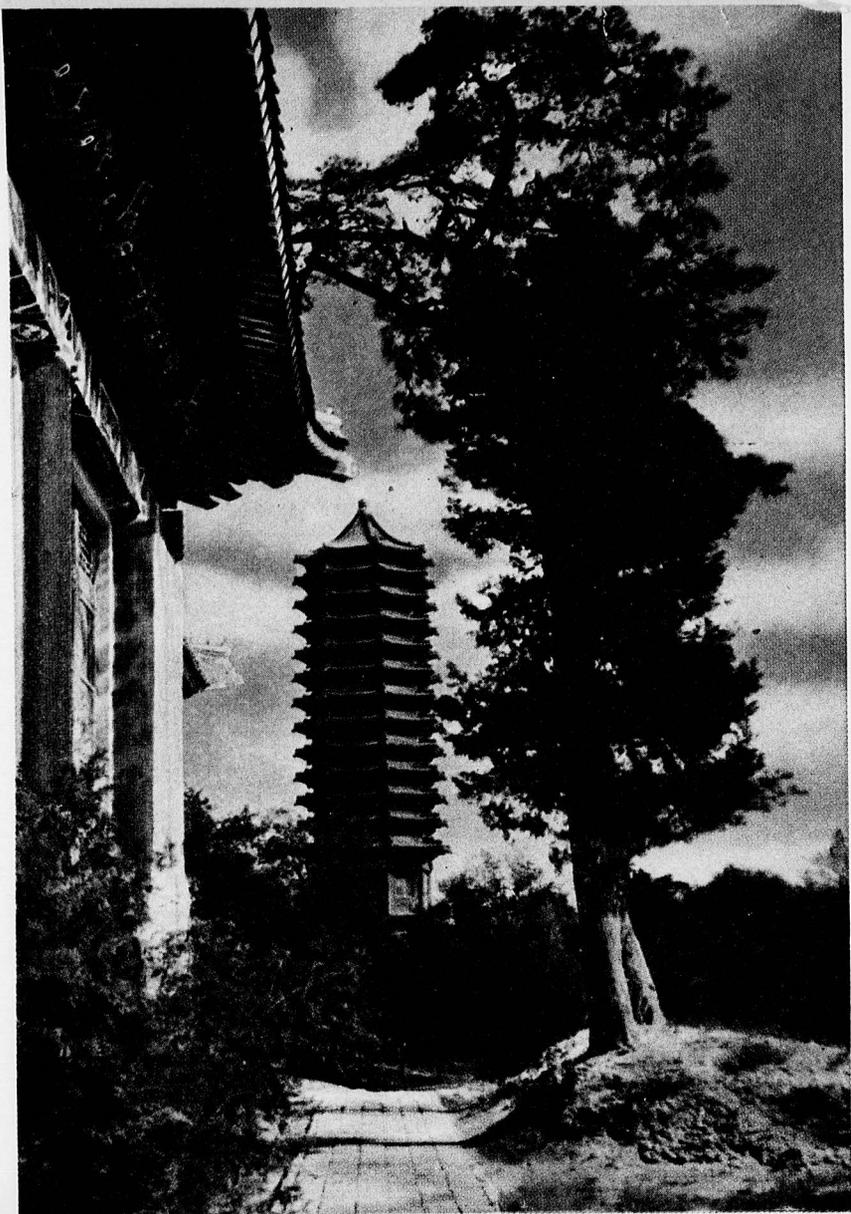
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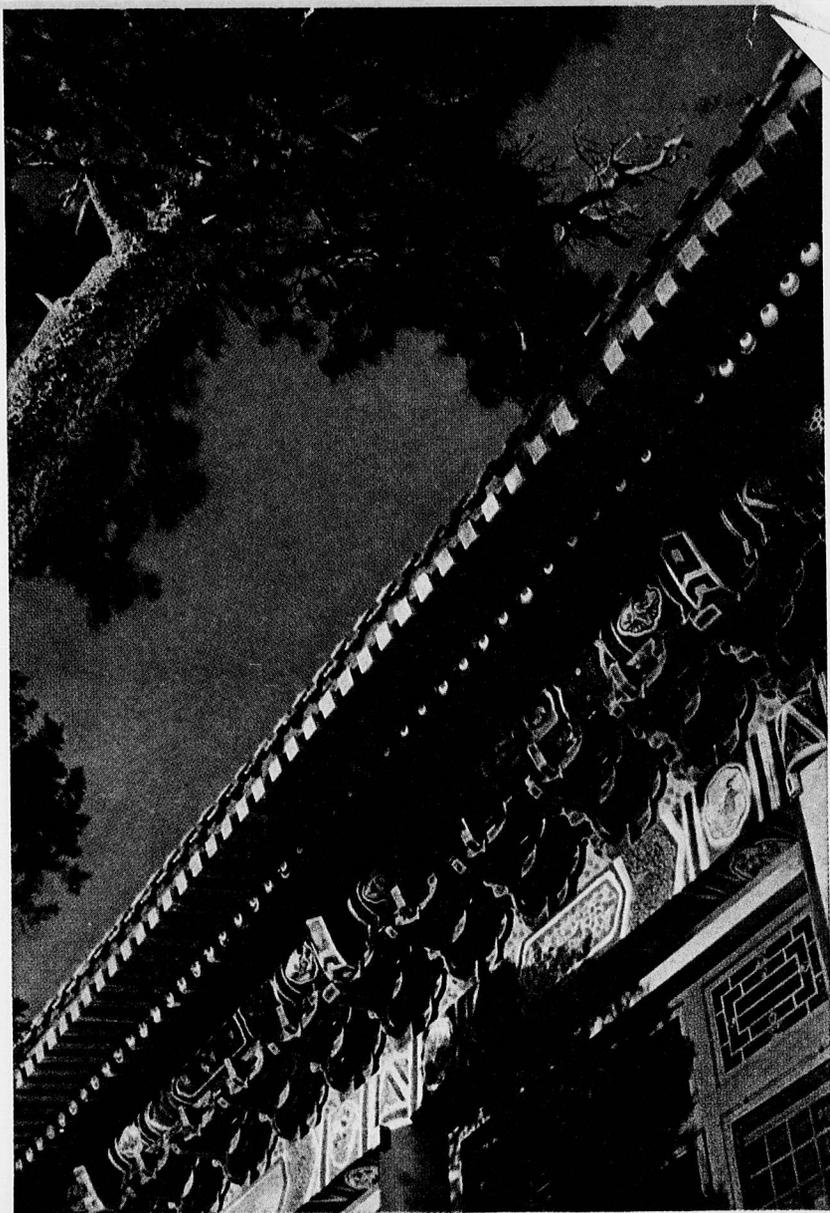


