REEL 1
Department of Manuscripts and University Archives
101 Olin Library
Cornell University
Ithaca, New York 14853

The Hu Shih Papers at Cornell:
1910-1963
Collected and Microfilmed in 1990.

Photo Services
B-27 Day Hall
Cornell University
Ithaca, New York 14853
THE HU SHIH PAPERS
AT
CORNELL: 1910-1963

COLLECTION # 41/5/2578
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Hu, Shih, 1891-1962
Hu Shih papers at Cornell University, 1910-1963

Microfilm.
Summary: This collection of materials was created to bring together and preserve the documentation that now exists on Hu Shih (Cornell University Class of 1914), in the Department of Manuscripts and University Archives of the Cornell University Library. Beginning with the original Hu Shih Collection (#41/5/219), we added his correspondence with Woodford Patterson (#6/2/2168) and other friends from his Cornell years, and parts of the Deane W. Malott Papers (#3/6/65), the Lincoln Patterson Scrapbooks (#37/6/334), the Cosmopolitan Club Records (#37/4/145), the Alumni Office Records (#41/2/877), and several other items collected individually over the years. English and Chinese.

Location: Department of Manuscripts and University Archives, 101 Olin Library, Cornell University, Ithaca, NY 14853.
RGPN: 41/05/2578
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Film Size: 35mm microfilm
Reduction Ratio: 1/ X
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Date: 1/4/91 Camera Operator: Alan Thoman

This collection of all kinds of material was made to bring together and preserve the documentation that now exists on Hu Shih, Class of 1914, in the Department of Manuscripts and University Archives of the Cornell University Library. Beginning with the original Hu Shih Collection (#41/5/219), we added his correspondence with Woodford Patterson (#6/2/2168) and other friends from his Cornell years and parts of the Deane W. Malott Papers (#3/9/651), the Lincoln Patterson Scrapbooks (#37/6/334), the Cosmopolitan Club Records (#37/4/145), the Alumni Office Records (#41/2/877) and several other items collected individually over the years.

The Collection is organized into the following series:
1. Biographical material including photographs of Hu Shih and his wife, Tung-Sher Kiang (June, 1913), 28 pieces.
2. Correspondence including a letter from his mother to Mrs. Patterson, 20 pieces.
3. Manuscript poems by Hu Shih, in English, 3 pieces.
4. "Ezra Cornell" by Hu Shih, four editions in Chinese, 7 pieces.
5. Other writings by Hu Shih:
   "A Republic for China," January, 1912
   "The Ideal Missionary," February, 1913
   "Cornell Welcomes the Delegates to the Ninth Conference of the Eastern Section," June 10, 1913
   "Marriage Customs in China," June 1914
   "The Philosophy of Browning and Confucianism," January 19, 1915
   Forward to The Tenth Anniversary Cornell Cosmopolitan Club Calendar, 1915
   "Analysis of the Monarchical Restoration in China," January 14, 1916
   "Is There a Substitute for Force in International Relations?" June 1916
   "Intellectual Preparedness," June 10, 1940
   "The Place of the Alumni Organization in the History of Universities," November 15, 1940
Speech before the Economic Club of New York, March 16, 1942
Broadcast to Friends in the United Nations, March 22, 1942

6. Writings about Hu Shih:
"The New Literary Movement in China," (mss. copy)
January 1917
Brief sketch for Cornell Alumni News, December 26, 1919
"A Scholar Pleads for China," June 11, 1939
Copy of Citation, June 17, 1939
"The Influence of the Canoe on the Chinese Literary Revolution," May 22, 1941
"Dr. Hu Shih to be Sixty-third Commencement Speaker," June 1941
"Ambassador Hu Shih," December 15, 1941
"At the Chinese Embassy," August 1942
"China's Gentleman and Scholar," December 1942
Messenger Lectures Program, March 1, 1946
"Young Sage," December 22, 1947
"Bright Feather," January 19, 1953
"A Tribute to Dr. Hu Shih," March, April 1962
"Hu Shih, Incurable Optimist," q. 1962
"Biography of Dr. Hu Shih," undated

7. Newspaper Clippings, 87 pieces.
8. The Hu Shih Memorial Scholarship Fund, 13 pieces.
9. Miscellany, 8 pieces.

Newspaper clippings were photocopied before filming and articles judged easily accessible, such as those in Asia were not filmed.

The appendixes of The Bulletin of the Institute of History and Philology, Academia Sinica, vol. XXXIV, pt. 2; Taipei, Taiwan, Republic of China, 1963, "In Memory of the Late Dr. Hu Shih (1891-1962)" are bibliographies of Hu Shih's writings in Chinese and western languages and of his poetry and unpublished manuscripts in Chinese. They should be consulted for a complete listing of his work.
Name: Shih Hsiu

Home Address:

Parent: Kwan Yung

School last attended: School China Nat. Inst.

Entered C. U.: 1910

Course: A. G.

Degree: A. B.

Date of Birth: 11/7/92

Class: 1914

Address:

Chinese Legation, Washington, D.C.

Date and Source of Information:

- University of Peking, Peking, China
  - Prof. of Philosophy
  - 1/31/31; Journal
- Univ. of Chicago, Chicago, Ill.
  - 2/31/30; News
- 49 A Faraday Rd., Shanghai, China
  - 5/4/31; Lui
- 4 Mi Liang, Kun, Peking, China
  - 5/12/30; Lah
- National Univ. of Peking, Peking, China (Dean)
  - 9/30/32; News
  - 9/19/33; Journal

Date: 2/24/62

Signature: Taferi, Sudden

Date: 12/4/62
Name and Address of Personal Friends:

Received the honorary degree of Doctor of Literary Humanities at the U. of S. Calif., 10/27/36.

Received the honorary degree of doctor of laws from University of Chicago 6/14/39.
Name: Hu, Suh

Address: P.O. Box 1234, Shanghai, China

Town: Shanghai
State: China

School Last Attended: Chinese Legation, Wash. D.C.

Enter C. U.: 1910-15

Degree: A.B.

Date: 2/14

Date and Source of Information: 1914 Directory

Term: Go Chee, Chiu, C. (Chairman)

See: Shih, Hu
VITAL STATISTICS

BIRTHPLACE: Shanghai, China

MOTHER: [Name]

DATE: Dec. 20, 1891

UNIVERSITY STATISTICS

The National Chinese Institute, Shanghai, China

PREPARATORY SCHOOL: Shanghai, China

DATE OF ENTRANCE: 1910

DATE OF DEPARTURE: 1914

COURSE: Fine Arts

FRATERNITY AND CLASS SOCIETIES

ATHLETICS

CLUBS

Cosmopolitan Club; Chinese Students’ Club; Civic Club

HONORS

Phi Beta Kappa (3); Senior General Committee (4); President of the Cosmopolitan Club (4)

OTHER DEGREES AND COURSES: WHEN AND WHERE TAKEN
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<th>YEAR</th>
<th>OCCUPATION</th>
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Dear Steve:

'14 AB -- Hu Shih of Shanghai is reported in a cable to the New York Times to have headed a group of leading Chinese educators in issuing a message which was broadcast nationally, denouncing the movement for an autonomous government in North China and urging the Nanking government to use the resources of the entire nation in order to maintain its territorial and administrative integrity.
January 29, 1938

My dear Sailor:

Dr. Hu Shih, Chinese

Ambassador, Cornell '14 (?) had a breakdown recently in December and has been confined to a New York Hospital. His secretary reports he is improving satisfactorily.

Yours truly,

Martin Wilson
Mr. H. A. Stevenson
Managing Editor
The Cornell Alumni News
3 East Avenue
Ithaca, New York

Dear Sir:

The Ambassador asks me to thank you for your kind letter of June 22nd and, in reply to the request therein, to send you the enclosed list of honorary degrees which have been conferred on him.

Very truly yours,

(Mrs.) E. W. Phillips
Private Secretary

Enclosure.
LIST OF HONORARY DEGREES
CONFERRED ON DR. HU SHIH.

Litt. D. - Harvard University, 1936
L.H.D. - University of Southern California, 1936
D.C.L. - Union College, 1940
L.L.D. - University of Hongkong, 1935
Columbia University, 1939
University of Chicago, 1939
University of California, 1940
Duke University, 1940
Clark University, 1940
Wesleyan University, 1940
Brown University, 1940
Yale University, 1940.
September 23, 1940

Mr. Creed W. Fulton
907 Fifteenth Street, N. W.
Washington, D. C.

Dear Creed:

Thank you for your letter of the 19th, inclosing copies of your letters to the special guests. I am delighted to learn that Dr. Hu Shih has already accepted, and trust that we shall have as favorable response from the others.

We are ordering five hundred of your letterhead prepared, and shall send you a supply. We shall hold approximately two hundred fifty of them for the preparation of the letters, copy for which went to you with my letter of September 19.

With regards, I am

Sincerely yours,

Emmet J. Murphy
Alumni Secretary

Copy to Mr. Norman F. Bissell
Copy to Mr. F. Ellis Jackson
HECHT, BEN—Continued.

were scriptural in their eloquence and righteous indignation at everything from people who didn’t hate Hitler enough, Jews who weren’t obviously proud of their race, and the mal-distribution of wealth to “imposters of the arts” like Picasso. PM’s letterbox expanded and shook.

In 1941, when Hecht was back in Hollywood, the PM sketches were published as 1001 Afternoons in New York, illustrated by George Grosz. Many reviewers received it as favorably as Leonard Lyons, who wrote: “While the rest of us merely push into print the short-lived anecdotes and news-events of each day, Ben Hecht stamps his output with timelessness and with that strange rhythm of words which he alone can create. We write for the day. He writes for the years.” At about the same time that it was being reviewed Hecht was beginning work on a new motion picture: the film version of Gypsy, Rose Lee’s The G-String Murders. A new play, too, Lily of the Valley, was to open in the spring of 1942.

Hecht was once described as having “soft brown hair, sometimes kindly eyes, and an almost sensitive mouth.” He has been married to Rose Caylor, the writer, since 1929, when his first wife divorced him. (There was one daughter Edwina, by his first marriage.) Since his Chicago days “a sybarite, eating rich food, rubbing elbows with the rich, the gaudy, and the eminent,” he has been called “a man of odd humor, a cynical outlook, a feeling for ribaldry, and a love for practical jokes.” The latter characteristic must have somewhat abated since the days when he contrived with a carpenter against St. John Ervins, a critic who had said caustic things about The Front Page, to make his theatre seat collapsible. But Hecht is probably still willing “to sacrifice an eye if his opponent simultaneously loses not only his optic organ but his gizzard as well.” During a feud with Billy Rose he frustrated the sale of Rose’s property, Jumbo, to Samuel Goldwyn—a trick which cost him $30,000 but which lost $100,000 for Billy.

Hecht has at least two further distinctions. He is the only Hollywood director who can both chew gum and smoke a cigar while directing, and he is probably the only Hollywood director who can finish filming a picture ahead of schedule.

References
Collier’s 94:13+ O 20 ’34 por
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PM p19 Ag 14 ’40 por
Pub W 119:302 Ja 17 ’31 por
Sat R Lit 9:977 Mr 11 ’31 por; 20:14 Je 17 ’39 por; 20:12 Jl 1 ’39 por
Scholastic 26:9 Mr 30 ’35
Time 27:69 F 17 ’36 por; 30:34 S 20 ’37 por; 33:78 Je 19 ’39 por
Vanity Fair 45:44+ D ’35 por
America’s Young Men 1936-37
Baldwin, C. C. Men Who Make Our Novels p219-26 1924

Hansen, H. Midwest Portraits p303-57 1921
International Motion Picture Almanac 1959-40
Karsner, D. Sixteen, Authors to One p234-45 1928
Kunitz, S. J. ed. Living Authors 1937
Shenian, S. P. Critical Woodcuts p63-72 1926
Who’s Who in America 1940-41
Who’s Who in American Jewry 1938-39


Address: b. Chinese Embassy, Washington, D. C.; h. 3225 Woodley Road, Washington, D. C.

