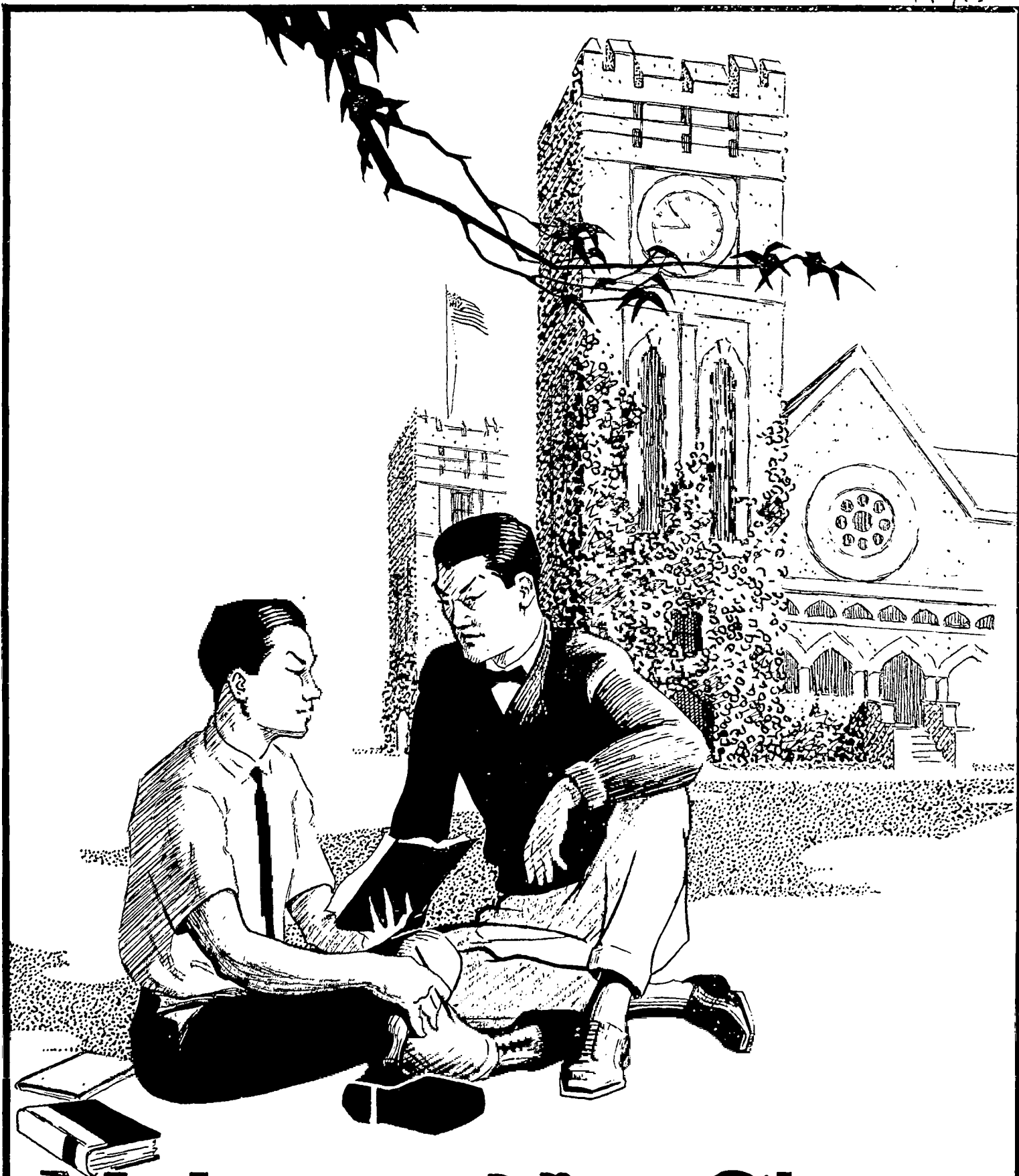


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Makers of New China In College *in* America

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CHINESE STUDENTS' CHRISTIAN ASSOCIATION IN NORTH AMERICA

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The Chinese Students Christian Association is affiliated with the Committee on Friendly Relations Among Foreign Students, a Department of the International Committee of the Y. M. C. A. The officers of the F. R. C. are E. C. Jenkins, Chairman, B. H. Fancher, Treasurer, Charles D. Hurrey, General Secretary and Edward H. Lockwood, Executive Secretary.

Central Office: 347 Madison Avenue, New York.



Facing the New Life in America

SEEKERS OF LEARNING

OVER two thousand students from China are studying in American colleges to-day. Ten thousand miles away from homeland, they are here in search for the education and technical training that America can give that will equip them for better service to their own country and to the world. On their return they will be foci of influence in the making of a new China. Their future usefulness is being determined now not merely by the kind of education they get in college but also by the kind of spiritual and moral influence that is shaping their character and their ideals.

Chinese Students Landing





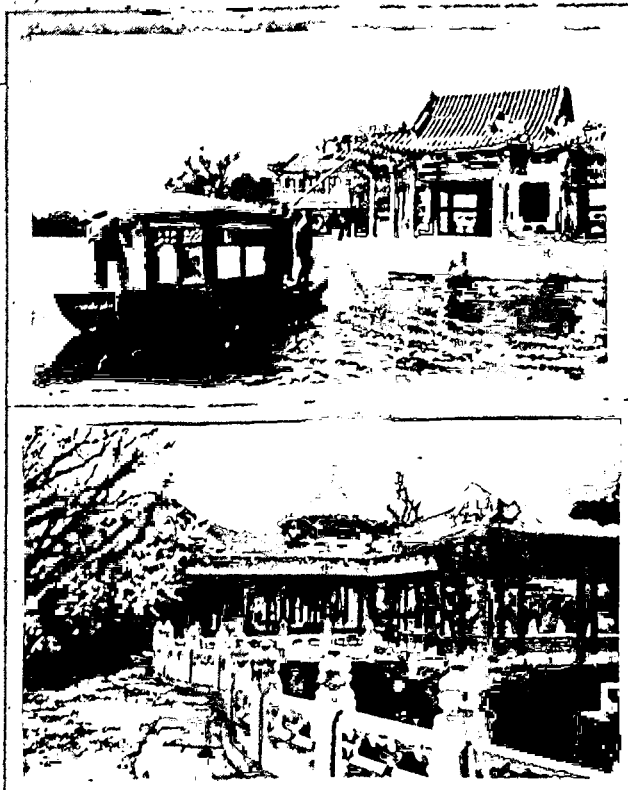
Tsinghua College

MESSENGERS OF GOOD-WILL

AN act of good-will on the part of America supplied the initial momentum for the coming of Chinese students to American colleges. It was the return of a part of the Boxer Indemnity during Roosevelt's presidency in 1906. With that fund the Chinese government founded the Tsinghua College in Peking to prepare young men for higher education in this country and the scholarships which now support 300 students, men and women, in America. The choice of America for the training of her future leaders indicates China's faith in America and her admiration not only for her colleges but also her national ideals. The Chinese students in America are essentially messengers of good-will between America and China.



Peking



China



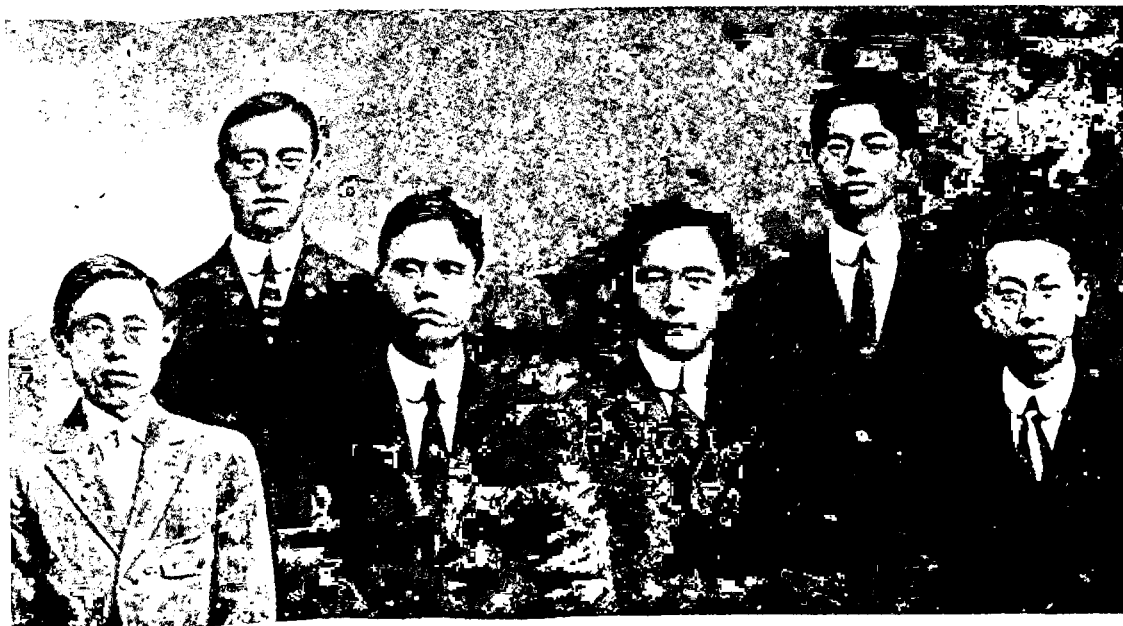
THE C. S. C. A.