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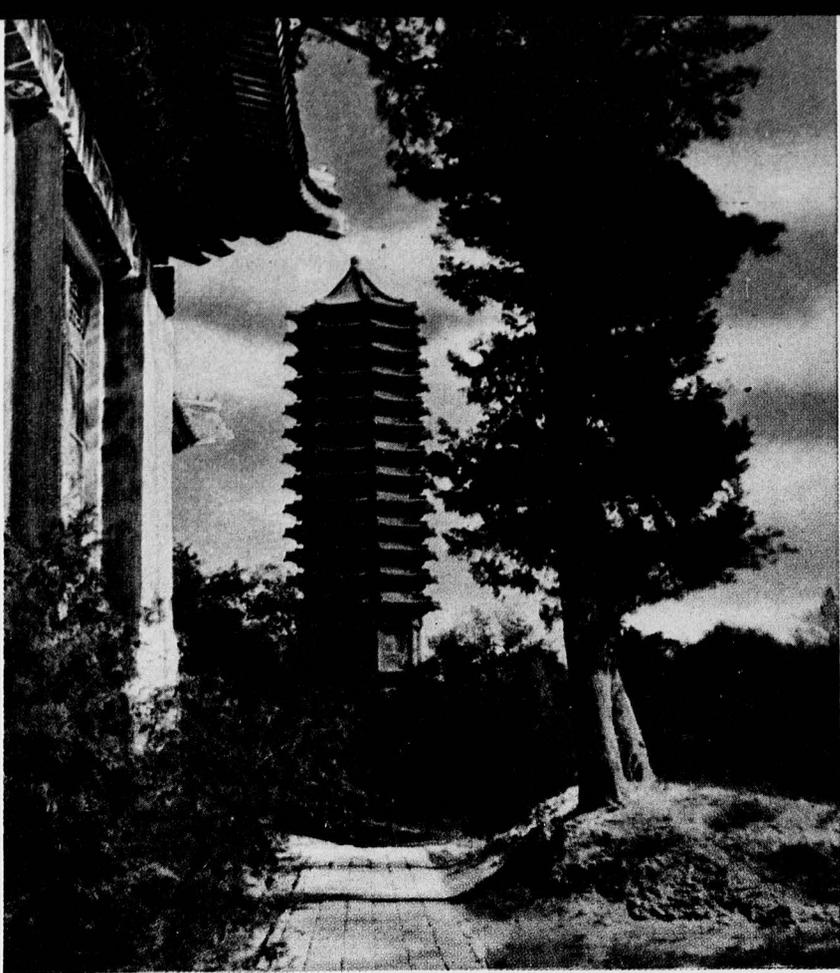
Yenching's only pagoda is used as a water tower and is a copy of a 10th Century 13-story pagoda at nearby T'ungchow. This is called the Pa...