“I have degenerated into an Ambassador.”

Hu Shih, Great Emissary of the Flowery People’s Country of the Middle since 1938, has been a man to say. A popular lecturer, the recipient of some seventeen honorary degrees, China’s Ambassador to the United States still treasures his scholarly attainments and the title of “Father of the Chinese Literary Renaissance” above any possible further diplomatic honors that might come to him.

Hu Shih was born in Shanghai, China, December 17, 1891, and brought up in his family’s ancestral home in Anhwei Province. His father, Hu Chuan, was a minor Government official, a classical scholar, and a “stern follower of the Neo-Confucianist Rational Philosophy of Chu Hsi.” He was thirty years older than Hu Shih’s mother, who was his third wife, and he died in Formosa when Hu Shih was only four. His mother couldn’t read or write, but staked all her hopes on the education of her youngest son, and before he was three years old Hu Shih had learned more than 800 Chinese characters.

Sickly, not allowed to play with other children, Hu Shih acquired the nickname “The Master” at a very early age. From 1895 to 1904 he was in the village school, where his mother paid at least three times the usual tuition in order that every word and sentence he memorized might also be explained to him (i. e., translated from the Mandarin dialect, a more or less dead language in which all the classics and textbooks were then written, into the colloquial dialect of Peking). It was during this period that he found in a wastepaper basket part of a popular novel published in pai-hua. He read it, and after that he read every novel that he could lay his hands on. “They taught me life, for good and for evil,” he says, “and gave me a literary medium which years later enabled me to start what has been called the Literary Renaissance in China.” He is probably still willing “to sacrifice an eye if his opponent simultaneously loses not only his optic organ but his gizzard as well.” During a feud with Billy Rose he frustrated the sale of Rose’s property, Jumbo, to Samuel Goldwyn—a trick which cost him $30,000 but which lost $100,000 for Billy.

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Weit thinkers and philosophers; and at sixteen he was editing *The Struggle*, in which the "superstition and bigotry" of old China were liberally damned. Finally, though, financial difficulties caused him to give up his studies and teach elementary English, sending his earnings to his mother.

The years 1909 and 1910 were "dark years in the history of China as well as in my personal history," Hu Shih says. We were all dependent and pessimistic. We drank, wrote pessimistic poetry, talked day and night, and often gambled for no stakes." One of his poems of this period contained the following not-so-hopeful line:

*How proudly does the wintry frost
scorn the fruitless rays of the sun!*

But one day, after a drunken bout with a policeman that landed him in jail, Hu Shih made a decision. He studied very hard for a number of months, then went to Peking to take an examination qualifying him for a Boxer Indemnity Scholarship to a United States university. Unexpectedly successful, in September 1910 he enrolled at the School of Agriculture of Cornell University, having previously permanently adopted his manhood name, "Shih," meaning "fit." (Darwin was an important influence among Chinese intellectuals of the period.)

There was a year and a half of unhappy hesitation, and then Hu Shih transferred from Cornell's School of Agriculture to its School of Arts and Sciences: he could never be a farmer, but was dubious about the practicability of majoring in philosophy. Although at first so solemn and studious that his friends called him "Doc," he says that "the naive optimism and cheerfulness of the American" impressed him "most favorably," and after having been exposed to it for five years he actually won the Hiram Corson Prize for the best essay on that optimist of optimists, Robert Browning! He was to remain in the United States until 1917, studying for his Doctor's Degree at Columbia after graduation from Cornell in 1914. In that year, with the outbreak of the First World War, he became a confirmed "non-resister," and the next year he was one of the founders of the Collegiate League for the Abolition of Militarism. He was also one of the most active members of the International Polity Clubs, and in 1916 he won an International Polity Prize for an essay on "Is There a Substitute for Force in International Relations?" During the War the Chinese often denounced him as a traitor, for he remained a pacifist even after Japan attacked the German provinces of Shantung and in 1915 presented its famous Twenty-One Demands on China.

But it was philosophy and literature in which he was chiefly interested. He was studying philosophy under John Dewey, and, he says, "it is from Professor Dewey that I have learned that the most sacred responsibility of a man's life is to endeavor to think well." His Ph. D. dissertation was on "The Development of the Logical Method in Ancient China."
HU SHIH—Continued
some articles in both

In 1928 Hu Shih left Peking for Shanghai to become professor of philosophy at Kwang Hua University, and soon afterward he was made president of the National China Institute at Woosung near Shanghai. But by 1931 he was back in Peking as dean of the National University, and he remained there until 1937. For years he was opposed to Chiang Kai-shek's one-party government, attacking it in the Independent Critic, which he edited, with nearly as much violence as he attacked the Chinese "Reds." On his frequent visits to the United States he was equally frank about his views, and to this day, he has refused to join the Kuomintang Party. After the first three or four years of the Japanese invasion of Manchuria and Northern China, Hu Shih began to think of himself as an "ex-pacifist," and when he returned to the United States to attend the 1937 conference of the Institute of Pacific Relations, which he had attended as head of the Chinese delegation, he and Chiang Kai-shek buried the hatchet in the interests of national unity against Japanese aggression. In 1937 he was sent to the United States on a lecture tour to explain China's case to the American public, then the next year, after a visit to Europe, was appointed Ambassador to Washington to succeed Dr. C. T. Wang. In December of that year he caused some stir by opening a formal address in New York with a sentence which some people considered defeatist. He began: "If I were asked to sum up in one sentence the present conditions in my country, I would not hesitate to say—"but he collapsed with a heart attack shortly afterward and by the time he recovered the excitement had died down.

In 1942 Hu Shih, who, whatever his views in the past, has for some time been certain that "the aggressors cannot be appeased because they are insatiable," and who before the Japanese attack on Pearl Harbor frequently tried in vain to convince the United States State Department of this fact, participated in frequent joint conferences of the ABCD powers. (He has never had anything to do with negotiating loans, however.) He is convinced that Japan cannot fight a long war, but he believes that after the War is over it will be necessary to form the force of nations willing and able to maintain law and justice.

A slim man, with graying hair, a smooth complexion, and surprisingly warm eyes behind horn-rimmed spectacles, he lives at "Twin Oaks," which is a spacious structure rented from the family of the late Alexander Graham Bell. His wife, who speaks no English, did not accompany him to Washington, but he has two sons in the United States, both attending Cornell: Tsu-wang and Sze-hu. In spite of his advanced ideas his Washington household has been described as "sedate," and it is Mandarin that is spoken there. In spite of his democratic ideas, he is no back-slapper, has always tactfully refused to participate in the festivals and ceremonies of his countrymen in the United States, and a commencement address which he delivered in June 1941 contained the following rather snobbish thought: "As university graduates you are expected to be a little different. You will be expected to talk strangely and to behave queerly—. It is not a bad thing for us college graduates always to retain a wee bit of that distinctive mark."

The Chinese Ambassador rises late, breakfasts alone (he likes an American breakfast) usually reads the newspapers until around eleven, clipping anything that interests him for his files, then goes to the chancellery, where he answers mail and receives visitors. He may go over to the State Department or the White House, too. The afternoon usually finds him at "Twin-Oaks," receiving visitors. He often gives lectures, both in and out of Washington, and although a great part of his other duties are social, he has very little time for writing. His published works include Development of the Logical Method in Ancient China (1922), Chinese Renaissance (1934), numerous works in Chinese and English, and the vernacular, and numerous articles in both Chinese and English. The account of his student days—a diary, published in four volumes—is still a best seller in China. But these attainments don't satisfy him: Hu Shih would like above all things to complete his History of Chinese Literature and History of Chinese Philosophy. Today he may have to content himself with collecting match-book covers, playing an occasional game of chess, browsing in secondhand bookstores and writing in his diary in the little spare time left to him. But some day, though it may be far in the future, it seems certain that China will lose a popular Ambassador and recover a noted scholar.

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JOHNSON, LOREN (BASCOM TABER)

June 15, 1875—Dec. 14, 1941 Psychiatrist; specialist in psycho-pediatrics, on faculty of Georgetown University.
HU SHIH, A.B. '14

Undergraduate activities: President of the Cosmopolitan Club.

One son, Ta-wang Hu attended Cornell in the College of Engineering, and another son was here in the summer school one year.

Dr. Shih spoke at the Biennial Convention of the Cornell Alumni Association in 1942. He was the principal speaker at a banquet in honor of the third of a century birthday of the Cosmopolitan Club in 1937.

1917-1926 - Acting President of Peking University and Dean of the College of Arts and Sciences from 1917 to 1926.

1927-1931 - President of the China Institute at Woosung.

1931 - Chairman of the Shanghai Conference of the Institute of Pacific Relations.

1937 - Member of the Board of Trustees of the China Foundation for the Promotion of Education and Culture in 1937.

Twice Chinese representative to the Pan-Pacific Conference.

Publications include: Development of Logical Method in Ancient China Outline of Chinese Philosophy Ancient History of China

Known as the Father of the Chinese Literary Renaissance - one of the leaders in the present-day intellectual revolution in China. He has devoted himself to a plan for applying modern critical principles to the study of his country's heritage of philosophy and poetry, and at the same time cultivating the spoken language of the Chinese instead of perpetuating an archaic idiom. As a result of this literary revolution a system of mass education was inaugurated which had a profound effect upon the entire life of the people.

Chinese Ambassador to the United States for four years.
February 26, 1962

Alumni Office


Harold Shadick
China Program
5/1/53

CORNELL UNIVERSITY ALUMNI RECORDS

Name  Dr. Hu. Shih  Class 14

☐ Home Address  104 E. 81st Street, New York 28, N.Y.

☐ Business Address  Firestone Library, Princeton Univ.

Kindly indicate by X, address to which you wish mail sent:

If deceased:  ☑

Date of death  ☑

Place  ☑

If married:

Date of marriage

To whom

If you cannot give above information can you give name and address of some person who may be able to help us?

Please sign here:

Dec. 41
February 26, 1962

The following telegrams were sent to Taipei on Sunday, February 25, 1962:

To the Fellows of the Academia Sinica, Taipei, Taiwan

Speaking for myself, for the Cornell University faculty and for his classmates of 1914 I wish to express a sense of deep personal loss at the death of your distinguished president and colleague, Dr. Hu Shih. No graduate of Cornell has given us more reasons for pride, gratitude and affection. We grieve with you in this great loss but with you will find solace in the fragrant memory of his richness of mind and his warm humanity.

Deane W. Malott  
President  
Cornell University

Dr. Li Chi and Fellows of Academia Sinica, Taipei, Taiwan

Speaking for myself and for the faculty of the China Program at Cornell University I wish to express our deepest sympathy for your great loss in the death of Dr. Hu Shih. We too feel bereaved of a true friend. We shall never forget his kindnesses to us, to our students and to other Americans who came to Taiwan under Cornell auspices. Dr. Hu was our living link with the great tradition of Chinese scholarship and the embodiment of the Chinese ideal of humanity and consideration. Analects 12.2, Ch’u men ju chien ta pin, shih min ju ch’eng ta chi, should be his epitaph.