ONE-FOURTH of the total number of Chinese students are Christians. For mutual encouragement and co-operative effort in Christian living, fellowship and service, they have banded themselves into what is known as the Chinese Students Christian Association in North America. Its beginning was made back in 1907 when C. T. Wang organized the first Bible study group among the Chinese students at Ann Arbor, Mich. Two years later in the summer of 1909 a conference was called at Hamilton, N. Y., at which the C. S. C. A. was organized with W. C. Chen (Michigan) President, Y. S. Tsao (Yale) Secretary, P. W. Kuo (Wooster) Treasurer, N. Han (Cornell) Vice-President, Z. T. Yui (Harvard) and C. T. Wang (Yale) General Secretary.*

To-day after 15 years of steady growth the C. S. C. A. is a federation of thriving local units of Christian students who meet regularly for social fellowship, intellectual exercise and cultivation of the spiritual life.

* Dr. Chen is now First Secretary of the Chinese Embassy in London, Mr. Tsao, President of Tsinghua College, Peking, Dr. Kuo, President of Southeastern National University, Nanking, Dr. Han Director of Government Forestry Bureau, Peking, Dr. Yui, General Secretary of the National Y. M. C. A. of China, Dr. Wang, Commissioner of Rehabilitation of Shantung.

First Officers of C. S. C. A. 1909





EDWARD H. LOCKWOOD,
Executive Secretary



CHARLES D. HURREY
General Secretary

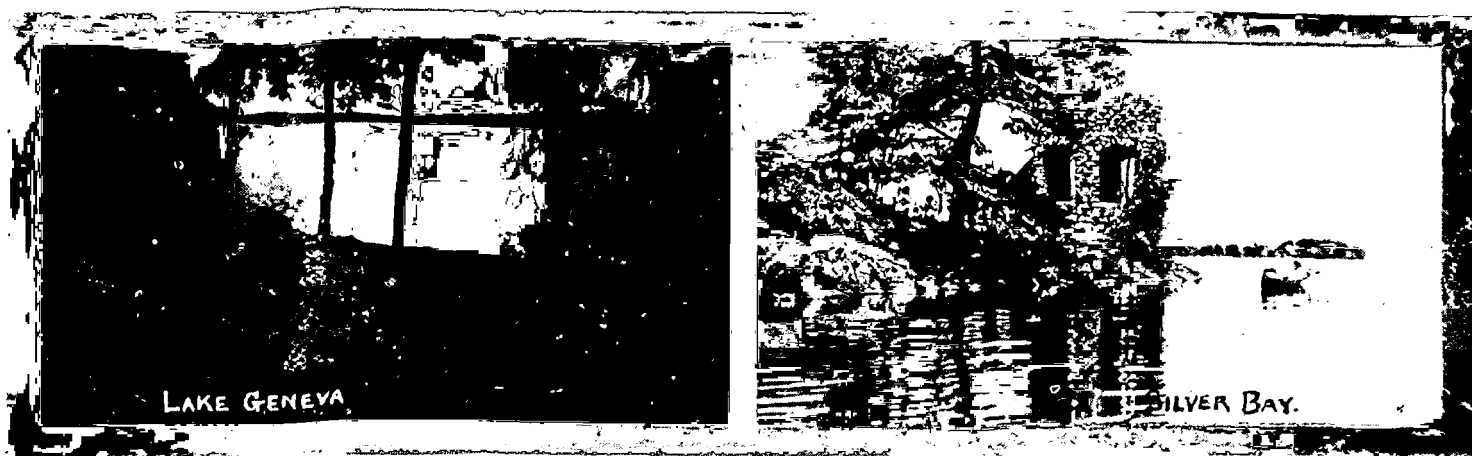
Committee on Friendly Relations Among Foreign Students of International Committee of Y. M. C. A.

CHRISTIAN FELLOWSHIP

AMERICAN friendships play an important part in the life of Chinese students. While they naturally enjoy fellowship among themselves, yet the lack of friendly association with Americans excludes them from the larger education that comes from intimate contact with the culture and customs of the country. Testimony is universal that the experience most valued and remembered longest by our students is personal friendships with American students and association with good American homes. For the purpose of helping to cement such relationships, local units—"L. U."—of Chinese students and American friends are organized at different colleges on a Christian basis. The fellowship is actively expressed through weekly and monthly meetings, discussion groups, luncheons, socials, etc. Leadership is assumed by the students, but the sympathetic co-operation of American friends, churches and "Y" associations contribute greatly to the success of the work. (See Miss Crouse's article in the Literary Section.)

Party at the Home of Col. and Mrs. E. G. Brackett, Boston, Feb. 10, 1924



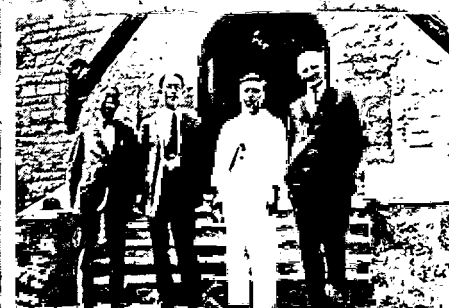


CHARACTER BUILDING

“**S**TURDY character the foundation of national greatness”—is a well-understood saying in China, and character building therefore is regarded as the cardinal aim of education. One of the great agencies in North America for character building and the shaping of one's life ideals is the students' summer conferences at Silver Bay, Lake Geneva, etc. There our students see the idealism of Christian America at its highest, and come into personal association with the American college student at his best. Through the courtesy of the Y. M. C. A. Friendly Relations Committee Chinese students in large numbers avail themselves of the opportunity of attending these conferences every year. They leave life-long impressions.



Lake Geneva



Silver Bay





Snap-Shots of Indianapolis

NATIONAL GATHERING AT INDIANAPOLIS 1924

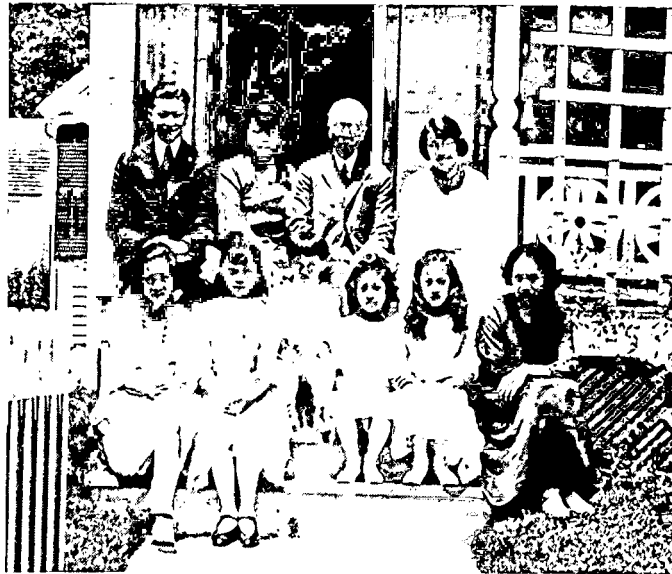
A NOTABLE event of the year is the national gathering of Chinese Christian students at Indianapolis. One hundred and twenty-five men and women came from parts as far apart as Seattle and Alabama, Los Angeles and Toronto, San Francisco and Boston. This was made possible by the Student Volunteer Convention, held there, December 28-January 1. The Convention has passed into history. But it has become a permanent part of our lives. There we caught a vision of the breadth and dept of the religion of Jesus Christ such as we never knew before. There we pledged anew our personal and corporate loyalty of the commanding figure of the Master and His way of life. This experience shared by each one of the Chinese students with the rest of the seven thousand young men and young women of the American colleges cannot but be an increasingly powerful factor in our lives as the years go on.