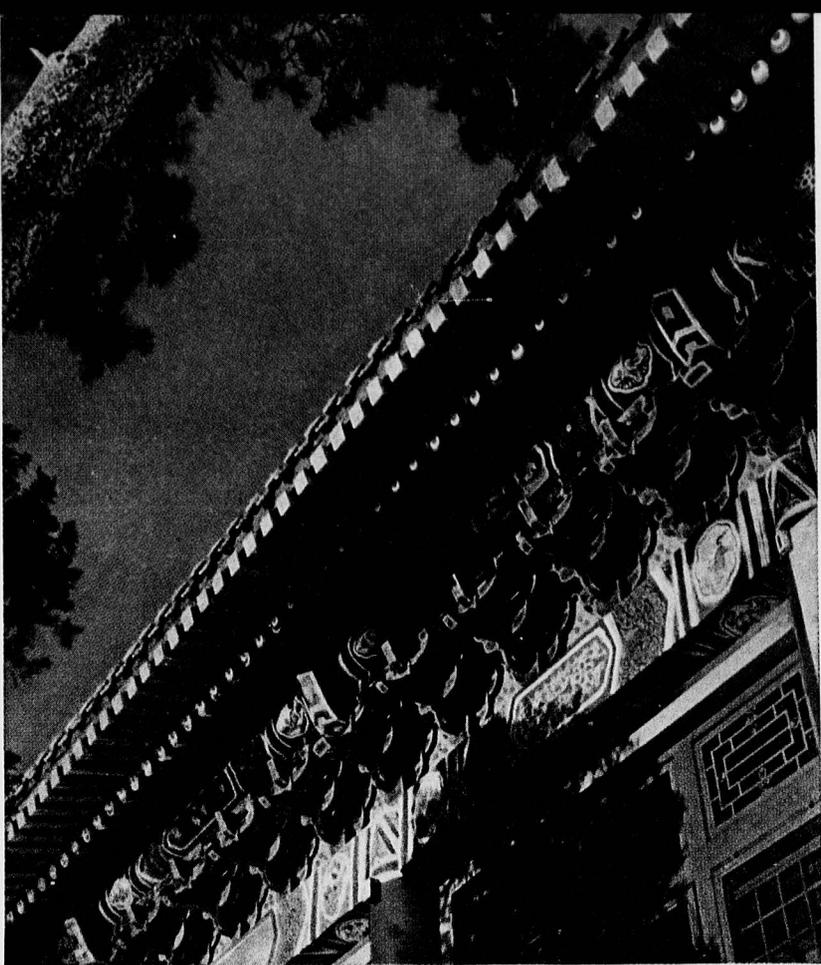
Chinese eaves of men's gymnasium at Yenching University look like an inverted yellow

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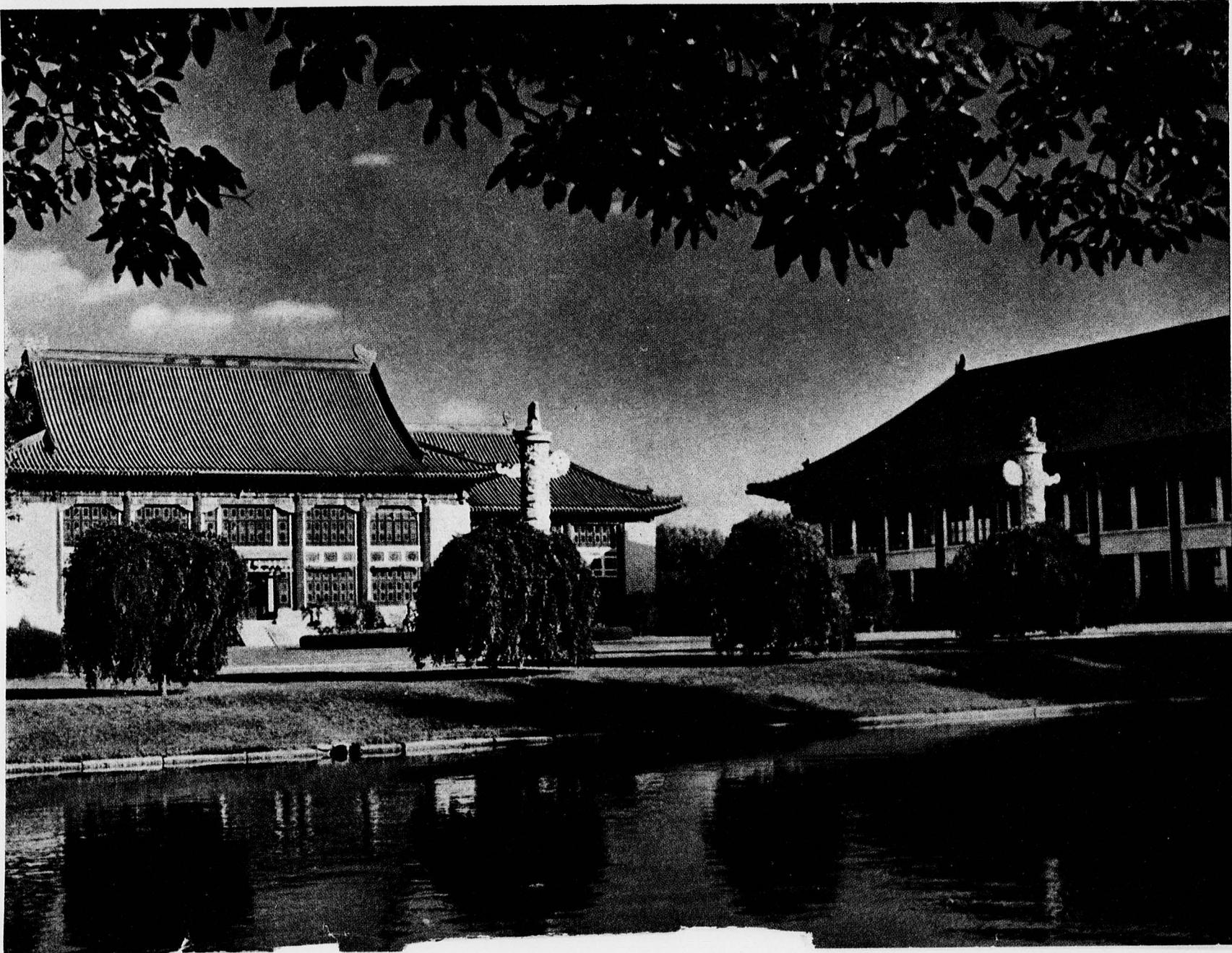


Yenching's only pagoda is used as a water tower and is a copy of a 10th Century 13-story pagoda at nearby Tunghow. This is called the Po-ya Pagoda by Yenching undergraduates. At left is the Warner Gymnasium for Men, a detail of whose eaves is shown again at right.