Harold Shadick  
Director, China Program

Mrs. Hu Shih  
Academia Sinica, Taipei, Taiwan

We members of the China Program at Cornell University who had enjoyed the privilege of knowing Dr. Hu personally wish to extend our deepest sympathy to you and your family in your great loss. We cherish memories of intellectual stimulation, sympathy and encouragement in our work and of his delightful companionship as host and guest.

Knight Biggerstaff  
Gusiee Gaskill  
John W. Lewis  
John T. Ma  
Robert M. Marsh  
Harriet C. Millar  
Harold Shadick  
G. William Skinner  
Arthur P. Wolf
Hu Shih was born in Anhwei province in 1891, the son of a scholar of high attainments. He studied at home and in Shanghai until 1910, when he came to the United States on an American indemnity fund fellowship and entered Cornell University. Here he devoted himself to English literature, political science and philosophy. He was elected to Phi Beta Kappa in 1913 and was awarded the Hiram Corson prize for his essay on Robert Browning in 1914. After his graduation from the College of Arts and Sciences in 1914 he was given a graduate scholarship in the Sage School of Philosophy and continued his studies in philosophy for one more year at Cornell. Then he went to Columbia University, spent two years there and wrote his doctoral dissertation, *The development of the logical method in ancient China*. He received his Ph.D. degree from Columbia in 1917, and then he returned to China, where he became professor of philosophy in Peking National University.

During his stay in America Dr. Hu gradually developed ideas for a radical reform in Chinese literature and in the study of Chinese history and philosophy, and in 1917 he published an article in which he laid down the principles which guided the literary revolution which has taken place in China since that year. This revolution,
Dr. Arthur Hummel of the Library of Congress has written, "set itself with no small success to the overthrow of the archaic classical style and the substitution of the vernacular as the literary medium for all practical purposes. The result was the sudden creation of a vast new periodical literature in which minds, that were once in bondage, could express themselves in the natural, colloquial language of every-day life. Old poetic forms were discarded in favor of new ones, imaginative writing in the form of short stories filled the book-stalls, and every type of new knowledge was popularized in a medium which people of limited education could understand. In 1920 the simplified kuo-yü or 'national spoken language' was made compulsory for the first two years of the primary grades, and later was extended to the upper grades and middle schools as well. But prior to this time (in 1919) Dr. Hu Shih wrote an essay entitled The Meaning of the Renaissance Movement, in which he made it clear that the literary revolution aimed not merely at the simplification of the literary style, by establishing the vernacular as the proper medium for all purposes, but must proceed to the reorganization and reevaluation of the entire literary heritage ... His principles are not, of course, new to the West, for
they rehearse, in effect, the history of European historical criticism in the past century, stressing the importance of a proper historical method and the need of investigation from wider angles than the most critical scholars of former times had done."

Dr. Hu's influence as a teacher in the years following his return to Peking was tremendous. One of his pupils, who is now an eminent Chinese historian, has written that though the "first outcry for a reorganization of the national past" had been made before, "the problem was not systematically attacked until Hu Shih propounded his concrete program ...

When Dr. Hu Shih returned from the West, he brought with him western historical methods by which he was able to illustrate, by the use of novels and folklore, the evolutionary changes in our ancient social system. Those who read his works not only were stimulated to detect forgeries and investigate the background that produced them, but also wished to unravel the threads of their gradual evolution and follow those threads in their own investigations." Hu Shih is the leader of the great intellectual renaissance which is taking place in China -- a movement which has been going on
with great vitality in spite of internal disorder and attack from without.

Dr. Hu has been connected with Peking National University as professor and dean most of the time since 1917, but he has also engaged in many activities outside the University. Among his best known writings in Chinese are his history of Chinese philosophy, his collected essays, in three series, a history of living literature, and his autobiography at forty years of age. In 1933 he delivered the Haskell lectures at the University of Chicago. These lectures have been published under the title, The Chinese renaissance (University of Chicago Press, 1934). He lectured at Harvard last year, and received from that university the honorary degree of Doctor of Letters, as a "Chinese philosopher and historian, the inheritor of the mature wisdom of an old civilization who guides with courage and understanding the spirit of a new age." He has lectured and spoken informally to many groups on his several visits to Cornell since 1927.
Mr. Emerson Hinchliff  
400 Oak Avenue  
Ithaca, N.Y.

Dear Hinch:

I don't know whether the enclosure or any part of it is of Alumni News interest. If it is, the News may use all or any part.  

Sincerely,

[Signature]

HR:1w
Encl.
March 26, 1962.

Dr. Paul Chih Meng
China Institute in America
125 East 65th Street
New York 21, N.Y.

Dear Paul:

You have asked me for some of my recollections of revealing incidents which occurred during more than fifty years of friendship with my college chummate Dr. Hu Shih. There were many such incidents in a close relationship with so warm, companionable and penetrating a personality as his.

On an evening late in November 1941 in Washington, President Roosevelt was engaged in a decisive conference with Nomura and Kurusu, emissaries of the Imperial Japanese Government, for a peaceful settlement of the Sino-Japanese war. Hu Shih and I had finished dinner and were alone in the Chinese Embassy awaiting the outcome of that crucial meeting. The question was whether Mr. Roosevelt would support a settlement which would give Manchuria to Japan in return for peace with China.

I suggested that this possibility should not be entirely ruled out. Hu Shih disagreed. He declared that a nation, like an individual, possesses a character. And one could quite accurately predict that neither a nation nor an individual would act inconsistently with that character.

The national character of the American people, he continued, is so at variance with yielding or forcing China to yield to the blackmail of surrender of Manchuria as the price of peace, that America would never support such a solution. And no responsible political leader would or could sanction it.

This prophetic statement was not made with any hesitancy or reservation, but with simple and complete conviction. To the suggestion that this might involve us in war with Japan, his response was that this would at least be more in keeping with the character of the United States.

Later, and in the light of the Marshall Mission and the tragic events which followed, he amplified the principle he had.
so confidently announced that fateful November evening. That principle was, he said, based on an assumption which had been valid at the time, that all the facts to which the national character would react were known to a significant number of the people. But the principle was, he added, inapplicable where those facts are widely unknown, distorted or not understood.

I do not know whether he ever expressed in his writings the original conviction or his later amendment. But I do know that he believed the thesis profoundly, and that it guided him in his extraordinary perception of historical probabilities which lay in the future.

His famous "Valley Forge" speech at the Harmonic Club in early December 1938, immediately after he became Ambassador to Washington, is an excellent example. He foresaw United States involvement and the ultimate defeat of Japan.

This prescience gives more than casual meaning to the second article of the last will and testament he executed in New York City on June 4, 1957, in the presence of Leung Tsoi Yip, Kien-wen Yu and myself. His modest estate was, of course, left to his wife, and the manuscripts, papers and books within his possession to the National Taiwan University at Taipei. But the mass of his literature had to remain to be left behind when he was compelled to abandon his presidency of the Peking University in 1948 and flee for his life on the last available plane.

"Confident", he wrote in his testament nine years later, "that academic freedom will one day be restored to Peking University in Peiping, China, I give and bequeath to that University all my books and papers contained in one hundred and two boxes which were left at the University library for safe keeping when I was obliged to depart from Peiping in December, 1938".

This is a pregnant statement. He rejected confiscation. He legalized the University's title on his death. He predicted the ultimate dissolution of communism in China which is the only condition under which academic freedom can be restored.

This scholar, historian and philosopher, to whom material resources meant so little, left little of material value. But this testamentary disposition is a priceless legacy of hope, a promise of release from slavery. It means much to the oppressed masses of his fellow countrymen and to men everywhere who work for their liberation.

Another series of conversations bore on his spiritual faith. He liked to refer to himself as an atheist, a claim I always challenged and which he never really pressed to an ultimate
Dr. Paul Chih Meng

Dr. Paul Chih Meng

March 26, 1962

conclusion. Certainly he was not identified with any institutional religion. But he was a deeply religious person. He did not believe in a personal Divinity. But he had abiding faith in the dignity of the human person as a transcendent aspect of a universal force. In this, his thinking was not far removed from that of Dr. Felix Adler, and he was much influenced by the teachings of Dr. John Dewey.

His concept of immortality was that every human word and act has some impact on other people and affects their actions which in turn affect those of still others, and so on and on through time and space without end. This kind of immortality has nothing to do with the perpetuation of body or soul after death. It is unrelated to the morality of the word or action. The call as well as the good utterance or deed is immortal. This concept must exercise a compelling discipline on the thinking and conduct of those who have the courage to accept it, as did Dr. Chin.

Bearing on the well-springs of his personal philosophy, some years ago I gave him a book plate. It was a line drawing of two open Chinese books, one on the other, with appropriate marginal Chinese characters representing his name and ownership of the volume in which reproductions of the plate were to be used. But he objected to this, because it indicated that the sources of his thinking were wholly Chinese, while in fact he also owed much to western scholars. I prepared another plate depicting two books, one western in binding, the other Chinese, one resting on the other; and this he accepted with thanks.

Dr. Chin had many devoted friends the world over. He especially cherished his relations with the members of his Cornell Class of 1914. He never missed an important reunion. Few people have received honorary degrees from so many universities as he. But the sole academic tribute displayed on the walls of his study at the Embassy was his 1914 class certificate of outstanding public achievement, accorded him over the signature of Edmund Ezra Day, President of Cornell.

These are but several of many recollections of a truly great, lovable, companionable personality who thought deeply, objectively, humanely and fearlessly, lived by his convictions and abominated sham and pretense without condemning lesser men who were victims of those weaknesses.

Sincerely yours,

Harold Riegelman
ABSENCE.

Those years of absence I recall,
Those mountains parted thee and me.
And rivers, too. But that was all.
The moon glowed bright above the trees,
Glowed, too, on me, though far apart;
And when the moon was full, as it is now,
We read in it each other's heart.
As only then and I knew her.

And now the moon is full once more —
But parting thee and me there lies
One half the earth, nor as before.
Do these same stars adorn thy far skies?
Nor can we now our thoughts impart
Each to the other through the moon,
Furrowed like valley where the sun,
There rise the summer sun at noon.

July 1915
Suh Hn
Hn = Hsu
Suh = Shi

Anhui, China

Cornell '14
Arts
ΦBK, '13

Prep. School-China
National Institute-Shanghai-China

Winner of "Cotton Browning Prize."
Subject of Essay — "A Defense of Browning's Optimism.
(May, 1914)"

A Merry Christmas
And a Happy New Year.
To Mr. and Mrs. L. E. Patterson
From their friend
Hue Shih 胡適
September 12, 1933.
To Mr. & Mrs. L. E. Patterson,
With kindest
remembrances,
Hu Shih
(Suh Hu)
March 1927.
To Mr. L. E. Patterson
With farewell greetings
and with most
pleasant memories
of friendship.
Suh Hu
June 1917
Received
March 24th
1921

Schick test

Mrs. Hsu and son.
Tung Loo Kiang
June 1913
Mrs. Susie Wu
論語曰：「父母在，不远遊。」然則中國之士，其於宦遊，亦當如是。是以士之出仕，必先其親，然後及於國事。今觀此書，其言孝道之重，實為至當，故宜備加尊崇，以示後世。
To Mrs. Patterson:

Last year my son often wrote to me about your kindness to him and expressed your good wishes to me. I have ever since been inexpressibly grateful to your and your family. I have often intended to write to you myself. But on account of the difference in language and the distance overseas, I have only asked my son to convey to you my best wishes. I hardly expected that your letter should reach me first. From reading the translation my son made of your letter, I feel your deep kindness pervading the entire letter.