The Chinese Delegation at Indianapolis Convention





*Mulan Mui, daughter (1 yr.)
of Mr. and Mrs. K. C. Mui,
Chicago.*



Mr. and Mrs. Chen Fong and Family, Boston



*Yuanyo Hsu (1 yr.), son of
Mr. and Mrs. Shuhssi Hsu
New York.*

FAMILY LIFE

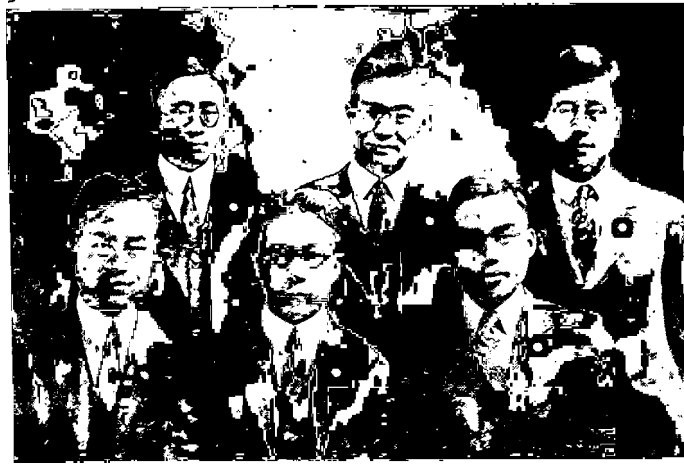
ON this page are pictures which illustrate a delightful phase of Chinese student life in America little known to outsiders, namely, the happy family groups among the students that are found scattered here and there throughout the country. These lively youngsters will before many years go by be trodding the academic paths like their fathers and mothers. Meanwhile, with their cunning smiles and joyous vociferation, they are keen competitors against the ponderous books and spectacled pros for concentrated attention. We also take pleasure here to introduce to the C. S. C. A. Fellowship the family of Mr. and Mrs. Chen Fong of Boston, Mass. They are great friends of the Chinese students in Boston and Cambridge and warm supporters of the C. S. C. A. and all forms of Christian service.

*Lily Hoyiu Chao (19 months),
daughter of Dr. and Mrs. G. T.
Chao, Washington, D. C.*

*Steel Tung (3 yrs. 3 months), and Mary
Tung (1 yr. 3 months), children of Mr.
and Mrs. Tung, Pittsburgh.*

*Chi Peng Kwei (17 months),
son of Mr. and Mrs. C. T.
Kwei, Princeton, N. J.*





Drew Local Unit

SERVICE

NO greater ideal has captured the hearts of men than Jesus' call to unselfish service. The C. S. C. A. cherishes this ideal and through its central office and its local units aims to be of practical service to all Chinese students in America. The following forms of service are available to all who need them:

Information and guide service
Transportation
Forwarding of mail
Meeting new students
Purchasing (discounts secured)

Employment
Securing speakers
Hospitality and entertainment
Visiting the sick
The Student Loan Fund

This Student Loan Fund aims to help students in temporary financial need. It was started two years ago with \$1,300 contributed by American friends and Chinese students. The C. S. C. A. assigns \$1,000 every year in its budget for this purpose, aiming ultimately to build the fund up to \$25,000.

Detroit Bible Study Group





1. Troy L.U.
2. Ohio State U.
3. Vanderbilt.
4. Wisconsin U.
5. Cornell.
6. Purdue.



- 1
- 9
- 2
- 3



7. Central Bd.
8. Northwestern U.
9. Snow-balling.
10. Los Angeles.
11. Silver Bay.





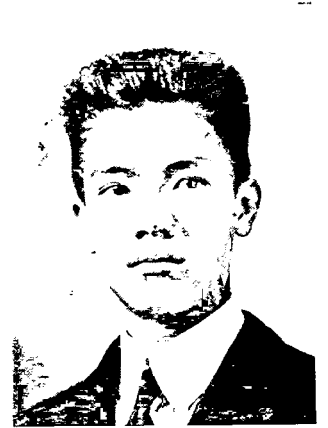
JAMES K. SHIEN



MISS GRACE ZIA



MISS EVA CHANG



Q. S. TONG

OFFICERS OF C. S. C. A. 1923-1924



DAVID HUNG



JOSEPH TUCK



WELLINGTON LIU



CHINGWAI LEE



MISS FONGTSUNG TSU



MISS YI FANG WU



K. T. KWO



PAUL C. MENG



Y. Y. TSU



IRA C. LEE



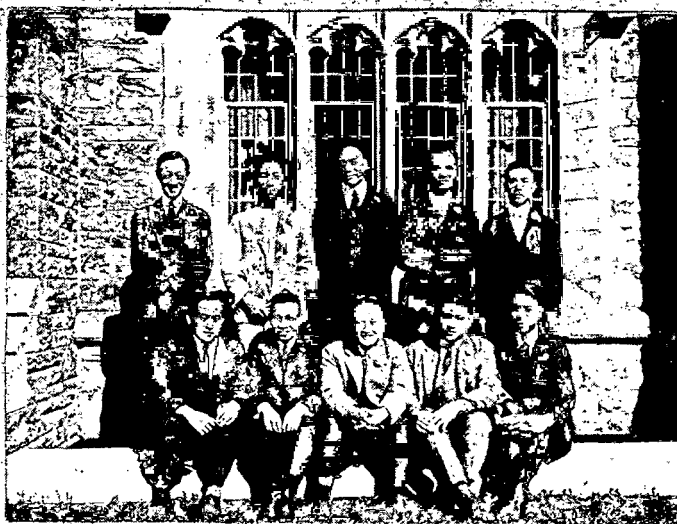
EUGENE CHAN



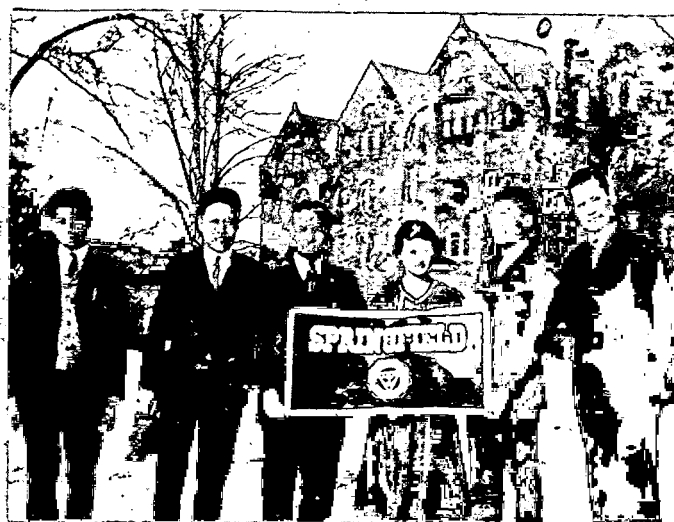
Cincinnati, O.



Princeton, N. J.



Toronto, Can.



Springfield, Mass.

PRESIDENT'S MESSAGE

JAMES K. SHEN, Western Reserve University

THE C. S. C. A. is a students' organization. But it is a students' organization only in so far as the students actually participate in its activities. Its function is to promote Christian character, fellowship and service among the Chinese students in this country, and its aim is to incorporate itself as part and parcel in the life of every Chinese student. Are you interested in such a cause? Will you not therefore identify yourself with it?

Never was there a finer sense of fellowship and a better spirit of co-operation as shown by the Chinese students attending the Ninth Student Volunteer Convention at Indianapolis in their deliberation of the many serious problems concerning Chinese students in this country in general and the affairs of the C. S. C. A. in particular. If their opinion and attitude represent a

cross-section of the Chinese students in America, then a new epoch is soon forthcoming when China will be guided by leaders of character and ability.

I cannot conclude my message, brief as it is, without alluding to the financial campaign which is now being launched. If the cause of the C. S. C. A. is worth fostering, it is also worth supporting. Will you not therefore contribute generously either of your means or your time and energy?

To one who has watched the Association grow, there cannot but be certain satisfaction. To those who have in any way rendered assistance in making the steady growth of the C. S. C. A. possible and in its ever increasing attempt to accomplish its aims is due therefore the gratitude of the Central Executive Board on behalf of the Association.