Chinese eaves of men's gymnasium at Yenching University look like an inverted yellow xylophone. Beneath it can be seen multicolored paintings and the strange bracket construction of the Chinese architectural style. Tree is an umbrella pine, symbolizing long life.

BEHIND ROW OF ACACIAS AND TWO DRAGON COLUMNS WHOSE CROSS BARS REPRESENT CLOUDS STAND MCBRIER (LEFT) AND BASHFORD HALLS ON SHORE OF LITTLE LAKE

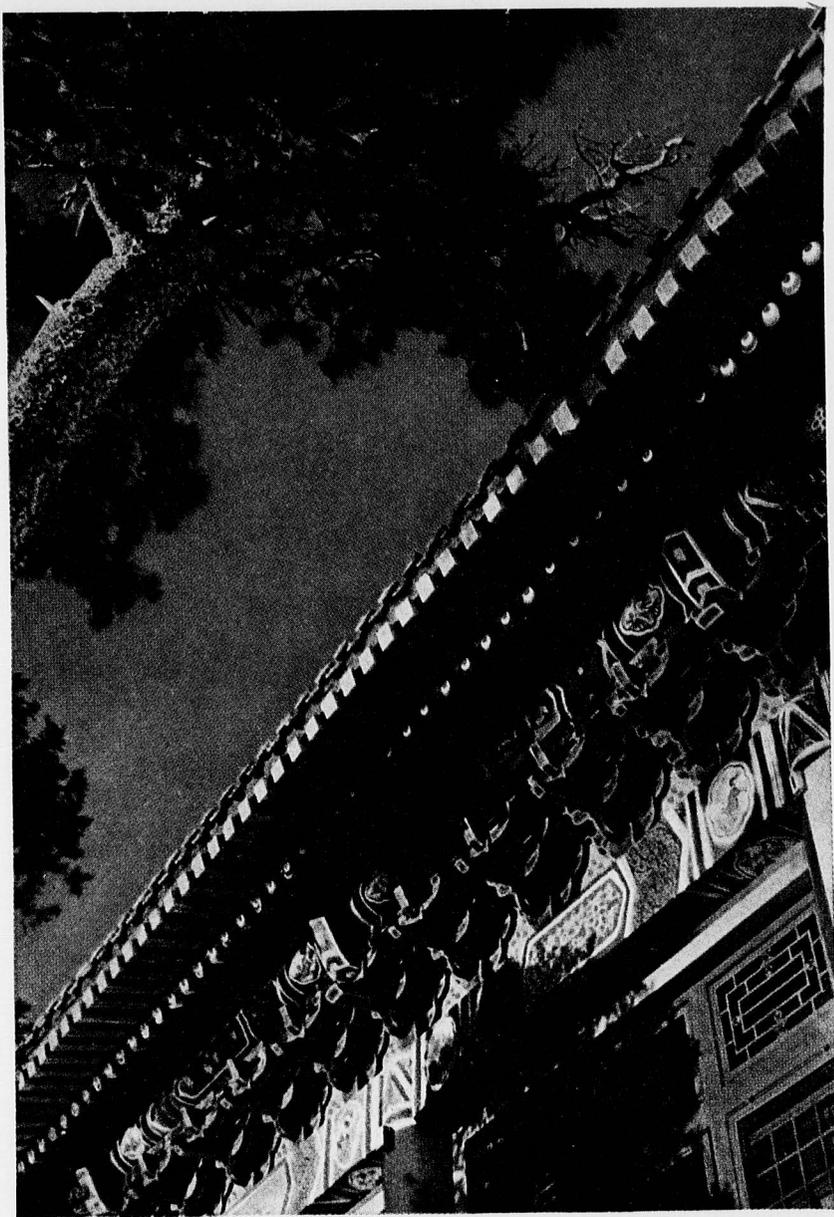


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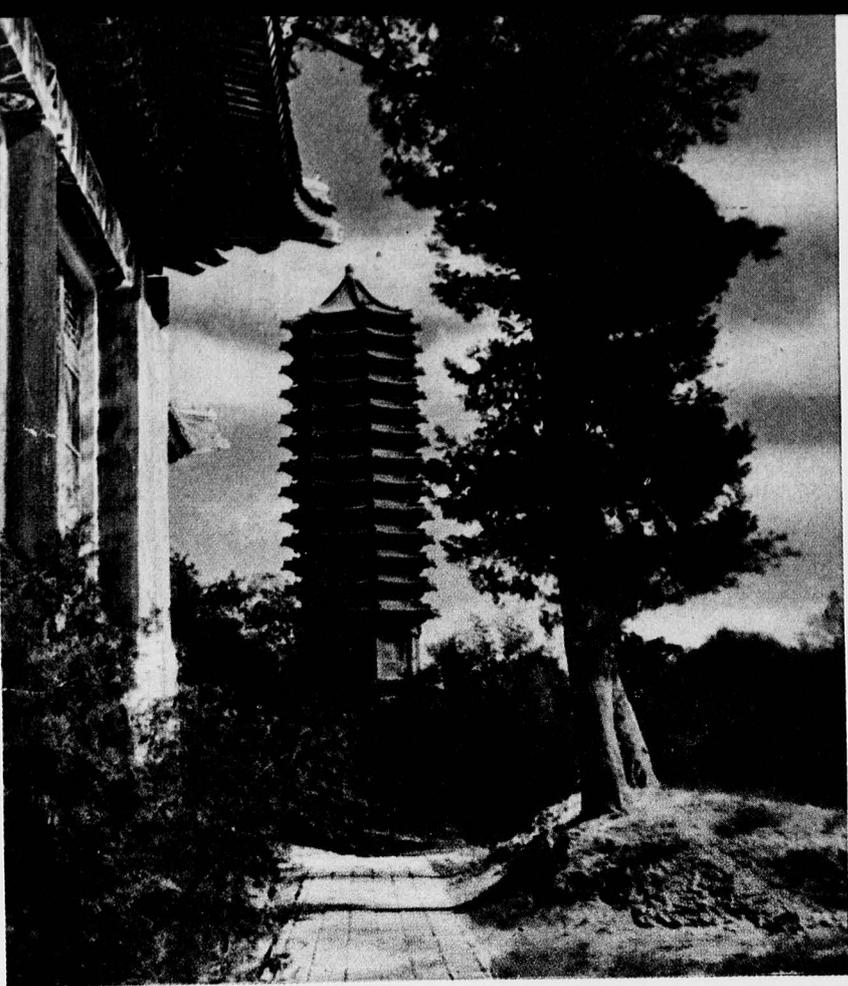


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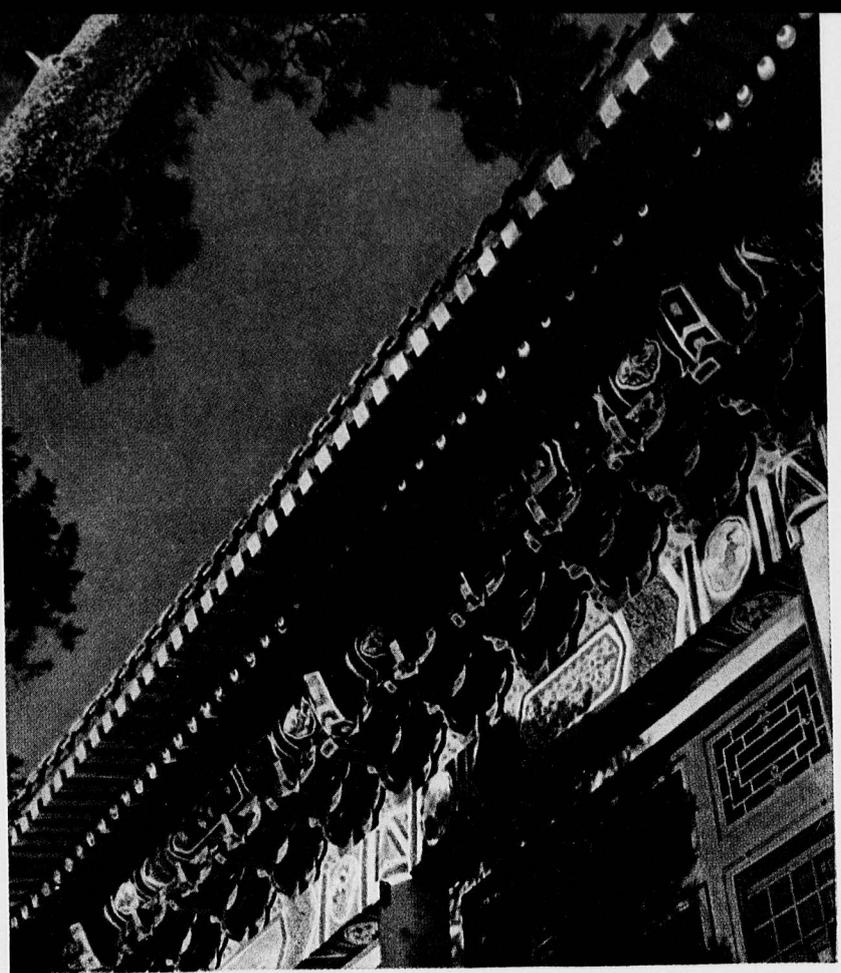
TWO DRAGON COLUMNS WHOSE CROSS BARS REPRESENT CLOUDS STAND McBRIER (LEFT) AND BASHFORD HALLS ON SHORE OF LITTLE LAKE