And how highly you have praised my son! I wonder what he has done to merit this from you!

Our country, as you know, is still in a stormy season. It is for that reason that I do not grudge to sacrifice my own happiness in sending my only child to study in your country. But, nevertheless, he is my only child and you can imagine my feelings towards him. Fortunately for him he has found an "American mother" in you, and a home in your family. As my imagination and thought soar westward, my gratitude goes out to your hearth. I only hope that what my son may accomplish in the future will not be a disappointment to you and your family.

I have received from my son the photos of you and your husband. I have placed them on my desk in the midst of flowers. I am also told that my son has presented to you my picture. Although we are far away from each other, these tokens of friendship have supplied a great need. I feel very thankful to the photographer.

Your niece, Miss Williams, I am told, has also been very kind to my son. If I am not asking too much, I wish your niece will do me the kindness of giving me the pleasure of possessing a photo of hers.

The paper is too short to express the long string of things which I wish to express. My son's betrothed wife joins me to thank you and with you health and happiness. Please kindly give my best wishes and regards to Mr. Patterson and Miss Williams.

Fung of Hu
(Mrs. Hu)

May 10
The Third Year
Columbia University, New York
STAND YOUR GROUND
DON'T FIRE UNLESS FIRED UPON
BUT IF THEY MEAN TO HAVE A WAR
LET IT BEGIN HERE

Line of The Minute Men, Concord, Mass.
Yōshūwara, Yokohama.
Round Top - East Northfield, Mass.
101. The National Flag of the Chinese Republic
Hartley Hall & Livingston Hall, Columbia University, New York City.
Columbia University

Columbia University—occupies an area of 26 acres from Broadway to Amsterdam Avenue, West, and 114th to 120th Streets. Was originally founded as Kings College in 1754 at Broadway and Barclay Street. Moved in 1857 to Madison Avenue and 49th Street. New buildings on present site were erected between 1892 and 1902 at a cost of $13,000,000. Endowment, $29,000,000.

This is only to report my safe arrival at New York and my commencement of a rather long process of being settled down. Best wishes from

Jub Ha

Miss Venora Williams

317 S. Geneva St

Ithaca

N.Y.

Greetings
from
Boston.

Miss W. William
317 S. Geneva St.
Ithaca N.Y.
At Kobe, July 7, 1917.

Only three days from Shanghai, where I shall probably remain for some time on account of political conditions.

Best wishes.

— Sun Hua

Miss Nenora Williams

317 S. Geneva St.

Hobart, N.Y.

U.S.A.
Arrived at the conference yesterday. This is the first time for me to see the New England hills and woods. A very beautiful place indeed!

With best wishes from sincerely yours,

S. H.
Total Victory for Cornell in the Track Meet today!
Mr. K. S. Lee won the English Oration Prize.
Yours truly,
S. L. O.
Greetings from Kobe, Japan.

Mr. J. E. Patterson

317 S. Geneva St.

Ithaca, N.Y.

U.S.A.
American Falls from Goat Island.

Luna Island, the point of which is shown, cannot be reached by carriage, for it is accessible only by a foot-bridge that connects it with Goat Island. It is a dainty little bit of soil and verdure, gradually wasting from the gnawing waters, and in another century may be eaten away entirely. Goat Island, however, will remain, for it is both large and rugged and from it a superb view of the American Fall may be obtained.

Goodbye and best wishes,

John

317 J. Green St.

M. H. Mather, N.Y.
How is Ithaca getting along?

I am trying to write up a sort of momentum, but so far I have not quite succeeded.

It's raining outside. Very gloomy, indeed. I have almost forgiven all the rain we had in Ithaca.

Rain in Ithaca does not look so gloomy as it does here.

I am very well, and hope you are well too.

Yours,

[Signature]
AMERICAN MERCHANT LINES

S. S. American Banker
Jan. 2, 1927

My dear Mr. & Mrs. Patterson:

After so long a
period of
silence, I am at least on my way to America to
visit my old friends.

I shall arrive at New York on Jan. 10th.
I shall let you know when I can come to

Syrac.

I left China
on July 17th, 1928, almost
exactly 9 years after
my return from America.
I was in England most of
the time since my arrival.

After finishing my work
New Year is over! How was your holiday?

My family and I have been quite busy, but we enjoyed ourselves. My health has been very good, but I hope both of you are in good health as well. I'm looking forward to hearing from you soon.

The weather in the Atlantic is quite mild, but it will not last much longer. My father and I went on a cruise to Newfoundland, and we hope to visit England on New Year's Day.

I left England on December 1st and arrived here on the 15th. I enjoyed my time in the north and am looking forward to spending New Year's with you all.

Your friend,

[Signature]
HEARTIEST CONGRATULATIONS ON YOUR BIRTHDAY, MANY HAPPY RETURNS.

-HU SHIH.
My dear Dr. Hu Shih:

It is my good fortune to have been for the past fifty years, the Secretary of the Class of 1880 of the College of Physicians and Surgeons and for the past ten years, one of the three Directors of the College of Physicians and Surgeons of Columbia University. In the latter capacity, as a member of the Columbia Alumni Federation, I was present at the Commencement Exercises on June 6, and saw President Butler confer upon you the well-deserved honorary degree of Doctor of Laws and invest you with the insignia appropriate to that degree.

A week later at the Commencement at Cornell University, I was again favored by seeing the printed Citation given to you by your Classmates at your Twenty-Five Year Reunion, and later, on Saturday evening to see you and to hear your address at the Alumni Festivities in Bailey Hall.

Both of these occasions gave me particular pleasure, for my Associate, Dr. Theodore Bliss, was for five years in charge of the Church Hospital in Tokio, Japan, and for nearly fifteen years in charge of the Hospital in Wuchang while his wife and son lived across the river at Hankow. For some years since his return to America, I have heard and sympathized with the unhappy conditions in China at the present time. On the other hand, it is a comfort to all of us who make any pretense at being civilized, to be firm in our convictions that Japan has bitten off more than she can chew and that in the not distant future will receive the punishment and humiliation which she so richly deserves.

Please accept my sincere congratulations upon your well-merited honors and believe me,

Sincerely yours,

Henry P. de Forest, M.D.

The Hon. Hu Shih
Ambassador of China to the United States
Washington, D.C.
August 15, 1939

Dr. Henry P. de Forest
The Harbor Professional Building
667 Madison Avenue
New York, New York

My dear Dr. de Forest:

I wish to thank you most heartily for your very kind letter of June 24th. It made me feel like a baby when I realized that you graduated from Cornell seven years before I was born. But your kind letter made me feel also very proud to know that I am related to you both as a Cornellian and as a son of Columbia; and that the honors, which Columbia University and my classmates at Cornell were pleased to confer on me, were witnessed by an unknown but sympathetic and well-wishing friend. Your words of encouragement will long be remembered with gratitude.

Please accept my best wishes for continued good health and intellectual vigor.

Sincerely yours,

Hu Shih
EUGENE BARKER = SLINGERLANDS, NY = RTE AB FONE

HEARTY THANKS FOR TWO MESSAGES AND KIND INVITATION.

UNFORTUNATELY HAVE ONLY FEW HOURS AT UNION COLLEGE NEXT MONDAY ARRIVING 6:19 AM LEAVING 3:41 PM TO GO TO SWEETBRIAR COMMENCEMENT. HOPE TO SEE MUCH MORE OF YOU WHEN I RETURN TO UNION COLLEGE FOR A LEISURELY VISIT IN THE FALL.

HU SHIH

6:19 AM 3:41 PM HU SHIH.
December 30, 1941

Professor Carl L. Becker
109 W. Upland Road
Ithaca, New York

My dear Professor Becker:

I want to thank you most heartily for your gift of a new book "NEW LIBERTIES FOR OLD" which arrived long before Christmas and which I have read with great interest and profit. I am particularly grateful for your inscription of presentation.

I find myself almost in complete agreement in the ideas which you have so eloquently expressed in these six essays. I am particularly interested in what you had to say on the illogical use of the Hegelian dialectic before the Marxists on pages 39, 40 and 41. Some 12 years ago I wrote in a Chinese essay something similar to what you have so more adequately written in these pages. In that essay I pointed out that the Hegelian and the Marxist dialectic were in spirit pre-Darwinian and pre-evolutionary and unscientific. I also pointed out that Marxists could not logically postulate a
communistic and classless society as the final goal of social revolution. My essay has brought forth the wrath of Chinese communists on my head for the last 12 years and it has not yet completely died down.

I am sending you under separate two reprints: "The Historical Foundations for a Democratic China" and "A Conflict of Ideologies". Both were written under great pressure of unacademic work. But I think they contain ideas which may be of interest to you as a historian.

With warmest greetings of the season to you and to your family.

Very sincerely yours,

Hu Shih
Sept. 17 1931?

Dear Eugenie—

I am returning this essay with many thanks.

I am leaving today, taking your personal data with me.

Best regards to the family.

The Shid
Dear Miss Gennary:

A thousand apologies for my failure to answer your November letter which arrived at a time when I was in England for the Educational Conference of the U.N.O.

I much regret that I cannot accept the invitation to lecture at Smith because "my days are numbered." I am going to Cornell for 6 lectures in February (3-15), after which I shall sail for China in March.

The packing of 8 years' debris and winding of
unfinished business as
writing is such a hard
task that all the time
is taken up, to the neglect of
necessary correspondence.

I still remember
with pleasure the visit to
Smith and your kindness
to me. Do forgive me for
my failure to come to
London.

Some day you will
find me in this country
again, because in my
academic life there will
be many occasions for
me to visit the U.S.A.
Perhaps we may meet
in China. My address will
be the National Peking University,
Beijing, China.

With kindest remembrances.
Sincerely yours,

[Signature]
Jan. 28, '55

My dear [Eugene Barker],

I owe you a thousand apologies for the bad "habit of non-communication" as you have so aptly described it.

During the last few years I have been living & working in New York, going back to Pennsylvania for 2 visits, one from Nov. '52 - Jan. '53, and another Feb. - Apr. '54. I went back to Cornell for the 40th reunion of the class of 1914.

I finished my study for the Princeton library in 1952. Ever since, I have been "a gentleman of leisure," so that I could make the long trips to the China and do my own work.

I had my 63rd birthday last December, also the 16th anniversary of my heart attack in the same month. I feel quite well, and may be able to work another 15 or 20 years!

So give me a ring when you come this way. (Telephone - BU-8-5194, ask in the Book). I shall look up Atchen Evans soon.

Best wishes to you and all yours. 

[Signature]

[Handwritten note: (over)]
Healthist complements to Ethne for
the poetry bridge. I had dinner with Dr. & Miss
Henry Goddard last week. They are
interestin me to cecect an invitation to
speak for the poetry society of Amherst or
quickly. I may accept the Cochin Indian Club
Lunch. Will you straight home or the new
Owen's? Will you come with me and Elgie?
Hearty greetings

and good wishes

of the Season

H. Shih
With Holiday Greetings from

Mr. Luke Lin

These are "Honeyed Dates" —
a home product of the district
of Huichow, which is my native
place. Mother sent them.
To Mars.
"Mortals to Salutamus."

Supreme Lord, we who are about to die,
Salute thee! Come hither we all, at thy call
To lay down strength and soul and all in all
Without a murmuring, nor knowing why!

And thou serenely watchest from on high,
Man slaughter! Man, and culture falling
And lo! the wounded — men all —
Cry and crawl
And upward meet the smile with their last sigh!