AMERICAN COLLEGE LIFE AS I SEE IT

By FRANKLIN HO, Yale University

THE college student of today, if he reads magazines, discovers that a great many people are worrying seriously about him. Parents, college authorities and official investigators are discussing his scholarship, his extra-curriculum activities and his moral stamina. The editor of one of the most popular publications once made a remark in a club meeting to the effect that in colleges he found enthusiasm for "college life" but he did not find enthusiasm for college education.

A Popular Conception of College Life

That most colleges have altogether too much "college life" in proportion to college study is an assertion which few impartial observers will deny. Football rallies, vicarious athletics on the bleachers, garrulous athletics in dining room and parlour and on the porch, rehearsals of the glee club, of the mandolin club and of the banjo, rehearsals for dramatics, college dances and banquets, fraternity dances and suppers; a running up and down the campus for ephemeral items for ephemeral articles in ephemeral papers, a running up and down in college politics, making tickets, pulling wires, adjusting combinations, canvassing for votes; spending hours at sorority houses for sentiments; talking rubbish, thinking rubbish, revamping rubbish—rubbish about high jinks, about rallies, about pseudo-civic honors, about girls—this incessant round of social activities leaves too little time for the quiet, thoughtful, scholarly mastery of academic subjects. There is frequently nervous tension and inability to get anything done well because there are so many things which need doing all at once.

However, "college life" as such does not belong to

every student on the campus; only the ruling class—the socially fit—enjoys it. Those who have no social prestige and those from abroad with their difficulty in the language and adaptability are disfranchised from participation. They are, so to speak, ostracised from society, seeking expression and companionship in books and scholarship before the bar of grades. Ostensibly, these are the fortunate. But, are they?

Values in College Life

The truism is that "college life" has in its own way an educative value. The student in all his association with his fellows is learning. While indulgence in "college life" tends to breed intellectual poverty on the campus, a complete immunity from it is apt to result in social stupidity. Consequently, the problem of "college life" is twofold: to the socially fit it is one of proportion and to the unfit and those from abroad it is one of adaptation. These two problems, though distinctly different in nature, are interdependent; the solution of both depends on a clear understanding on the part of the students of what "college life" consists of and its significance.

"College life" has two groups: the organized and the unorganized. To the former belong the athletic, literary, fraternal and religious associations; to the latter, the informal reading, talking, playing, "mixing" of everyday life, visiting and walking for romantic purposes.

Athletic and literary activities in college are denoted by the term "college spirit." "Join the football or basketball squad, attend and cheer at the games; try out for the glee club or any literary society, get advertisement for the magazines, or in any case do something for the

college. Don't make your relation to it merely one of study. Cultivate a larger social interest of some kind." A spirit as such signifies loyalty to the social welfare.

Participation in College Life

Evidently, "college life" along athletic and literary lines has its educational value of a developmental kind. In the participation of the activities essentially social in nature, one identifies himself with the group and so with the broad and healthy life of the institution; he adopts a purpose larger and higher than his private aims, and thus acquires a habit of co-operation. Further, the enterprises offer, as a rule, an opportunity to learn something about subjects outside of the curriculum. They typify the student's way of adjusting himself to the inevitable concentration in purpose and method in the college curriculum of today, and of gaining a broader view of human culture. In fact, the very effort to spontaneously pursue these activities is self-training in many lines of work—in argumentative alertness and effective address, in grappling with contemporary problems and developing artistic talent, in the practice of conducting meeting and transacting business.

Therefore, a college education which lacks participation in activities, athletic and literary, is incomplete; and the student who falls a victim in this failure does not measure up to the wholesome standards of college life. On the other hand, amidst the participation in athletic and literary enterprises, there is usually too much emphasis on concerted, vociferous enthusiasm and too little upon quieter, less conspicuous implication of good college citizenship. Earnestness in those activities is frequently held to extenuate the purloining of a reserved book from the library, the presentation of a copied essay, or a plunge into dissipation. These and other similar consequences of college life as such tend to offset its real value. They result mainly from excess, due to a misconception of the real aim of college life which is educational and not recreative.

Fraternities

There are at present some thirty-three college fraternities and seventeen college sororities having a national organization, besides the local fraternities in single institutions and the professional fraternities with no college chapters. The fundamental advantage of a fraternity is that it constitutes a college home. Members are "brothers," sympathetic, mutually helpful and lifelong. Indeed, wherever the wayfarer finds a group of college youths wearing his own mystic letters he is assured of being "at home."

However, the life of "frats," though looming so large in the newspapers, causes scarcely a ripple on the campus. It is a life detached, exterior to the real spirit of college. The purpose, interests, habits of a fraternity are divisive rather than co-operative. It tends to break

up the living organism of the college into fractions and, sometimes, troublesome parts. These evils are intensified by fraternity residence which is the center of social distractions. As one's time is not acknowledged to be his own and all sorts of good-natured interruptions are frequent, educational earnestness gradually yields to the habit of good fellowship. In fact, the social excitement in the case of sorority women is sometimes so sustained as to interfere with health and produce a nervous or exhausted condition.

Religious Life

The religious life of college today has changed from its early narrow sectarianism to a more liberal view. It has become less a matter of verbal profession and formal worship and more of eager aspiration, warm sympathy and practical helpfulness.

The central feature of the religious life of the college is the chapel service and the student organizations such as Y. M. C. A. and Y. W. C. A., which are constantly striving to deepen the spiritual currents of student life. The character of the chapel service, however, varies widely. Sometimes it is almost ideal in reverence and beauty; sometimes it is utterly lacking in earnestness—from the visitors' gallery, one sees newspapers and notebooks, hears a steady buzz of whispered conversation, and feels the restless impatience with the mechanical ceremony. Often, the convenience of the gathering leads to the introduction of non-religious matters. The solemnity of the occasion is lightened by humorous announcement and the service of worship passes easily into a football rally. However that may be, chapel service is the religious center of the college.

The chapel service of the college has a spiritual as well as a social value. The quiet quarter hour at the beginning of the day, the inspiration of song and prayer, the wisdom of a brief talk on the more serious aspects of college life—all these have a steadying power for one who puts himself within the reach of it. Life needs some such periodical retreat from its busy enterprises and nervous strain. Communion with the realm of ideals brings steadiness of aim and an influx of strength which are nowhere more needful than in college life. Further, there is the social value of chapel service. It calls the college family together and reminds the members that they belong to one group. The words addressed to all alike, the common participation in the form of worship and the mere physical proximity serve to suppress differences of sentiment and to heighten the sense of unity and brotherhood.

Unorganized Forms of College Life

The unorganized forms of college life occupy a very important place on the campus both as regards the time element and the value element. Free association, casual discussion, spontaneous play, visiting and walking with young ladies—all these constitute a regular part of the

daily schedule of a college student. True, they take too much time and are often utterly trivial in character. But there are possibilities of real helpfulness in play, in talk and jest of the campus. As such, they properly belong to college education, and its participants are learning to go through life in a good-natured, sympathetic and kind way.

The college of today is no more a sheltered world where one dreams away the four years of "ideal" life with men of his own class and of his own prejudices. It has become a real arena where every type of men whom one will meet in his later life is represented. Hence, one of the most valuable opportunities of college life is the chance to get acquainted, not politely and distantly, but informally and intimately, with all types of men and minds from all parts of the world and all classes of society, so that one may learn what the young men and young women are really thinking and hoping. Knowledge of men is an indispensable feature of real education: not a knowledge of their weakness, as many seem to mean by the phrase, but knowledge of their strength and capabilities, so that one may get the broadest possible sympathy with human life as it is actually lived today and not as it is seen through the idealistic glasses of our forefathers. The unorganized forms of college life offer the best means for the attainment of

this knowledge. For, in free association and incidental recreation, one spontaneously reveals his true self which is too often under the mask of formality for others to visualize.

The Ideal College Life

The ideal college life of a student is not what it is, as I have stated, but one of modification and moderation. It is that of faith, hope and love, seeing the world as ruled by a power which makes for righteousness and strengthens us in our living; mixing democratically with all kinds of people, picking our friends according to their congenial interests and picturesque personality; active in some form of athletics and in one or two societies; talking as much as we read, awaking to ideas of larger import than our little world; learning much from sparks that we strike from our friends and their conversations; susceptible to all currents of life around us, knowing the professors as men and the companions as adventurers in the enterprises of learning: such life I like to think as "ideal" college life. It is a life that truly educates and truly nourishes. Its attainment for the socially fit on the campus requires a sense of proportion and rational self-control, and for the unfit and those from abroad, a means of introduction and the ability of adaptation.