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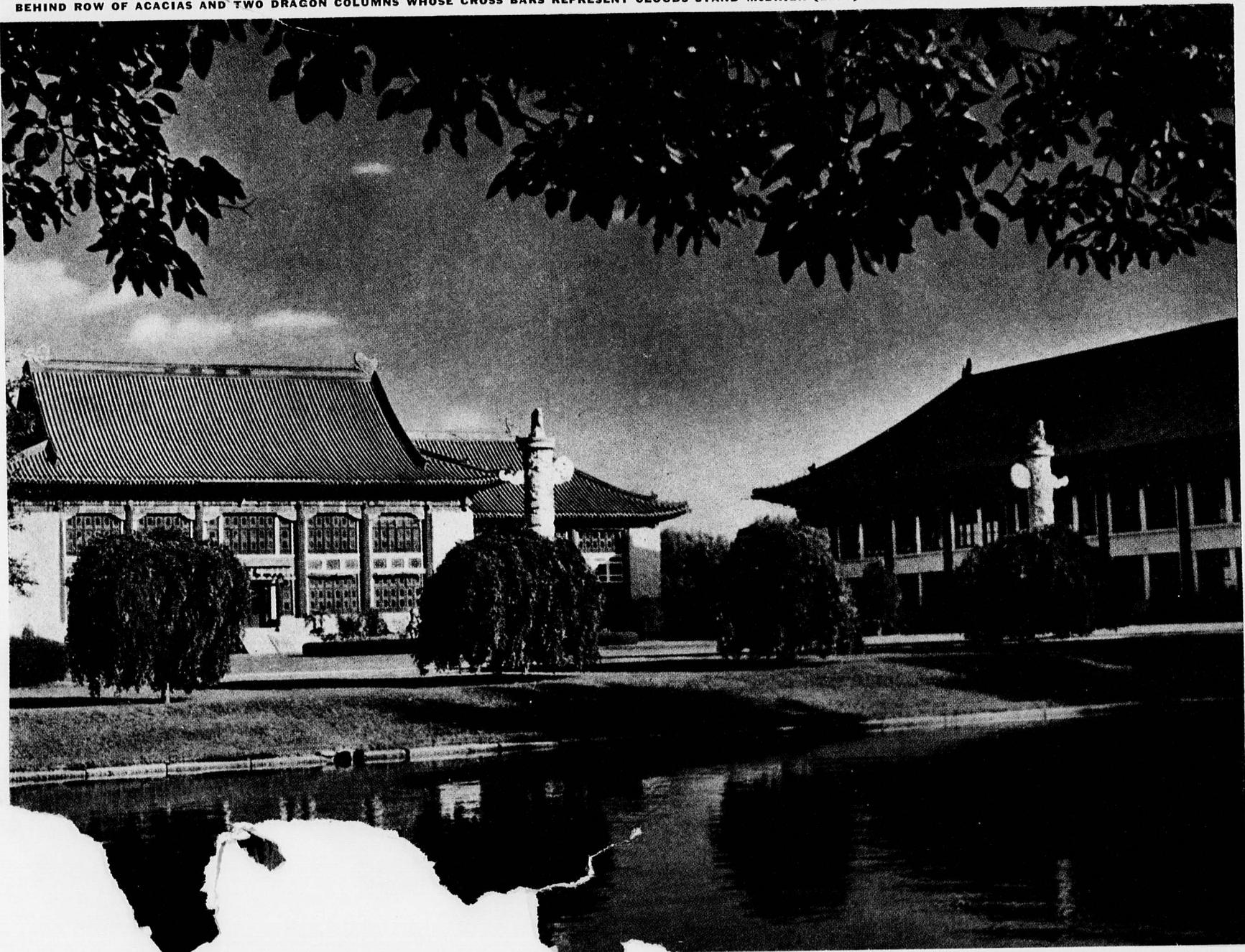


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MAY 11 1953

What Did the U.S. Open Yenching University For?

by
Hsiao Feng

(Hongkong Ta Kung Pao April 22 1952)

(Despatch from Peking) Simultaneous with the great campaign against corruption, waste and bureaucracy, a movement for the criticism of the bourgeois thought has unveiled in the various institutions of higher learning in Peking. Yenching University, specially related to the U.S. in the past, has, in response to the call of its austerity check-up committee, launched a struggle for the "continuous liquidation of the influence of U.S. cultural aggression." The entire faculty of the university has "dipped into the water for a bath". So far, 111 teachers have undertaken self-criticism. For their sincere attitude, bold exposure of mistaken thought, and serious criticism of errors, 78 of them have received the enthusiastic applause of the entire workers, employees, students and teachers. Those who, while excusing themselves under various pretenses, are still echoing to U.S. things or even carrying on U.S. aggressive policy, have been demanded by the masses to seriously make self-criticism before the public. An overwhelming majority of the teachers who have cast away their ideological burden, find their fighting morale unprecedentedly high and are all ready to truly shoulder the responsibility as teachers of the people. They will lead the students to make a more thorough exposure of the U.S. crime of cultural aggression and carry the 3-anti campaign to the end.

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A new feature has been brought about in Yenching in the current 3-anti campaign, and it is no simple matter that the ideological struggle of a mass character has reached such a climax. Yenching University is a school which has cost the U.S. much energy and efforts. Much of the influence growing from U.S. cultural aggression remained or still remains, not only before but also in the three years after the liberation, as demonstrated both in thought and action on the part of many teachers and students of Yenching. Pro-American and respect-American thought of various degrees still exist generally here, and many obstinately consider that "the Americans established Yenching for the sake of education and did a good thing." They take the American secret agents under different cloaks as "friends" and "benefactors" and therefore feel that they can ill afford to cut relationship with them. In the initial stage of the 3-anti movement, there were persons who rationally considered American imperialism as our enemy but sentimentally could not arouse their hatred for it. It is now three years since liberation. Why does the serious state of non-differentiation between the enemy and friends still exist in Yenching and why does the school still remain under the rule of decadent thought of the bourgeois class? Let us lift the veil of this stronghold of U.S. cultural aggression and see what its real contents are.