But know then what these dying eyes behold:
There have arisen two great Giants
New, more strong
Than they that have captured thee once old.

There — Love and Law — shall right all human wrong,
And reign o'er mankind as one common fold,
And then great god, shalt be dethroned
Ere long!

Sir W. Hw
Those years of absence I recall,
When mountains parted thee and me,
And rivers, too. But that was all.
The same fair moon which shone on thee
Shone too on me, though far apart;
And when 'twas full, as it is now,
We read in it each other's heart,
As only thou and I knew how.

And now the moon is full once more! —
But parting thee and me there lies
One half the earth; nor as before
Do these same stars adorn thy skies.
Nor can we now our thoughts impart,
Each to the other through the moon,
For o'er the valley where thou art,
There reigns the summer sun at noon.

July 1915.
Amidst the fragrance of the leaves comes Spring.
When tunefully the sweet birds sing,
And on the winds, oft dance the willow flowers,
And fact the "elm comes" fall, like showers.
Oh, leave thy "ancients' dregs",
Now doth enshrine,
And learn that here is Nature's one
Which deeply, and her beauty contemplate.
Now that Spring's time and will not wait.
A Short Biographical Sketch of Ezra Cornell written by the class in 1911 and published in the Chinese Students' Quarterly (Spring, 1915).

This biographical sketch lays special emphasis on the story of Cornell's part in founding the telegraphical industry in America and the story of the New York
Spently advocated the living "vulgar" Pai-hua (the living spoken tongue of the people) and abandoned the "dead" Classical style.
share of the Morrill Land Grant and the founding of Cornell University by Ezra Cornell and Andrew D. White in 1865-68.

The article was written in Classical Chinese and contains about 5,000 Chinese characters. It was written about five years before the "Shih...
雖然全文是用古文寫的，我修改了幾處，準備將來收在存茂。

今天我檢看我的留學日記卷一，果然此卷是一九一一年寫成的，

二月十六日，前此此間中國學生會擬著一書曰康南耳，余亦

被舉為記者之一。今日諸人分任所事，余分得本校發展史

（historical development）。

四月五日：讀Andrew D. White自傳

四月八日：作本校創辦者康南耳君（Ezra Cornell）傳

四月十日：作康南耳傳，未完。

五月廿日：作康南耳傳，未完。

六月廿七日：作紐約省總督所著

七月廿九日：下午至藏書樓作康南耳傳。八月廿一日：下午至藏書樓作康南耳傳。
White

Ezra Cornell
(Autobiography of A. D. White)

一八五八年，君被舉為湯蠹州農會正。一八六二年，為紐約省農會正。是年，倫敦博覽會。君代表農會赴之，遂周遊英倫諸島。及歐洲大陸而歸。君竭力相助，以故人多仰重之。一八六一年，君被舉為諮詢局議員。六三年，為紐約省上議院議員。代表三縣。蓋創舉云。君政界凡六年。此數年之中，君於紐約省上議院議員，動力建一藏書樓。捐為州立公產。二六四六，此樓於紐約省議會。可五十萬金。及樓成而君乃益富。歲入蓋二十萬金。君於藏書樓，博學為當代名士。此二人之交誼，實他日康南耳大學之先河。今錄白君自傳，(Autobiography of A. D. White)

長東然而莊之入，焉曰康南耳君。吾二人遇過相接。然不恒交言。康君似

一八六四年元旦，白君自稱。新就職於省議會。於稠人中見有頗然而

以其種善也。
They copied and made a new system.

Some of the materials are being
removed. The system by 100 copies
made by the Shell in 1949
removed. It was written in
1949. It is according to
(mentioned from 1931) that
the Shell added material.

There are also connections in
the writing exercise.

more and incorporated later...
今天我检看我的留学日记卷一，果然此卷是一九二一年写成的。今钞那年的日记于下：

一九二一

二月十六日：前此在同日本学生曾携手一书曰康南耳。余亦即编就者之。今

四月五日：读 Andrew D. White 自传，其长者。此传为君之侄子 Amasa

六月十三日：作康南耳，未完。

八月廿二日：作康南耳传。凡六千言。藻而以短篇，久之未完。

八月廿五日：作康南耳传。约三百余字，终始未完。久矣余之不著古文，宜

九月廿一日：亚当（Adams）校長時代。

九月廿六日：在康南耳传结构，删去二百字。存百字耳。

九月廿八日：作康南耳传结构，删去二百字。存百字耳。
<table>
<thead>
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<tr>
<td>Westchester Landing</td>
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<td>Elijah</td>
<td>Eunice Barnard</td>
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<td>Mr. Serrell</td>
<td>Alfred Vail</td>
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<td>Mary Ann Wood</td>
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<td>Tompkins</td>
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Donated by Mr. Tran, 4/12/69.

To Lee P. Hu Sheh on E. A. Connolly, H. H. Scher.

Taipei Shih Chia Memorial Academy Science,

This is the final proof copy of
the Hu Sheh sketch by E. A. Connolly.

Of incorporate the corrections added
by A. C. of the Sheh text 1966.
A Republic for China,

Su Hu, 14.

THE New Year bells, as Tennyson sang, did "Ring out the old, ring in the new." Amidst their merry chimes there was brought forth in the ancient land of China, a republic. Liberty rejoices in it. China's sons are rejoicing in it. Yet the world hesitates to join in our voices of rapture and gratification. There are still sneers and laughter at the idea of a republic for China. It is in the defense of this "chosen music" of Liberty for China that I venture to submit to our American friends a justification of that new birth in China.

The world seems to have the misconception that democracy is entirely a new thing to the Chinese. I call it a misconception because, though China has been under monarchical government for thousands of years, still, behind the monarchs and the aristocrats there has been dominating in China, a quiet, peaceful, oriental form of democracy. The Book of History, the oldest of China's Classics, has the Golden Rule for the rulers:

"The people should be cherished,
And should not be downtrodden.
The people are the root of a nation:
If the root be firm the nation is safe."

Mencius, the Montesquieu of the Orient, said: "The people are to be regarded most; the sovereign, the least. He who gains the favor of a feudal prince may become an official; he who gains the favor of an emperor may become a feudal prince; but he who wins the hearts of the people is the son of heaven, that is, the emperor."

That the people are to be regarded most has been the essence of the laws of China. Most founders of the dynasties were men who won, not conquered, the people. "Neglect of the people" has always been a pretext in every declaration of the numerous revolutions which terminated old dynasties and established new ones.

The power of the Chinese rulers has always been limited, not so much by constitutionalism as by the ethical teachings of our sages. The sovereigns had to observe that a ruler, as defined by the sages, was "one who shepherds the people." Very few rulers in Chinese history have dared to indulge in such extravagances and brutal cruelty as are described in English and French history. There were ministers and censors to censure, and revolts to dread.
Such was the Chinese despotism: such was the democracy or "people's strength" in China.

So much for the past. Now let us look into the China of today.

There are on the Manchu throne the baby Emperor, the Regent, and the Empress Dowager. There are numerous Manchu princes who are born nobles and born officials. But among the Chinese there is no class of nobility. There are no princes, no lords, no dukes. "The officials," to quote from an article written by Dr. Wu Tung-Fang, formerly Minister to the United States, and now Foreign Minister of the new Republic, "spring from the people, and to the people they return." With the Manchu throne there will go all the Manchu princes! And there is no recognized royal family to set up in place of the departing royal house. Thus, as Dr. Wu further remarks, "with the Manchu throne removed there is left a made-to-order republic."

A leading weekly in this country argues that "political history almost universally shows that a monarchy, limited by constitutionalism, must in the development of nations, precede a republic of purely democratic form." I am no student of political history, but so far as I can see, if the purely democratic form of government had never come into existence, or if it had once appeared and been obscured by ages of monarchy and aristocracy, then a limited monarchy might precede a republic. But when men have beheld the example of this great country and of other nations where liberty and equality prevail, and have realized the merits thereof, they will never be satisfied with a monarchy. When the eyes of the people of Eden had once been opened, even the Almighty could not but let them go. This is precisely the situation in China. That the Manchu dynasty must disappear goes without saying. And, as I have said, there is no recognized royal family to set up in place of the departing house. Shall we, after so much struggle and so much bloodshed, be so ridiculous as to offer a crown to some individual, and set him up as a national ornament, merely for the sake of fulfilling a theory of political history?

And even if China needs a monarchy, who will be the emperor? The world looks upon Yuan Shih-Kai, the Imperial Premier, as the fittest man for the throne. But alas! the world has been greatly deceived by its short-sighted newspaper correspondents in
China! To the minds of the Chinese Yuan Shih-Kai is a mean man, a traitor! It was he who betrayed the late emperor and brought to a disastrous end the Reformation of 1898, which would have succeeded but for the treason of Yuan, and which, if it had succeeded, would have spared the world the Boxers' War and saved the Chinese from the shame and the weighty burden of indemnity which resulted from that war. During the short period of his premiership—thousands of lives and millions of property were lost which would have been spared but for the ambitious efforts of Yuan. He is not in the hearts of the people; he has sinned against his country.

Others may suggest that we offer to some of our own revolutionary leaders, a crown instead of a presidential seal. Dr. Sun Yat Sen, Dr. Wu Ting-Fang, or General Huang Hsi would be the man. But while these are men who would willingly die for the welfare of their country, they are not fighting for personal ambition. They do not want to be Caesars or Diazes; they want and the people expect them to be only Washingtons or Franklins.

And even if China has the fit man for the crown, and a monarchy is set up; then, when the Chinamen have come to such a political standard as the Americans of the eighteenth century, what shall we do with the monarchy? The English people have spent a number of years trying in vain to diminish the power of the House of Lords—not to speak of the Royal House. Why should we pave the way for bloodshed in the future, when it is now in our power to prevent it?

We have thus far seen the impossibility of the establishment of a monarchical government in China today. For several years China has had her provincial assemblies and her national senate. The Chinese have learned to elect representatives. They now decide to have a republic. Their decision is a wise one, for the world is tending toward democracy. You have all seen the "Young Turks" cast their Sultan into prison; you have all seen Portugal exile her king; and you have all seen Mexico elect her first President of the new Republic. China simply responds to the world's mighty, irresistible call. She has rung the first bell of Liberty in that great continent of Asia: May that sweet sound be prolonged and echoed throughout the whole earth, and

"Long may our land be bright
With freedom's holy light!"
"But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered as sheep having no shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of harvest, that he send forth laborers into his harvest."—(Matt, IX: 36-38.)

This has been the call! Many a man and many a woman have responded to this call and have gone into the heathen world and are reaping the rich harvest there. Many others are preparing themselves for their career as His harvesters. To-day almost all the churches in this country are educating their young people in their mission-study classes with the hope that someday they may also be sent out as laborers into His harvest.

So there has been a strong tendency in this country to get as many missionaries as possible. But as the peoples of the world are daily drawing nearer and nearer to each other, and as the ferocity and narrow-mindedness of these peoples are being softened by coming into contact with the nations of the world,
the dangers which a missionary used to encounter are becoming less and less, and, I am sure, the number of missionaries will greatly increase in the near future. The obstacles are being removed. Take the case of my own country, China. Only a few years ago it was considered as a heroic adventure to become a missionary to China. Those who came brought with them their lives ready to cast down at any moment. But time has changed. To-day the doors of China are thrown widely open to all who care to come with their good tidings. Recently we read that when the Sixth Annual Convention of the Y. M. C. A. was held at Pekin, the four hundred delegates to that Convention were received by President Yuan Shih-Kai at a formal reception and were addressed by him. So you see that the Government is welcoming and praising the missionaries. To-day it is just as easy or as hard to earn a living in China as in this country. It seems to me there is no fear that the laborers will be "few." On the contrary, I believe that the number of missionaries will increase as time goes on.