PERSONAL INVESTMENTS IN INTERNATIONAL GOODWILL

By MISS ANNE MARIE CROUSE, Cincinnati, O.

MORE important for the cause of international good will than our individual attitude toward the League of Nations, and more far reaching in the cause of foreign missions than our signature to a check, is the use we Americans make of the rich opportunities for international friendships with the foreign students among us. Not one ought to be left to the tender mercies of a common rooming house, all too often improperly or insufficiently nourished, his coming and his going out unnoticed, buried amid piles of books, his most intimate and often only associate the esteemed Mr. Noah Webster. He needs live friends to explain the difficult passage, with whom to share home pictures and news, to help him relax when he has brain fag, to cheer him when lonely, to take a kindly interest in his physical and spiritual needs. While true of all foreign students, this is especially true of the Oriental who needs more help in becoming "acclimated" to our life, and who, rightly or wrongly, usually feels himself at first the object of more or less unfriendly curiosity or at best cold indifference.

Having very few dormitories connected with Cincinnati schools, we have tried, not always successfully,

to locate our foreign boys and girls congenially and inexpensively in homes where the interest did not begin and end with the rental and at the same time where there would not be undue restriction. Then as we go about among our friends, and when speaking before churches, missionary and patriotic societies, we ask that some will, on a definite Sunday soon, invite two students to church and to dinner. Occasionally the prospective hosts will first attend the International Club to extend their personal invitation—always effective. Five years ago this flourishing club was founded with several specific purposes in mind by Mr. Elmer Yelton, formerly of China, recently of the Friendly Relations Committee of the Y. M. C. A., then Religious Work Director of the Cincinnati Y. M. C. A. It tries to meet some of the social, cultural and spiritual needs of representatives from the student class of some fifteen nationalities and has done much to eliminate race prejudices among its own membership.

We are constantly on the lookout to provide foreign students as speakers at Christian Endeavor or women's auxiliary meetings, occasionally two or three at an evening church service. Even where the audience does not

catch all that is said, their interest is heightened, they enjoy it more than a, possibly, more finished address from an American, and the opportunity for self expression is excellent for the student. At first you may have to give him time and help in preparation, drawing out those things from his own experience or range of acquaintance that you know will interest an American audience; and he may need much coaching at first in the technique of speaking—imagine, friend American, the coaching you would need if you were to address an audience in Chinese! Remember, too, you would be glad of a little kindly, constructive criticism after you speak—not just flattery. Too many Americans err on the side of well meant flattery and unconsciously do their best to spoil the attractive, socially inclined girl or boy, while they leave hopelessly alone the shy, reserved one who needs digging out of his shell.

To celebrate the 134th birthday of the city of Cincinnati the Civics Department of the Woman's Club held a luncheon to which they invited representatives of various patriotic organizations—the Daughters and the Sons of the Revolution, the Colonial Dames, May Flower Descendants; and of various other civic organizations, and of departments of the city. The speaking was done by four selected foreign students who, in twelve minute talks, represented the ideals of his or her own nation and how it is contributing to the welfare of the world; how, in their opinion, America could best aid in promoting international good will and how, as a nation and as individuals, we are failing of our duty to other nationals both within and without our gates. They were moderate and absolutely courteous, indulging neither in ultra nationalism nor in caustic criticism, but they said some things well worth our hearing. This was exceedingly well received and paved the way for a lecture at the club by a world famous authority on Race Prejudices, and was followed by sermons on the same topic by several prominent ministers.

We must remember that the Oriental in particular with his far-reaching potentialities for international friendliness or hate, and for spreading or rejecting our religion, comes here usually with one of two attitudes. If they come as Christians, the product of mission schools, they often have an exalted idea of our country and its people. They expect to find a land flooded with the spirit of brotherhood and love, ruled by the ideals of Christ. The non-Christian who may never have been in close touch with a beautiful Christian life of sacrifice, sometimes comes full of the consciousness of his own race superiority but receptive and eager for our modern learning. They find crime, law breaking, strife, lukewarm churches, class and race hatred among so-called Christians to match that of the non-Christian. Immeasurable loss of opportunity, nay peril, follows if we fail to hold the one and win the other. My father said to one boy as he was starting home, "What are you taking back that is of the most value?" He said, "Jesus Christ. When I came to Cincinnati, I hated America—the land and all it stood for. My own ancient religion and culture I knew to be inestimably superior. At home my father was a big man, here I was worse than a nobody, constantly insulted or ignored. The white race could give me nothing but technical skill which I would convert into honour and gold when I return. Then I spent a week in your home, I made friends with your family and with your friends and with their friends. Not at once but gradually the hard wall of prejudice broke down, and in place of hatred came love—first for your family, then for the other friends, for your land and for your God." If every one, American or foreign, now harboring racial antipathies and pet aversions, would get rid of the static in his spiritual atmosphere—hate, suspicion, jealousy, misunderstanding—he would soon be receiving messages from China, Japan, India, South America, the Isles of the sea, even from the heights of Heaven itself, but to get this he must be willing to send his own waves all the way.

A CONFESSION

By HORATIO N. T. CHEU, University of Michigan.

DR. TSU has asked me to write down my "personal religious thoughts," as he calls it, for the Annual Volume. I submit them to the review of our good Christian brothers and sisters. If I can provoke any discussion by this article so that it serves as an experiment to open a new column in this book to which all can pour in our private thoughts and findings for mutual benefit, I am satisfied.

What I had expressed to Dr. Tsu in our quiet talk, when he was passing through Ann Arbor on his annual secretarial visit, were these:

A. *My life view.*

B. *My view toward God.*

C. *My view toward the church.*

I shall explain the first one minutely and finish up with the last two.

A. *My life view.*

1. What it is.

My mission on this earth is "to fight against evil and to fight for good." To accomplish this is not an easy task, and I deem it worth while trying to set it as my

life motto. I put the idea in two short sentences which run like this:

"Unconditional acceptance for whatever is good and true, and relentless censure of whatever is evil and corrupt."

These two sentences are very simple and can again be put under two words "good and evil." However, when you begin to apply it, and apply it strictly, you will find it so difficult and begin to appreciate the comprehensive meaning it embraces. It was simply through the realization of this point that I took it as my life philosophy. Now I shall tell you how I adopted it and how big is the scope of the motto.

2. How adopted.

At first, I wondered why so much was spoken of Jesus Christ and so many people were worshipping him. This question was answered when once I attended a church service where the life story of Theodore Roosevelt was thrown on the screen. He was shown in all his struggles against the political gang in New York City. Especially in one place his spirit was vividly put before my eyes when one of his discharged officers spoke, "When we are doing our duty and doing it uprightly, there is no fear of the 'tiger': because he will always stand on our side. But as soon as we are doing something corrupt, we are sure of the result: because he neither fears the mayor nor anybody else." I felt at that time that unless Roosevelt was relentless against evil and corruption, he dared not to stand against all the world. Unless also he was unconditional in accepting the merits of others, his subordinates could not have said and felt as expressed. Some time later I found his book called "Fear God," and I began to realize that the source of power of his life comes from the one spark of religion which is to serve God, to live and to fight.

At that time, it happened also that I was reading daily the orations of Abraham Lincoln. I admired his courage. As no one had ever dared to oppose slavery which was so universally accepted as the legalized institution, his signal shot against Douglas showed his dauntless spirit right on the surface. But where did he get this courage and vision to fight? His words will show his action. Read his speech delivered in his home town before he accepted the presidency and sound his feeling, read also his first and second inauguration speeches, you will find that his power and vision to fight against slavery lie in his perfect confidence in God and in God's righteousness.

At that time I was also keeping my morning watch, and was reading the last few chapters of Fosdick's "Manhood of the Master." The courage of Christ was looming up before my eyes. His standing against the Pharisees, his daring speech against them, in calling them "hypocrites" and "vipers," his fighting spirit for

the cause, his indomitable spirit of perseverance when even Peter had no courage to stand and deserted him to the cross—all this picture had made a tremendous impression on me. Then I began to realize that such a vigorous life was the inspiration for many lives.

After thinking over all these cases for many days, I came to the conclusion and declared the life view in these two sentences and called it "my fighting philosophy of life":

"Study the life of Roosevelt and Lincoln, test the life of Christ and his influence on others, and search the history of mankind and all its worthy members, you will fail to find a single being who does not live and fight, fight against some evil and fight for some good. For indeed, otherwise, it is not even worthwhile to live. The value of this life of ours rises and falls in proportion to the strength, the zeal, the method of the fight, and the benefit that the fight produces—I shall call this 'my fighting philosophy of life.'"