Thirty years ago, one of the American magazines published an article to invite donations for the establishment of Yenching University. In that article it was clearly stated, "...The students of China today are the leaders in thought and life tomorrow.... Whither will China go? The answer to this question has a direct bearing upon the future of this country (U.S. imperialism)." John Decker (?), one of the members on the board of trustees of the United Board of Christian Colleges in China, was even more frank in his statement, "I know all the work done in China by the relief organizations, but in point of effect and record, nothing can be compared with the work done by missionary schools." What are the effect and record he referred to? The veteran secret agent J. Leighton Stuart made an open reply in 1946: ".... What I have acquired is a new impression and that is those alert, capable and trustworthy young boy and girl students of ours have penetrated into every phase of China's social life and they are spreading out what they firmly believe

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as the influence and spirit they have received in the university...." For such a purpose - to set up a stronghold for cultural aggression and intelligence activities - Yenching University marked its formal opening ceremony in 1919, with an American flag hoisted above it.

What did those "good-hearted" "philanthropists" or "educators" do in Yenching during the past 30 years? An "Exhibition of Crimes of Imperialist Cultural Aggression" was recently held in Yenching, accusing the U.S. of criminal espionage activities and cultural aggression carried out in Yenching and, at the same time, exposing the evidence as to how part of Yenching's teachers and students have been captivated both in thought and action.

Through Yenching University, the U.S. has been engaged in espionage activities for scores of years. A large amount of China's political, economic and military intelligence has been gathered and sent back to the U.S. Prior to the liberation, the American Professors of Yenching were required to send a general report every fortnight to the New York office of Yenching University. Dean of the College of Science Wilson alone sent 40-50 reports to the United Board of Christian Colleges in China. The department of economics has since 1939 openly sent to the U.S. the North China living index statistics it prepared. Even as late as 1950, the United Board, the central organ for U.S. cultural aggression, wrote Cheng Lin-chuang, head of the department, praising that the statistics had proved of "great help" to the U.S. American element Kwang Ch'i-yu and British teacher Taylor and also before that cooperated with Cheng Lin-chuang to set up a so-called "anti-Japanese war guidance corps for the Liangshan area". The Corps penetrated deep into the Northwest and the Ch'iang and Yi minority nationality districts to establish route and military marks, investigate social conditions, and prepare brief maps. The American pilot captured by us on the Korean front on September 24, 1951 carried a map of China, which had been prepared by that corps.

In another respect, the U.S. with full ambition of aggression has set in Yenching a trap to poison the thought of the Chinese youth. It has left no stone unturned to propagandize the American bourgeois class "democracy" and the decadent American way of life in the hope of training a batch of pro-America, respect-America and fear-America intellectuals to serve its interest and to bring about the eventual colonialization of China.

Let us see what such of people those Americans serving Yenching really are (these were the ones called by Lu Chih-wei as "the best people one could ever find on earth"). Former controller and head of the department of music Bliss M. Wiant, besides tuning his radio in the office to the Voice of America all the time in an attempt to spread reactionary thought and rumors, also always had an eye on making a fast buck and by collecting valuable curios and bringing them back to U.S. once every four years to make money, acting simply as a travelling merchant. While in Peking, he often put on old worn-out clothes and frequented the open market at Tung Tan P'ai Lou to trade in silver dollars and people called him "boss". His wife was also an abominable imperialist element. In her diary she wrote: "Under the present circumstances, it would be much better to go back than stay here, but we would not give up until it became absolutely necessary and this is a severe test to our convictions...." What convictions were they that put her to so serious a test? Evidently, it was nothing more than espionage, "resistance to Communism and rule of New China". R. C. Sailer, head of the department of education, who was on unusually good terms with Stuart, showed an entirely different pose before the masses. This American secret agent, good at pretense and masquerading as being progressive, even joined the students in yangko dance after the liberation and styled himself the "red professor". His clever disguise has bewitched quite a few people. However, he rejected the really progressive professors to enter the College

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of Theology. Under his influence and control, Dean of the College of Theology Chao Tzu-chen acted likewise and called himself a leftist "international theologian". Under the cloak of religion, he is up to the present still engaged in unpardonable acts against the people. The "red professor" has been driven back to the U.S. but he could not forget about China and contributed articles to the reactionary magazine Time, considering that it would be better to open several Yenching universities than carry on the Voice of America. Different from this self-styled "red professor" was the "above politics" professor Wilson (formerly dean of the College of Science). The most important work of this "pure scholar" American was nothing but sending constant reports on our military situation to the U. S. under the name of a "scholar". He was most interested in the student movement and he watched closely the actions taken by the students of Yenta prior to the liberation. What a smart "above politics" "scholar"! William H. Adolph, formerly acting chancellor of Yenta, was a veritable murderer. He joined Yenta as a nutrition expert. In 1929, he had an article published in one of the American magazines, in which he revealed that in 1921 under the name of the Red Cross Society he hired 20,000 Chinese workers to experiment on them the "minimum nutrition required to maintain life". He gave the 20,000 Chinese workers the minimum amount of food to keep them barely alive. Many lost their lives as a result of this experiment but Adolph in his insult to them said proudly, "This record is equally convincing as the experiment on mice in laboratory".