But, friends, it is not the number that counts; it is the type of men and the qualifications they possess, that are important. A few weeks ago there was published in the Cornell Daily Sun a call issued by the Executive Committee of the Student Volunteer Movement, enlisting college men for missionary service in foreign countries. The call says in part: "The men to be placed in these positions must be unmarried, must have attended colleges, and must be prepared to participate in the various activities, consisting of taking part in the different societies and athletics." Are these the necessary qualifications of a would-be missionary? It seems to me that a missionary should have certain specific qualifications far more important than such as whether he is married, or not, whether he has attended college or not, or whether he is active in society and athletics or not. Speaking from my own observations, I should like to expect three qualities in a missionary, namely:

First, he must be a good Christian;
Secondly, he must be a good student; and
Thirdly, he must not be dogmatical.

That a missionary should be a good Christian is self-evident. So I shall spend my allotted time in explaining the last two qualifications.

When I say a missionary should be a good student, I do not mean that he must necessari-
ly be a Phi Beta Kappa man or a Sigma Xi man. What I mean is that he must be a man eager to learn things when they are placed in the field. Mencius, the Chinese philosopher, said: "The great danger of a man is his desire to teach others." The Christian churches have sent out many teachers, but unfortunately too few students. The missionary may have a faith to teach, but, you must admit, he has many, many things to learn. He has to learn the language, literature, history, customs and institutions, and religions of the people. He must learn to understand the native institutions, and know how they have come into existence. He must learn the prepossessions of the minds of the people. He must understand how far he can convert the people, and how far he has to modify his own beliefs. Above all, he must learn how to approach the people,—how to approach the educated and the uneducated.

All these things he must learn. He must learn them in order that he may teach or preach. Unfortunately there are people who come to a foreign country with the inveterate view of uplifting, nay, of civilizing a barbarous people! They therefore come to us with that arrogant and patronizing air of a superior people. They refuse to learn. They think that theirs is the only religion, the only salvation, and the only civilization. That may be true. But how are they going to impart it to the heathens? The result of this unwillingness to learn has been that the missionaries can hardly approach the better class, the educated class of the people. They can only get hold of those who would accept Christianity as readily as they had accepted Buddhism, Taoism, or any other religion.

Thirdly, I say that the missionary should not be dogmatical. President Eliot recently said in an address: "You cannot go to the Chinese or Japanese with your doctrines which are mere traditions. Take the doctrine of Justification by Faith, the Atonement, or the Doctrine of Trinity. These are not acceptable to the Japanese or Chinese minds." President Eliot has perhaps gone too far to say that all these doctrines are not acceptable to the Oriental minds. But it is perfectly safe to say that the intellectual Chinese do not look upon many of your traditional formalities and doctrines as matters of importance. Take the divergent differences of the various denominations. It is almost impossible for us to conceive that the followers of a common faith...
should display so many variations and diversities both in doctrine and in practice. While these things may have their historical significance to you, what can they mean to us? Moreover, even among yourselves, these doctrines have different and even contradictory interpretations and observances. You have many theories of atonement, you have many views of trinity, and you have many forms of baptism. This inconsistency among yourselves shows that these things are after all not the essentials. That the Chinese do not like them is shown in the recent movement in China to establish a united Christian Church of a nondenominational character. For after all what we wish to know and what you wish to propagate do not lie in such petty differences, but rather in the fundamental truths. Concentrate your mind and energy in what is essential, and you may succeed. Bring with you your mere traditional variations, and the people puzzle at the diversities and know not what to follow.

Moreover, we have our traditions and prepossessions too, which may be quite different from yours. You believe, for instance, in the doctrine of the original sin. But the Chinese have been taught for more than twenty centuries that men are born good, and that human nature is intuitively good. This theory is apparently contradictory to the Christian doctrine of total depravity. I do not venture to suggest which is more correct, but there is no reason why a missionary should insist that his converts should distrust the goodness of his nature and believe with him that men are born with the sin of the first man. We must constantly bear in mind that such theological or philosophical questions contain in themselves sufficient ground for differences even among the theologians and philosophers themselves. If a dogma can be set up by a St. Augustine or a Calvin, why cannot a missionary adopt or utilize some of the best doctrines of the greatest souls of the other nations?

I have thus far stated what I consider to be the most fundamental qualifications of an ideal missionary. I can find no better conclusion than to give you an example of an ideal missionary, that of St. Paul. Paul was the greatest missionary the world has ever seen. He was a good student: he knew the Greek poets as well as the Hebrew prophets. He was never dogmatical: to the Jews he preached the promise of the coming of the Messiah, but to the Athenians he preached the Unknown
God. He knew the secrets of apostolic success. Here is what he had to say about the ideal missionary:

"For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without the law, as without law, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some." (I. Cor. IX: 19-22)

Copies of this leaflet may be obtained of
Julius M. Clapp, Ithaca, N. Y.
After having seen all the educational centres of the world, Dr. John R. Mott declared that his Alma Mater, Cornell, had the most beautiful campus in the world. All those who have seen Cornell know that Dr. Mott’s statement is by no means an exaggeration. We, the Chinese students of Cornell, are very happy that this university has been chosen as the meeting place for the Ninth Annual Conference of the Eastern Section of the Alliance. We extend to all our fellow students a very hearty welcome to partake with us the enjoyment of the beautiful lakes and cataracts of Cornell.

Now a word as to the natural beauties of Cornell. Cornell is situated in the midst of lakes, hills and waterfalls. The university campus lies between two captivating gorges, the Fall Creek and the Cascarilla. The Fall Creek has a series of splendid and fascinating miniatures of the Niagara. From the campus one can see the Cayuga Lake, one of the prettiest lakes of Central New York. Rowing and sailing on the lake are the most pleasant pastimes of the Ithacans. Besides, in the vicinity of Ithaca are situated such well-known places as Taughannock Falls, Watkins Glen, and Niagara Falls, and such famous institutions as the George Junior Republic and the Elmira Reformatory. Indeed Ithaca is so fascinating a place that when you are once in it, you will regret to leave it.

Aside from these beauties of nature, there is another great advantage of attending the Conference at Cornell. The Eighth International Students’ Congress of the “Corda Fratres” will also be held at Ithaca under the auspices of the Cornell Cosmopolitan Club, immediately after our Conference. The “Corda Fratres,” of which the Association of Cosmopolitan Clubs—is a branch, is an organization of the world’s students with branch chapters in most European countries and in both Americas. Mr. C. L. Locsin, Chairman of the Committee on the International Students’ Congress, has extended to all delegates to our Conference an invitation to attend the said Congress. This will doubtless afford our delegates a rare and valuable opportunity to meet and befriend representatives from the student organizations throughout the world.

The Cornellians are preparing to welcome you. The authorities of Cornell University have been kind enough to grant us the privilege of using the Woman’s Dormitory to
THE CHINESE STUDENTS’ MONTHLY

accommodate you. The members of the Cornell Chinese Students’ Club have appointed a special committee to devise means to treat and entertain you, besides preparing themselves to meet you on Percy Field. We shall do our best to make your stay at Cornell one of the most pleasant events in your life.

Before concluding, I wish to mention that the Summer School at Cornell will begin on July 7 and last until August 15, just one week before our Conference. As Cornell is one of the most attractive summer resorts in the country, I would like to suggest to our delegates that they come to take summer school at Cornell and stay for the Conference.

DELEGATES, WELCOME!

Delegates to the Ninth Annual Alliance Conference will be entertained on Wednesday, August 27, by, and at the expense of, the Cornell Chinese Students’ Club. The program will consist of a boat ride on Lake Cayuga and a picnic at Taughannock Falls. Both are natural sceneries of rare beauty and have contributed not a little to the student life at Cornell.

Lake Cayuga is a fine summer resort to which many repair. Its soft azure water and light blue sky hold its visitors under the spell of lovely spring, in spite of the bright summer sun. Around it the green undulating hills and the cottages that dot here and there over the landscape, irresistibly recall to mind the delightful West Lake of Fatherland. The boat voyage will cover only the most beautiful part of the large lake.

Leaving the boat, the delegates will be ushered to the picnic at Taughannock Falls. These falls, which are said to be the highest in the entire Appalachian region, apart from their geologic interest, tell the beauty of Nature with matchless eloquence. The gorges are deep and serene; the air pure and refreshing; and the temperature considerably milder here than in the neighborhood. All together the place here is the best possible picture of paradise.

The Cornell Club extends its cordial invitation to all the delegates. May no one miss the trip, so promising of delight, recreation, and inspiration.

K. Z. Lin,
Secretary Cornell Club.

Chin. Students' Monthly
Jun 10th, 1913
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K. Z. Lin,
Secretary Cornell Club.
BUSINESS

CORNELL WELCOMES THE DELEGATES TO THE
NINTH CONFERENCE OF THE EASTERN
SECTION

By Suh Hu

After having seen all the educational centres of the world, Dr. John R. Mott declared that his Alma Mater, Cornell, had the most beautiful campus in the world. All those who have seen Cornell know that Dr. Mott's statement is by no means an exaggeration. We, the Chinese students of Cornell, are very happy that this university has been chosen as the meeting place for the Ninth Annual Conference of the Eastern Section of the Alliance. We extend to all our fellow students a very hearty welcome to partake with us the enjoyment of the beautiful lakes and cataracts of Cornell.

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Marriage Customs in China

By SUH HU, '14

Dr. Hamilton W. Mabie, lately the exchange lecturer to Japan, once said that there is one maxim which a person who attempts to interpret the mind of a foreign people or to report the conditions in a foreign country, should carefully observe. That maxim is: "Neither to laugh, nor to cry, but to understand." He who does not understand a foreign custom is not qualified even to praise it, and much less to laugh or sneer at it. With this maxim in mind I purpose to discuss the marriage custom in China. My desire is to point out the rationality of the system, not to defend or vindicate it, but to give the reader a better understanding of it.

When the Chinese girl is about 13 or 15 years old, her parents and their friends inquire around for a possible son-in-law. After all proper inquiries have been made, engagement takes place through the medium of the introducer, generally the mutual friend of the engaging parties. The betrothal is usually arranged by the parents. The boy and girl may or may not be consulted, and even when consulted usually give their blushing consent.

Many questions naturally arise. Why engage so early? Why let the parents make the choice? Is true love possible in such a marriage?

Early engagement has two great advantages. It assures the young man and young woman of their life companions, hence they need not worry about the all-important task of seeking a helpmate, which constantly confronts the young people of the western world. Moreover, it imposes upon the young people a duty to be constant, faithful and pure.

Now let me next point out the rationality of parental choice in marriage. First, as the couple are engaged while very young, it would be a great disaster to trust to the free choice of a girl of 13 or to a boy of 15. We believe that the parents have had more experience in the school of life and are, therefore, better qualified to make the choice. Furthermore, we believe that as all parents love their children and wish them well, they will surely exercise their best judgment in a matter so essential to the welfare of their children.

Secondly, this system also relieves the young people from the terrible ordeal of proposing for marriage, which, I imagine, must be awfully embarrassing.

Thirdly, the parental arrangement preserves the dignity, the chastity, and the modesty of womanhood. The young woman is not exposed to the marriage market. She is protected from the mercilessness of the men with whom her occidental sister may be thrown into contact,
Marriage Customs in China

and out of whom she is to choose her future husband. She does not have to please, flirt, or hunt for a husband.