Now, let me illustrate the difficulties involved in carrying out this life view.

Each one of you is conscious that when you speak these two sentences, they glide along very smoothly in your mouth. But when you carry them out, you get an entirely different meaning. Here are some examples:

Case I. For instance, you are facing your own temptation. When "Satan" speaks to you "go to hell." You say "I am relentless against any evil." So you will command "get behind me." But when you try, you will see that, right after the command, your second thought is anxious to call him back and to destroy your words of promise "relentless censure." It is a case happening all the time in the course of resisting your temptation and forming your character. Indeed, whoever can carry the motto through the crisis is twice blessed.

Case II. For instance, you hate a person and have prejudices against him. So no matter how good he is, you always have criticisms against him. Then you are called upon to have common counsels with him, and you find that you are unable to give what merit he deserves. This is a very common case and, I think, every one has some experience of it. Did you ever succeed to step over the personal prejudice and carry out the motto to its logical conclusion?

Case III. For instance, you are called on one day by the school authority to quit on the ground of some acts which, you know, are perfectly right and which you have done for a cause. Or, in addition, your friends who were kind to you before turn their backs. Or, even your "sweetheart"—though it is too hypothetical and extreme a case—will speak against you. Suppose the acts of your case are perfectly right and courageous after you have thought over it again. Or, suppose you

are even required to give up your life. If you do so, you will win the battle but lose your life; if not, you will lose your battle but get a comfortable living. In all those cases, are you going to carry your fight through or go halfway and make compromises?

Now, you will see from these three cases, one against temptation, one against prejudice, and one for a good cause, the difficulties in carrying out the life motto. In most of the times, you are fighting right against your own instincts; and, in many instances, you are engaged in a task too big for our human capacity.

So many lives have come and gone, but how many choose to and can live a vigorous life according to the motto? I consider this a worthy ideal to try. All of us know that to turn the wheel of China at any moment in the future will require more fighting spirit than wisdom and better we should get it now if religion ever means anything to us.

B. My view toward God.

When I had finished my story, Dr. Tsu remarked, "It is very well to hold this life view. How do you know whether this life view is worth while or not? What is your assurance in the ultimate victory of good over evil?"

Do you recognize some supreme force with which and for which you are working? For, otherwise, one does not know where he is going."

"Exactly. That is why I want to complete the statement now. I recognize one Supreme Being in the universe, who is immensely interested in the same fight, to whom I communicate in my prayers, by whom I shall be assigned to work, and on whom I hang my whole life, sorrow, joy and all. I think that is enough to explain my view toward God."

C. My view toward the church.

"Then, why don't you join the church, so that you can have the companionship and mutual encouragement of like-minded people?" asked Dr. Tsu.

"I join my own church. That church is built after my own fashion. There is no sect, no denomination and no dogmatism. My church is founded by Christ, not by theologians. My church preaches consistency and not controversy. My church adores highly the plain fellowship and love and not the goodwill hidden under the coat of armament. However, I promise you to join the New China Church which will be formed very soon and under which there will be only one sect."

MY REASON FOR ENTERING THE CHRISTIAN MINISTRY

By Y. P. MEI, Oberlin College

I WAS at one time a heathen. But ever since my conversion there has been a consciousness—the still small voice?—in me that I should spread the good news to others. However, it was hazy at the beginning and I have never thought about it seriously until my last year in college in Peking. Men come by their decisions, some through inspiration of the moment and others through a long process of consideration and deliberation, and my case belongs to the latter category.

The last two decades saw most of the radical and definite changes in China and Chinese life politically, socially, economically, educationally, and what not. These changes and their rather unsatisfying results impressed me, while preparing myself for the career of an engineer. By watching these remarkable events and by discussing them with my college chums I became convinced that they were good things as far as they went but did not go far or deep enough, and that such changes were but little better than "changing the water while retaining the herbs." It was quite clear to me that social reforms have to be accompanied by individual regeneration. Of course, they are cause and effect mutually, but I believe in tackling them from both ends.

From conditions in China I was led out to view the world. It seemed that strife and misery were not monopolized by China, and that the realization of their

existence depended largely on the sensitiveness of the sufferers and observers. As I tried to unearth the cause of the state of affairs I found the same conclusion that I arrived at in the case of "heathen China" would do very well, unfortunately, for Christendom. I consider it a good-sized miracle that I did not at once conclude that Christianity did not make any difference but felt that Christendom needs to share conversion with the heathens.

Thus far it was only an intellectual conviction, though a firm one, in me that religion was needed, if not wanted, in China and in the world. And it was the National Christian Conference held at Shanghai Spring before last that decided me to fall in line in Christian service myself. With all the respect for our Christian workers of the older generation I have to say they did not strike me as equal to the challenge created by the developments in various directions in China during the last few years. In fact, one of the remonstrances that keeps coming from friends re my decision is "Why should you with your promise of usefulness join that crowd?" If to some this seems to be a hindrance to me it is an urge, and the same attitude in me meets and defies the so-called "sacrifice" of the Christian minister in China.

I have thus far traced the steps of my decision. Dif-

fering from Isaiah and Amos I have neither heard any voice nor seen any sign from heaven. But what more do I need to hear or see when there is such a tremendous volume of cry of suffering and such an unending panorama of sights of vice? While pain pushes there is a happiness that draws me on to Christian service. All through the period of my struggle, was actively evolving a central principle—the principle of attaining the supreme happiness. Having arrived at the conclusions and convictions as I did I feel I can't stay out and be happy. For what happiness can compare with that of

working with a princely leader for the cause of uplifting man from selfishness and its consequent dwindling and dwarfing of personality to working for the common good, the Kingdom of God, and its consequent expansion and full realization of personality?

Among the many appeals with which I was at one time actually showered upon I was most deeply impressed by the thrice repeated question from the Master himself: "Lovest thou me? Feed my flock." I love Jesus, I love his cause, and I love his flock. THEREFORE I go to preach the gospel—can I help it?

THE INDIANAPOLIS CONVENTION: A PERSONAL IMPRESSION

By MISS LILLIAN KWEI
CLAFLIN HALL, *Wellesley College*

THE spirit of the Indianapolis Convention cannot be told in words. It has to be experienced. The six thousand delegates from all parts of the world whose eyes are usually centred on the affairs of a single college are there brought face to face with the problems intercollegiate. For instance, students from one college may emphasize lack of understanding as one of the causes for racial prejudices while students from another college may bring up concrete causes probably unknown in the first college. This exchange of ideas greatly broadens our vision and makes us want to see things from different points of view. When we begin to realize that there are many points of view, we can't help becoming more tolerant towards those who differ from us. We think of ourselves as students from such and such an institution, but more as members of the educated world.

The Convention has not only broadened our vision but also set us thinking. It does not offer to solve the problems for us, but it does present them to us. We sense the challenge. We no longer can assume the attitude of "letting sleeping dogs lie." War, racial

prejudice, henceforth will stare us in the face. We have to meet the challenge. How we are going to do it, is left to individual conviction.

I particularly like the absence of emotional appeal. The leaders of the Convention know how easily they could have utilized our emotions to get a great number of volunteers for the missionary fields. They didn't do it. Probably they realized that emotional fervor dies as quickly as it is aroused. Missionary undertaking beckons to people who know of the numerous hardships and disappointments. Their religious enthusiasm will not blind them to the valuable contributions of the nationals. I shall not be sorry at all if only a few people volunteer as a result of the Convention. As long as they are missionaries of whom Christ will be proud.

I have found the Convention broadening, challenging and wise. Those five short days will forever dwell in my memory because they will strengthen me at all times with the thought that over six thousand people are marching under the same banner and striving after the same ideal.

THE INDIANAPOLIS CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT

By WELLINGTON LIU, Harvard

1. Some good "dope."

We had some very good "dope," to use a Yankee expression. The speakers for the Convention were all sincere and earnest Christian men delivering their messages convincingly.

Who, for instance, with a clear conscience would dare to face Dr. Sherwood Eddy's challenging question "Is America 98% alright?" Among other things, Dr. Eddy gave a thorough indictment of the modern industrial system. Perhaps he had left many sore spots

untouched, but what he did dwell on was enough to kill whatever little self-complacency there might be in many Christian Americans. To some "100 percenters" it might be the first time they heard that America was not 98% alright yet.