The U. S. still thought it not enough after having sent so many secret agents. It went on to set many more brutal traps. First of all, the Chinese language was discriminated against. Before the liberation, the Chinese language and speech was not at all popular in Yenta. Both teachers and students considered it smart to speak English like the Americans. The textbooks were in English (even those prepared by Chinese professors were also in English as in the case of the head of the department of history Ch'i Ssu-ho who proudly prepared in English a contemporary world history for his students to read). The minutes of the university committee and the standing committee were in English. The year book of Yenta was in English. Most sarcastic was the fact that even the schedule for the department of Chinese literature was prepared in English, causing the students confusion between shih chi (The Historical Records of Dynasties) and shih chi (Collection of Poems). All the curriculum followed the "American standard". The entire course of the department of music followed that of Harvard University, the curriculum of the department of sociology that of the University of California, and the department of journalism was more or less along the pattern of Missouri School of Journalism. What did all the "American standard" departments teach our young students? The department of chemistry taught the students how to analyze the composition of face powder while the students of psychology were taught how to appreciate the beauty of a man (woman) from the American point of view. Most intolerable was that until after the liberation the department of Chinese literature still made the students write composition on reactionary subjects such as "Life is but a dream", "From monkey to man and from man to what?", and what not. The department of political science openly spread, after the liberation, fascist germs. Even last year Chen Gang-chih, head of the department, placed an order in the U.S. for 13 different kinds of utterly reactionary books, including the writings of war mongers John Foster Dulles and Philip Jessup. The department of physics, using the atomic bomb as the subject of study, boasted of the immense power of the atomic bomb on Hiroshima, which made many students dare not participate in the vehement anti-U.S. and aid-Korea movement just because their teachers told them of the irresistible force of the atomic bomb.

Apart from the poison of thought, the U. S. employed another harmful weapon and that was to buy over the intellectuals, body and soul, with money or small favors. In Yenching were instituted the "rehabilitation subsidy", "scholarships", "pensions", the "golden keys", etc. These purported to drag the students and teachers of Yenching into the mud of working for selfish interest, reputation, position, and nothing else, so that they would be made complete tools and slaves of the U. S. Assistant Li Chueh-nung of the department of music accused, during this "bath-taking" movement which raised his awareness, the U.S. imperialists of having tempted him with the "golden key" and caused him to bury his head all day long in the good-for-nothing stuff just to please his teachers and earn for himself the title of a "hard-working" student. As a result, he never stepped out of the school gate, nor did he read any newspapers or magazines during the four years in Yenching. He has now already contributed the "golden key" which had cost him several years of precious time, and called on all those who had received such "golden keys" to do the same as he did, as there is nothing honorable about them.

Under such careful and painstaking management, Yenching for the past 30 years has made "much contribution", as Stuart put it. In the face of a concerted attack by the American way of thinking, the American way of life, as well as numerous small favors in money, a number of intellectuals who are deprived of any clear sense of judgment and have no racial self-respect have been trained. In appearance they look like wise "scholars"; they consider themselves to be pure and lofty; they remain above politics. In fact, they are short-sighted, willing to become tools of others, and care for only their own interest and fame. For sentimental reasons, they have good feelings toward the aggressionists under all sorts of pretexts. Especially for Stuart they find it difficult to harbor any hatred. Even after ironclad evidences have unveiled the true mien of this veteran secret agent in the course of the ideological reform study, there still were some people who, dictated by conscience, cursed him as an imperialist but, in personal feelings, still considered him as a "kind and good friend".

During the current 3-anti movement, many teachers have boldly exposed their own state of mentality and wept bitterly to criticize themselves for the criminal acts they have committed under poison, thus jeopardizing the interest of the nation and the people. For instance, professor Chao Cheng-hsin of the department of sociology, for his ambition to become an "international scholar", had gathered much information on our politics and economy and sent it abroad. He stated, "This is an act of betraying the fatherland for one's own fame and benefit, and this I terribly deplore with an aching heart." Professor of chemistry Tsai Liu-sheng even in 1950 sent his thesis to the U.S. for publication and encouraged his students to go to the U.S. for study. He, too, severely criticized himself, saying "This is a concrete expression of non-differentiation between the enemy and friends and an act tantamount to guiding a tiger to his prey." The rest of the teachers have all bared their pro-America and respect-America thought of all kinds, as illustrated in cases where certain people believe only in American magazines, considering it impossible to make any study without them, while others even sent their wrist watches to the U.S. for repair. This thorough self-criticism of a mass character has made it clear as to what has constituted the real hindrance to Yenta. It is an undeniable fact that the U.S. has made Yenta the medium for cultural aggression and espionage activities. The students and teachers of Yenta have all deplored the fact that imperialism and its agent has "disseminated its poison into our brains as they spread the germs."

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Having realized the harmful effects exerted on them by the cultural aggression and the decadent bourgeois concept of the U.S., the teachers and students of Yenta have plunged into the ideological reform movement, which has reached a new high in the university where there now prevails a general atmosphere of unity. Many of those who in the past cared only for their own fame and position, now sincerely pledge "to do whatever the people want them to do" and "to submit themselves entirely to the command of the organization." The spears of the entire school now point to the few who have in the past maintained special relationship with U.S. imperialism and now still refuse to confess lest such relationship be cut. With this massive strength, it definitely promises a complete victory.

In the current 3-anti movement, Yenta has thoroughly washed off the humiliation of the past 30-odd years, and wiped out all the ugly phenomena which have existed previously. All plots of the U.S. have been made in vain. The wife of Wiant, a women secret agent, sadly put it, "We know that we do not look at the future blindly,...but everybody is sure that the future is vague....and nobody knows what will it bring." Now Yenta gave her an emphatic reply, that is, "The result is that your plots have been completely shattered!"

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