Fourthly, there is the most important fact that in China the married couple do not start a new family. The son brings his wife to live under the parental roof. The wife is not alone the life companion of her husband, but is also the helper and comforter of her parents-in-law. Therefore, it is to the interest of the family that the daughter-in-law should be not only the person whom her husband loves, but also one with whom his parents can live peacefully. Today the western world is beginning to recognize the fact that marriage is no longer an individual affair, but has a social import, and accordingly there has arisen the great movement of eugenics, advocating state interference in marriage and legislation requiring certificates of health and family records from the contracting parties. This is far more tyrannical than parental interference and is justified only on the ground of social utility. Just as your eugenic laws are justified by the fact that marriage is a matter of social significance, so the rationality of the Chinese marriage system is to be found in the fact that marriage concerns not only the young couple but the whole family as well.

Now let me answer the question, "Is true love possible in such a marriage?" We answer "Most certainly, yes." I have seen many a married couple so devoted to each other that I always decry the idea that love can only be made in a romantic way. I have come to the conclusion that the love in the western marriage is self-made, but the love in our system is duty-made. Let me illustrate: Writing in the Independent of February 16th, 1914, Cora Harris says "Marriage is a miracle, one of those sublime manifestations of love in nature which makes one flesh of one man and one woman. It is the one relation in life which must be made through divine faith, one into the other. It is that inner sanctuary of a man's and a woman's life which must not be touched by the world." This perhaps represents the poetic view of what I call the self-made love. But it seems to me there is another type of love—the duty-made love.

When the Chinese girl is betrothed to a man, she knows he is to be her future husband, and, as husband and wife are in duty bound to love each other, she naturally entertains a tender feeling for him. This tender feeling, imaginary at first, gradually grows into a real sympathy and love.

Actual love-making, however, begins with marriage. The man and the woman realize that they are now husband and wife, and, as such, it is their duty as well as their own interest to love each other. They may differ in temperament, in taste, or their philosophy of life but they realize that they cannot get along together without rubbing off their sharp edges. They have to compromise. To use the language of a Chinese lady educated in this country, "Each is willing to go half-way to meet the wishes of the other." In this way a true love, which is in no way unhealthy, gradually grows.

"Conwell Era" June 1914
To Professor Eugene E. Barker
with compliments of the authors.

THE PHILOSOPHY OF BROWNING
AND CONFUCIANISM

AN ESSAY
READ BEFORE THE BROWNING SOCIETY OF BOSTON
JANUARY 19, 1915

BY
SUN HU
THE PHILOSOPHY OF BROWNING AND CONFUCIANISM.

In this paper I shall confine myself to one phase of Browning's philosophy, namely, his philosophy of life. Needless it is for me to say that Browning's philosophy of life is, from first to last, a philosophy of Optimism, of Hope and Endeavor. He was, to use his own characterization,

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake!"

He saw the imperfections of man, the evils of the world, and the sufferings of life; but he had faith that "the evil is null, is naught", and that "all we have willed or hoped or dreamed of good shall exist". And he was never tired of preaching this his message to mankind:

"Aspire, break bounds! I say,
Endeavor to be good, and better still,
And best! Success is naught, endeavor's all!"

The basis of Browning's optimism, I believe, consists in certain fundamental ideas which permeate many of his early poems, from Pauline to The Ring and the Book. His later poems, from Salvation's Adventure to Aesop's, are attempts either to expound more fully these ideas already expressed in the earlier poems, or to defend them from any
possible adverse opinion which might be of sufficient weight to justify repudiation.

In the following pages, I purpose to examine these basic ideas, as they have appeared to me, in this order:

I. Browning's conception of the universe and of the existence of evil.

II. Browning's conception of Man.

III. Browning's idea of Immortality.

IV. Browning's conception of Life as a Struggle, and of the ultimate success in "apparent failure".

In the concluding part, I shall compare these ideas with the fundamental concepts of the Confucian philosophy of life.

I.

Browning, like every other optimist, based his philosophy of Hope, first of all, upon the conception of the universe as a rational plan. Thus exclaims Rabbi Ben Ezra:

"Praise be thine!
I see the whole design,
I, who saw power, see now love perfect too:
Perfect I call thy plan!"

"God!" cries Paracelsus, "Thou art Love! I build my faith on that". Love, then, is the governing principle of the world. With David, Browning sees in the world "all's love, yet all's law". For how can it be otherwise?
"I but open my eyes, - and perfection, no more and no less,
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod,
And thus looking within and around me, I ever renew
The submission of man's nothing-perfect to God's all-complete".

While conceiving the universe as a purposive design,
Browning, however, was never a fatalistic determinist. On the contrary, he had strong faith in the freedom of the individual to aspire, to strive, to fail or attain. The world is a God-planned stage on which free souls freely play out their roles.

"Do your best, whether winning or losing it,
If you choose to play! -- is my principle,"
so declares our poet. This conception of the freedom of the individual is very important in that it helps to explain why Browning never lost his optimistic faith in the face of a world of imperfections and sufferings. He was never blind to mankind's "half-reasons, faint asprirings, dim struggles for truth, their poorest fallacies, their prejudices, and cares, and fears, and doubts". Indeed, we are all familiar with the numerous failures, villains, and murderers whose portrayals crowd the pages of Browning's poetry. To our poet, however, these evils, and fallacies, and imperfections, "all touch upon nobleness, despite their error, all tend upwardly though weak, like plants in mines which never saw the sun, but dream of him, and guess where
he may be, and do their best to climb and get to him".
Their presence in this world ought only to arouse our pity
and sympathy, and encourage our efforts for betterment, -
but never to make us despair.

Moreover, the presence of evil in the world is after
all not without its usefulness. It tests character and
makes men. It may be likened unto the furnace-fire by
means of which we test the purity of gold. For, asks
the Pope in The Ring and the Book,

"Why comes temptation but for man to meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph?"
So the Pope does not pray: "Lead us not into temptation."
Rather, he prays:

"O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares to fight,
That so he may do battle and have praise!"

Such, then, are the explanations of the existence of
evil as viewed by Browning. Evil thus appears not only as
something for man to sympathize with, or, as Paracelsus puts
it, to "be proud of", but also as something "for man to meet
and master and make crouch beneath his feet". Regarded in
this new light, the existence of evil no longer troubles
the peace of the optimist. Rather, says Rabbi Ben Ezra,
"Welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the three!"
II.

The most significant idea in Browning's philosophy of life, it seems to me, is his exaltation of the worth of Man. There is in Paracelsus a very beautiful passage in which our poet describes the evolution of the world and the rise of Man. He tells us how "the centre-fire heaves underneath the earth, and the earth changes like a human face," then "rare verdure buds tenderly upon rough banks", and "the grass grows bright, the boughs are swoln with blooms", and "beetles run along the furrows, ants make their ado, above, birds fly in merry flocks", and "savage creatures seek their loves in wood and plain", and then "Man appears at last!" Man, says our poet, is "the consummation of this scheme of being, the completion of this sphere of life: whose attributes had here and there been scattered o'er the visible world before, asking to be combined -- dim fragments meant to be united in some wondrous whole". Man, this wondrous whole, is the soul of the universe. He, says our poet, "imprints forever his presence on all lifeless things":

"The winds
Are henceforth voices, wailing or a shout,
A quarulous matter, or a quick gay laugh,
Never a senseless gust now man is born.
The hoarded pines commune, and have deep thoughts,
A secret they assemble to discuss
When the sun drops behind their trunks which glare Like grates of hell".
This poetical description of the majestic advent of Man is meant, as Browning himself expresses it, "to fill us with regard for man, with apprehension for his passing worth, desire to work his proper nature out, and ascertain his rank and final place". This exaltation of the worth of Man, I say, is the most important idea in Browning's philosophy. For, it seems to me, the fundamental error common to all schools of Pessimism, lies in the lack of a proper valuation of human life and destiny. The most effective moral remedy for this error must therefore be sought in a rediscovery of the worth of man. Tennyson describes the conflict between Hope and Despair in a poem entitled The Two Voices, which opens with these lines:

"A still small voice spake unto me,
'Thou art so full of misery,
Were it not better not to be?"'

"Then to the still small voice I said :
"Let me not cast in endless shade
What is so wonderfully made'."

Yes, it is this conception of life as "what is so wonderfully made" that has saved many a person from Despair. This idea Browning never ceased to emphasize. In Rabbi Ben Ezra, for example, this idea occurs more than once. The Rabbi conceives man as "heaven's consummate cup", as "a God though in the germ". "I", says he,
"I own the Past profuse
Of power each side, perfection every turn;
Eyes, ears took in their dole,
Brain treasured up the whole;
Should not the heart beat once "How good to live
and learn"?"

From the idea of a glorious origin of man, from the idea that men

"are allied
To that which doth provide
And not partake, effect and not receive",
is derived the idea that men are capable of moral perfection and spiritual regeneration. Even the "veriest" personifications of degeneracy and brutality which we find in Browning's poetry, are not incapable of transformation and redemption. An innocent peasant girl's song, a lover's smile, a touch of a great personality, -- and lo! "She soul awakes and grows".

Man, according to Browning, not only is capable of moral reform, but also has the potentiality for infinite growth. "Man", says the dying John in *A Death in the Desert*, "was made to grow, not stop". "Progress", he goes on to say, "is man's distinctive mark alone, not God's and not the beasts'; God is, they are, man partly is and wholly hopes to be". Again, in *Paracelsus*, we read that "progress is the law of life -- man is not Man as yet. Nor
shall I deem his object served, his end attained, his genuine strength put fairly forth, while only here and there a star dispels the darkness, here and there a towering mind o'erlooks his prostrate fellows. When the host is out at once to the despair of night, when all mankind alike is perfected, equal in full-blown powers — then, not until then, I say, begins man's general infancy. For "in completed men begins anew a tendency to God".
III.

To the idea of the inherent worth and potential capacity of man, is closely allied the idea of immortality. When a man has strong faith in the worth of man, he cannot possibly conceive of human personality or soul as something easily perishable from the earth. This idea of valuation, I believe, underlies all theories of immortality. Browning's interest in life and his recognition of human worth are too great for him to believe in their destructibility after life. Naturally he accepts the view that

"What once lived never dies,
What here attains to a beginning has no end, still gains
And never loses aught."

Thus in Rabbi Ben Ezra we read

"Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure;
What entered into thee,
That was, is, and shall be."

Browning's conception of immortality, you will note, is not exactly the immortality of some abstract theological or metaphysical entity. It seems to me that he lays special stress on the immortality of human personality, of "what entered into thee", of that which "constitutes man's self, is what Is", to use an expression in A Death in the Desert. It is this idea of persistency, may, of immortal-
ity of what man is and does, that gives hope and inspiration
to such man as the old grammarian in *A Grammarian's Funeral*
who "decided not to Live but Know", heedless of the thrott-
tling hands of death, declaring,

"What's time? Leave now for dogs and apes!
Man has Forever!"