Or listen to Dr. Paul Harrison, the well known "prophet of the desert." In his direct, simple and homely fashion, he drove home to the student volunteers some guiding principles of missionary work. "Treat them as your equals," Dr. Harrison continually cried

out, "and live among them to help them to help themselves." This is quite a different tone from what we used to hear from the lips of many of the American returned missionaries. To most of them it has always been a matter of the "white men's burden." "Do something for these wretched heathens" has been their pass word. "Give them something," "have pity on them" and a host of other similar slogans of patronization.

I must add also that the good "dopes" are not confined to addresses and speeches alone. Denomination meetings were found to be helpful, geographical reunions useful and refreshing, while group discussions were always stimulating and sincere. In fact the whole atmosphere of the Convention was such that persons with their eyes open could always look around and find food for thought. For those who are used to Jim Crow cars, just to sit next to a person with a black skin is for them a good education.

II. The famous resolution

"We believe that war is unchristian and that the League of Nations is the best means of preventing it, but we would resort to war in case an unavoidable dispute had been referred to the League or the World Court without successful settlement."

This is the famous resolution voted for by the Convention, and this is exactly where the Christian churches to-day stand, with the exception, perhaps, of the Quakers. The student volunteers are professed Christians, but they are not professed pacifists, although from Christian point of view the two terms should be conterminous. Unfortunately, most Christians have been anything but pacifists. For two thousand years the Western civilization has been trying to blend together the Christian religion and war, and the result is the above resolution. It is unreasonable, then, to expect the majority of the delegates attending the Convention to come out openly for pacifism. Time is at hand, but we have not begun to repent!

But that the problem of war has been so much discussed shows at least one thing, namely, that in the minds of the more thoughtful youth to-day are arising constantly questions of this kind: Does not a church which at the behest of the state commends its young men for fighting in war, stab to the heart its whole preaching of the Christian ideal? If the church can not follow Jesus by showing its members how to meet evil without doing evil, then is it not worthless as a Christian institution? So if we acknowledge that war is unchristian and yet hold that in some circumstances we are obliged to take an unchristian way, then either the church is using religion to exploit nationalistic and class ends or the church has only a weak religion upon which, in a crisis, it does not dare to depend. It is high time for us to discontinue our hypocrisy, believing one thing

and practising another. We have to serve either God or Mammon, either choose war or cling to Christianity. Jesus of Nazareth is talking to us again:

If you only love those who love you, what credit is that to you? why, even sinful men love those who love them. . . . You are the salt of the earth. But if the salt becomes insipid, what can make it salt again? . . . You are the light of the world. . . . And if your very light turns dark, then what a darkness it is. . . . Beware of false prophets, they come to you with the garb of sheep but at heart they are ravenous wolves. . . . You will know them by their fruit. . . . If any one wishes to come after me, let him deny himself, take up his cross, and follow me.

In this connection I note with great satisfaction one of the most important outgrowths of the Convention: the formation of the "Fellowship of Youth for Peace." During the Convention many of the delegates felt that the pre-eminent social problem facing them was the abolition of the war. The interest in this problem was so widespread that 39 of the 49 discussing groups gave special consideration to it, and the nucleus of a youth movement against war was born in a meeting representing twenty states of the American Union. Hence the Fellowship of Youth for Peace.

According to the statement of purpose, this Fellowship of Youth for Peace is "to strive for the removal of all causes of war; to work for the establishment of a social order based upon co-operation for the common good; and in all things to seek the unswerving practice of the principles of Jesus, not only in time of peace, but also in time of war." Though retaining initiative as a distinct youth movement, the Fellowship of Youth for Peace is to be associated with the Fellowship of Reconciliation.

How effective a public opinion is going to be produced in the interests of peace, it remains to be seen. One thing is certain: Tomorrow's world is in the making.

III. The Chinese Delegation.

Many of our Christians lose their faith after a few years' stay in this country. This is a lamentable fact. It is alleged that American materialism has something to do with it. Others believe that our youngsters are not well taken care of by either their churches or their friends. But that the spiritual indifference on our own part must contribute a good deal to this loss of faith seems to me undisputable. So a convention like the one we had in Indianapolis ought to be helpful to us Christians from every point of view.

We had 125 boys and girls in our delegation, the biggest foreign delegation in the Convention. Most of the American colleges and universities were represented. Even from the Pacific coast there were four. In spite

of the crowded program of the Convention we found time for several get-togethers. Two socials were arranged whereby new acquaintances were made and old friendships renewed. There was harmony everywhere and at all time. Two mass meetings were also held. They were enthusiastic as they were picturesque. The first one was devoted to C. S. C. A. affairs. The second one was given to discussing national affairs of importance. Home missionary movement happened to be the main topic. To show that when we discussed a thing we really meant business, a substantial sum was raised and sent to the Home Missionary Society, Shanghai, China.

In one of the socials we invited to attend all our American friends who had been in China. We reserved 80 places in the Y. M. C. A. dining room, but 150 came. That was a splendid sight. I have no doubt that most of the Americans who came to our social came at the expense of some other "goings-on." That they all preferred to come to our social was an honor for which we ought to be thankful. At the risk of digression and irrelevance, allow me to venture the following opinion about the missionaries in general.

Missionaries are not fashionable persons nowadays in our eyes. We prefer to meet John Deweys and Bertrand Russells. Many of us are even out-spoken enough to say that they don't want anything to do with the churches just because of the missionaries. Why? Because the missionaries have been painting too dark a picture of our land and our people. This is undoubtedly true. But does that mean that all missionaries are crooks? Some of them may have been misinformed, others may have laid wrong emphasis; some may have drawn conclusions from insufficient facts, while others may have made statements altogether too sweeping. But at heart I believe they are trying to help us and our people. If missionaries and spies and fore-runners of imperialism become conterminous, I will be the first one to show them "this way out." But we must be candid and sportsmen enough to be grateful to the missionaries who are still doing positive good in China, their mistakes and shortcomings notwithstanding. We must not be sentimental and over-sensitive. The next time we hear a missionary talk on a certain heathen Chinaman dieting on snakes, beating his wife and drowning his daughter, let us tell them with a philo-

sophical smile that this can't be true now, that might be true before, but all wouldn't be true in the future. We must have tolerance for our missionary friends. They are as human as we are.

III. *The Lesson.*

After the Convention Dr. Tsu wrote to us: "The Indianapolis Convention has gone into history. But it has become a permanent part of our lives. There we caught a vision of the breadth and depth of the religion of Jesus Christ such as we never knew before. There we pledged anew our personal and corporate loyalty to the commanding figure of the Master and His way of life. This experience shared by each of us with the rest of the seven thousand young men and young women of the American colleges cannot but be an increasingly powerful factor in our lives as the years go on." This ought to be the lesson we have learned from the Convention. But to put it in concrete terms, I will draw two conclusions by way of a summary.

First, we have seen the Americans work their religion on a big scale. We are too familiar with the American way of doing business. We have seen their motor car manufacturing; we have attended their textile shows; we have visited their banking institutions; and we have examined their packing houses. We say to ourselves: "these Americans do their business all in a gigantic fashion." Has it ever occurred to us that they work their religious problem almost in the same way? A nation without an ideal can not prosper. Perhaps the Americans are not so materialistic as we want ourselves to believe them to be.

Secondly, we have seen that we Christians are willing to face the facts. We discuss the industrial problem and find out how unchristianly we behave. We raise the racial question, and we seem to know for the first time that Christ was a Jew. We talk about the evils of war and we made a resolution to expose our own weakness, test our own faith and disclose our own hypocrisy. Right or wrong, we want to face the facts which is a good thing to do.

In a word, so long as we carry the spirit of the Convention home and give it a chance, the Convention we just have had is a great force for good. This Convention is very unconventional; that's its strength. We may become conventionally unconventional; that's our danger.

THE CHANGING MISSIONARY*

(*Reprint by courtesy of *Christian Century*)

By PAUL HUTCHINSON

IT was no accident or irrelevancy that the fifty discussion groups into which the Indianapolis Convention of Student Volunteers divided itself spent more time in the war problem and the race problem than on

how to convert the non-Christian world. Our reporter of the Convention suggested in last week's issue three reasons that might account for this. To these another might be added, namely, that until these inter-racial

problems are faced and dealt with the modern student asked to enlist "to convert the non-Christian world," is likely to reply, "Convert! To what?"

The foreign missionary enterprise of the churches remains one of the few agencies for world understanding and good will that is, to an appreciable extent, accomplishing that end. It is no slight responsibility to bring together seven thousand students, and ask them to consider the investment of their lives in this form of service. A college is, at least indirectly, under obligation to its representatives to see to it that the call they face is genuine enough to be worthy of any answer they may make to it; an organization is under moral bonds to see to it that any call it issues under such circumstances is to a task that actually exists and is as high a task as these young lives can find. All of which means that there is a question of the deepest ethical gravity involved in the picture of the missionary task that is shown in such a gathering as has just been held at Indianapolis.

For the foreign missionary task is a changing task. How could it be otherwise, when the environment amidst which it is carried on is changing so rapidly? It is true that in some fields, as in Africa, the interior parts of South America, and much of Arabic Asia, change is coming slowly, and the task therefore remains much as it was in the days of the first pioneers. But the case is conspicuously different in Japan, in China, in Malaysia, in India, in Mexico. In many of the major fields for overseas effort, the cultural scene has changed more profoundly in the last ten years than in ten centuries previous. Other factors are involved, but this alone would make necessary a change in the enterprise that seeks to work under these changed conditions.

As our correspondent suggested, this change was, in some measure, personified at Indianapolis. Sherwood Eddy did not hesitate to tell the students that the surviving heroes of the older generation are being forced to the sidelines, and that a new team is necessary to carry the ball now that the signal is '1-9-2-4.' It would be a mistake, however, to think that the change affects only men who have been administrative leaders. For there were on the platform at Indianapolis, and speaking before other audiences there, men and women directly from the fields overseas who had not caught the significance of the fact that when the leaders wanted a statement of conditions in those fields that would carry conviction, they went to nationals to get it. But there were some missionaries who had.

The Student Volunteer Movement, is not the only part of the foreign missionary enterprise that is in for a period of readjustment. In truth, the Student Volunteer Movement, just because its constituency is so overwhelmingly free from the control of the past, is likely to work its way out of the present perplexity

before other missionary agencies. The missionary himself, in hundreds of cases, will have more difficulty than any society in making up his mind as to what his job actually is under changed world conditions.

Is it to preach? If by preaching is meant the old evangelistic conception, it is enough to say that, on many fields, most of this work is already left to the local ministry. True, there are still missionaries who, in the course of their itinerary, preach. But the oral delivery of a message is generally regarded as of less importance than the careful supervision of other messengers. A long time ago missionaries began to admit, with a sigh, that frequently their words failed to produce as much in the way of results as the words of their national associates.

Is the missionary's task to teach? It is undeniable that there must be more missionary teaching than preaching in these days. In many institutions, notably in theological schools and in universities, it still seems to be felt that the faculty must contain a preponderance of westerners. Yet even the day of the missionary as teacher is shortening. Last year, the Lucknow Christian College, one of the schools of highest rank under Christian control in India, chose a national as its president. A Chinese was, at the same time, made the dean of the theological school of Peking University. Similar conditions have obtained in Japan for some time. And there are places where public sentiment seems to favor schools largely staffed or entirely by nationals, despite claims for superiority on instruction in the schools with western missionaries upon the faculty.

Is the missionary to be a healer? Here the change is slighter than elsewhere. The place for the missionary-doctor is still clear, and can still be defined in terms that differ little from those that would have been employed twenty years ago. And the growing number of fully-trained nationals is reaching the point where the situation, especially in centres of population, will require readjustments. Still, because there will probably never be a place in all the world where there is no use for another healer, the task of the missionary-doctor remains comparatively clear.

But if the missionary is forced to admit that he is not what he thought himself a generation ago (and what he is still generally thought to be by most westerners) it is time that he found out what he is, or, at the least, what he may become. It is the effort at re-orientation that will most perplex missionaries and mission organizations during the next decade. Yet it is possible to suggest, in at least four major relationships, the tasks that may make the missionary call infinitely alluring.

In his relation with the church in these various fields, the missionary is now to be an advisor. This has been said before. It needs to be said again, with insistence upon the use of the word "advisor" in its original and

obvious meaning, as our fundamentalist friends would put it. By advisor we do not mean a disguised boss. But we do mean one who can perform one of the most exacting tasks there is, which loses nothing in value because it is not done beneath a spotlight.

In his relations with the church in the west, the missionary is now to be an interpreter. He has been an interpreter *of* the west; he is to be an interpreter *to* the west. To be sure, there will be something to be desired on his interpretation, something that no alien observer of a civilization can quite command. But this will be made up by the missionary's understanding of the civilization to which he is interpreting. And it is a role which, while exacting, has more dignity in it than the task the missionary has sometimes known of acting as a section boss or almoner on orders transmitted from an office half a world away.

In his relations with the peace-seeking, forward-looking democrats of the world, the missionary is to be an agent of international righteousness and good will at the points of greatest friction. No missionary body, as far as we know, has as yet had the courage to face this. A few missionaries here and there, such as Mr. C. F. Andrews in India, have begun to face it from a personal standpoint. But it was by no mischance that the main attention of the delegates at Indianapolis fell upon war and race relations. Had they added economic exploitation to their discussions they would have been dealing with three sources of world-wide sorrow that the missionary of the new day must fight to the death.

In his relations with the unreached millions, the missionary is now to be, as he always has been, a pioneer. But he will have a constantly increasing recognition of the fact that the work of carrying the good news into some parts of the map that we still paint black can be done more effectively by non-Nordics, and that, for the sake of their own health, the rising churches overseas should have their chance at some of the pioneering that remains to be done. After all, for every pioneer in the geographical sense, it is likely that the mission field will need two or three or four who will pioneer in another sense.

This is not the picture of the same job that has always been in mind when the call to missionary service has been given. It is not a picture that will attract some good folk, especially at first sight. But as it is studied, and the implications of its main outlines are perceived, it will be seen to be the picture of about as needful a piece of work as this world contains.

One immediate result of the changing status of missionary work is the question as to the number of missionaries needed. For all that we can see, there might easily be a reduction in the size of the Christian Expeditionary Force, provided there was an increase in its quality. How many a board secretary has sent candidates out whom he knew to be of doubtful capacity, but because an extensive personnel list called for instant action. For it is the kind of a job that should command the best we have to offer. And anything less than that best will never be able to carry it through.

LOCAL LEADERS: 1923-1924

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Auburn—V. P. Ting, Auburn Seminary, Auburn, N. Y.
 Andover—Charlie Sun, 6 Chapel Ave., Andover, Mass.
 Baltimore—C. M. Chen, 2625 Maryland Ave., Baltimore, Md.
 Blackburg—C. C. Li, V. P. I., Blackburg, Va.
 Boston—Miss Ruth Ho, 541 Massachusetts Ave., Boston, Chairman.
 Eugene Chan, 166 Newbury St., Boston, Mass.
 Miss Helen Chen, 18 Harrison Ave., Boston, Mass.
 S. Y. Livingston Hu, 28 Mellen St., Cambridge, Mass.
 Cornell—Paul C. Fugh, 301 Dryden Rd., Ithaca, N. Y.
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 Drew—Samuel Lee, Drew Seminary, Madison, N. J.
 Dartmouth—Quentin Pan, 16 South Hall, Hanover, N. H.
 Hartford—C. Y. Chen, Hartford Seminary, Hartford, Conn.
 Haverford—E. S. Tai, Haverford College, Haverford, Pa.
 Lafayette—Arthur Huie, Lafayette College, Easton, Pa.
 Lehigh—Harry E. P. Sn., 205 Summit St., Bethlehem, Pa.
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 Toronto—Wm. Djang, Knox College, Toronto, Canada
 L. T. Hwang, Wycliff College, Toronto, Canada.
 E. B. Gong, Wycliff College, Toronto, Canada.
 Troy—C. K. Chien, 2014 14th St., Troy, N. Y.
 Vermont—Goodwin Lee, 31 Loomis St., Burlington, Vt.
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Annual Report	250
Multigraphing	50
Miscellaneous	100
2. Postage and Service: Fellowship Notes	200
Miscellaneous	50
3. Departments: \$150 each	600
4. Telegrams and Office Supplies	100
5. Summer Conference Subsidies	150
6. Student Aid Fund	1,000
7. Secretarial Visitation	900
8. Central Board Meeting	150
9. Contribution to Y. M. C. A., China	100
10. " " Y. W. C. A., China	50
11. " " C. S. C. A., Germany	25
12. Distribution of Literature	50
13. Membership Pins	100
14. Emergencies	100

\$4,455

Income

1. Subsidy of Friendly Relations Committee	\$1,600
2. Contributions	2,855

\$4,455

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