The process of immortalization, if I may use that term,
is accomplished in more than one way. First, a man's deeds
and virtues may be immortalized by records, by "great char-
acters cut by the scribe", by "the statesman's great word"
and "the poet's sweet comment", to be read and sung by the
countless "unborn generations". Then, there is the other
mode of immortality which Professor Hiram Corson called the
"apostolic succession of a great personality". This is
done by the magnetic power of personality — the power to
inspire and transform, to impress itself upon whomsoever it
comes into contact with. "A great soul", says Professor
Corson, "evokes its like from other souls which are 'all in
degree, no way diverse in kind'". Nowhere is this idea of
immortality through personal transmission more beautifully
expressed than in *Saul* from which I quote this passage:

"Crush that life", says David to Saul, "and behold
its wine running! Each deed thou hast done
Dies, revives, goes to work in the world; until e'en
as the sun
Looking down on the earth, though clouds spoil him,
though tempests offace,
Can find nothing his own deed produced not, must
everywhere trace
The results of his past summer-prime; so, each ray
of thy will,
Every flash of thy passion and prowess, long over,
shall thrill
Thy whole people, the countless, with ardour, till
they too give forth
A like cheer to their sons, who in turn, fill the
South and the North
With the radiance thy deed was the germ of."
IV.

Last but not least, we shall now consider Browning's conception of life as a continuous battle, a forever onward struggle. Moral regeneration, spiritual growth, immortality, and progress are no gifts of the gods, but the achievement of human effort and endeavor. Man, says our poet, "should strive, through acts uncouth, toward making," rather "than repose on aught found made." It is only through striving that man can fully realise his moral and spiritual nature. We are told by Bishop Blougram that

"When the fight begins within himself
A man is worth something. God stoops o'er his head,
Satan looks up between his feet, - both tug --
He's left, himself, in the middle: the soul awakes
And grows!"

Throughout Browning's poetry we find everywhere this idea of life as ever struggling towards its highest ideal.

"Let a man contend to his uttermost
For his life's set prize, be what it will!"

is his message. This was the spirit of the 19th century.

Long before the appearance of the works of Darwin and Herbert Spencer, the idea of Progress and Struggle was already in the air. Paracelsus, for instance, was published in 1535. Even Tennyson, who has sometimes been called "the poet with an institutional creed", wrote as early as 1842 that wonderful poem Ulysses, embodying in the Homeric hero the yearning spirit of the age, the will.
"To strive, to seek, to find, and not to yield".
For Browning, even death does not terminate the struggle.

"No, at noonday in the bustle of man's work-time,
Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,
'Strive and thrive!' cry 'Speed, - fight on, fare ever
There as here!'"

In the battle of life, it is not a man's business to
ask:

"How of the field's fortune? That concerned our Leader!

Led, we struck our stroke; nor cared for doings
left and right:
Each as on his sole head, failer or succeeder,

Lay the blame or lit the praise; no care for
cowards; fight!"

And what matters failure? Who knows that life does not
succeed in what it seems to fail? So sings Abt Vogler:

"And what is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or
agonized?
Why else was the pause prolonged but that singing
might issue thence?
Why rash the discords in, but that harmony should be
prized?"

And after all, as the wise Pope advises us,

"It is the seed of the act
God holds appraising in his hollow palm,
Not act grown great thence on the world below"

It is the motive, the "seed" of the act and the effort which
man puts into it, that are of real and ultimate value. As
David says in Saul, "'Tis not what man does which exalts
him, but what man would do". "Success is naught, endeavor's all!"
Having thus far examined the several fundamental principles underlying Browning’s philosophy of life, I shall now attempt very briefly to compare them with some of the basic concepts of Confucianism, not strictly from the point of view of a sectarian Confucianist -- for I do not really know how far I now merit the appellation of a Confucianist -- but from the point of view of a student both of Confucianism and of Browning.

Confucianism, as I understand it, is also a philosophy -- a religion, if you please -- of Hope and Endeavor. There was a time -- more than 25 centuries ago -- when China was divided into numerous feudal states frequently at war with each other. Corruption and vice prevailed: "parricide and regicide were no uncommon occurrences". A wave of pessimism ran through the hearts of men, and scholars and thinkers fled from the world to live the lives of recluses, refusing to take part in the affairs of the state and the world. Then there arose Confucius, deeply moved with compassion for the evil and misery of the world, and resolved to reform it. He taught and toiled throughout his life, wandering from state to state, preaching everywhere and seeking everywhere an opportunity to put his doctrines into practice. He never despaired, as all great moral and religious teachers of all nations and of all ages never despared. He was a man, to use his own words, "never murmurs
ing against Heaven, nor finding fault with men, learning from the lowest, cleaving to the heights". On another occasion, he spoke of himself as "a man so eager that he forgets his food, whose cares are lost in triumph, unmindful of the approaching old age." Does not this passage strike you as a very delightful picture of an optimist?

(Emerson, after reading Marshman's translation of Confucius' Analects, noted down five passages in his Journal. Among these is this passage here quoted. The greatest American thinker, no doubt, must have been greatly impressed by the cheerfulness of the greatest Chinese Sage.)

When we attempt to examine the foundations upon which the optimism of Confucianism is built, we shall find that most of them agree with the philosophy of Browning. First, Confucius and his followers believe with Browning in the purposiveness of Nature or God. "What does Heaven say?" asks Confucius. "The seasons come and go, and all things live and grow. What does Heaven say?" In these words we detect the conception of the universe as a rational design of some silent and unseen power. But the Confucians never for a moment doubt the freedom of the individual. Mencius, for example, holds that he who has the true idea of the will of heaven, will not stand beneath a precipitous wall, and that "death under handcuffs and fetters cannot be ascribed to the appointment of heaven." "Calamities wrought by Heaven", says the Book of History, "can be averted; but calamities wrought by yourself can never be escaped." Browning's idea of evil as a kind of test of human character
also finds expression among the Confucianists. Thus spoke Mencius: "When heaven is about to entrust a great duty to any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his understanding. In this manner, it stimulates his mind, strengthens his nature, and supplies his incompetencies". Does this passage not remind you of the prayer of the old Pope which I quoted a moment ago?

Secondly, like Browning, the Confucianists have great faith in the worth and potentiality of man. Confucius believes that men are like each other by nature, but practice leads them asunder. Mencius holds that all men are born good just as all water flows downward. "Now", says Mencius, "by striking water and causing it to leap up, you may make it go over your head, and by damming and leading it, you may force it up a hill; but are these movements according to the nature of water? In the same manner, men may be made to do that which is not good against his nature which is good." Many more passages can be found to substantiate this point. Suffice to say that the Confucianists have strong hope in the perfectibility of human society through education. "With proper nourishment", says Mencius, "there is nothing that will not grow. Without proper nurture, everything will decay away". And Confucius holds that "education recognizes no class distinctions". It is almost unnecessary for me to point out that these passages
essentially agree, not only with Browning, but also with the philosophers and reformers of the 18th and 19th centuries, whose doctrines of the equality of men and the perfectibility of society have produced a new era of freedom and democracy in the history of mankind.

Thirdly, there is a striking resemblance between Browning's conception of immortality and that of the Confucian school. I have remarked that Browning does not merely hold the idea of the continuance of life after death. This idea, however, has always been implicitly assumed by many a Confucianist; otherwise the institution of ancestral worship would have been impossible and meaningless. But aside from this, the Confucianists, like Browning, lay special emphasis upon the immortality of human personality, of what a man is and does. They believe that there are three things which can never perish. First, a man's character and virtue; second, his achievements; and third, his thoughts and sayings, philosophy and literature. These three things — worth, work, and words — never die, but are handed down from generation to generation, to inspire and transform those, who "in turn, fill the South and North with the radiance these things were the germ of". It is in this sense that we may understand the idea that "there shall never be a lost good" and that "what entered into thee, that was, is, and shall be".

With Browning, the Confucianists believe in the leavening and transforming power of personality. Speaking of
two great men of the past, Hencius said: "When men now hear
the character of Pe-h, the corrupt become pure and the weak
acquire strength. And when men hear the life of Liu Sha
Hai, the mean become generous and the niggardly become liber-
al". More emphatically still he said of the Sage-emperor
Shun: "When Shun was living amid the deep retired mountains,
dwelling with the trees and rocks, and wandering among the
deer and swine, the difference between him and the rude in-
habitants of those hills appeared very small. But when he
heard a single good word, or saw a single good action, he
was like a stream or a river bursting its banks and flowing
cut in an irresistible flood!"

Lastly, while the idea of life as a struggle has never
attained to any prominence in Confucianism, the idea of en-
deavor has always been the characteristic feature in the
teachings of Confucius and the great Confucianists. The
toilsome and wandering life of Confucius and the early Con-
Fucianists most emphatically exemplifies the doctrine of
Endeavor. One of his contemporaries spoke of Confucius
as "the man who knows it is vain, yet cannot forbear to
stir". To the true Confucianist, Endeavor, indeed, is the
only thing. Reward and punishment, failure and success,
are never taken into consideration. "Success is with
Heaven", said Hencius to the prince of Tung, "Be strong to
do good. That is all your duty". Another Confucianist
said to Mo-Ti the Utilitarian: "There is only Right and
Wrong: there is no Blessedness or Unblessedness". This
doctrines, indeed, has often been criticized as being too
rigorous to be acceptable to the common people. But it
is not without its ethical sublimity. The greatest Confu-
cian scholar and statesman of modern history, T'ao T'ieh Kuei
Fan, had this motto of life: "Only plow and sow! Consider
not the reaping, nor the harvest!" This is the Chinese
version of the Browning idea:

"Success is naught, endeavor's all!"
For ten years
the Most Faithful Worker
for the Club,
This Programme
is
Dedicated
with our
Gratitude and Affection

To
Professor Fred Asa Barnes

for ten years
the Most Faithful Worker
for the Club,
This Programme
is
Dedicated
with our
Gratitude and Affection

"Let here begin a Brotherhood of Man,
Wherethof the West shall freely meet the East,
And man greet man as man—greatest at least
To know and love each other Is our plan."

So spoke our Founders; so our work began;
We made no place for pleasant dance and feast,
But each man of us vowed to serve as priest
In Mankind's holy war and lead the van.

What have we done in ten years passed away?
Little, perhaps; no grain salts the sea.
But we have faith that come it will—that Day—
When these our dreams no longer dreams shall be,
And every nation on the earth shall say:
ABOVE ALL NATIONS IS HUMANITY!

—Sig Hev.
To Professor Fred Ana Barnes
for ten years
the Most Faithful Worker
for the Club.
This Programme
is
Dedicated
with our
Gratitude and Affection

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Calendar

January 9—Saturday
8:00 P. M.—OPENING RECEPTION

January 10—Sunday
1:50 P. M.—LUNCHEON TO ALUMNI MEMBERS
8:00 P. M.—"FIRESIDE PARTY"

January 11—Monday
6:45 P. M.—INTERNATIONAL BANQUET
ANALYSIS OF THE
MONARCHICAL RESTORATION IN CHINA

Coup d'Etat of President Overthrows Republican Government.

YUAN SHIH-KAI EMPEROR

Former Government Republican in Name Only: Restoration of Aristocracy and Corrupt Officialism.

By SUI HU, Pg.

"What do the Chinese students think of the present political changes in China?" That I do not know. I can only say what I personally feel about this matter. First of all, I welcome the change from a republic to a monarchy. There are a thousand and one reasons why I should welcome this change, and for brevity's sake, I only mention a few. (1) The change is no change at all; it is only calling the present Chinese Government by its proper name. The Republic of China died a premature death two years ago, and the Government has ever since been an absolute monarchy under the name of a republic. This insult to the good name "republic" has now been removed by frankly calling the government what it really is. It is of supreme importance that things should be called what they really are. "If names are not right," said our great sage Confucius, "words are misused. When words are misused, affairs go wrong.

True Character of Chinese Government Revealed.

(2) The second reason why I welcome this change is this: it reveals to the world the real character of the Chinese Government. In particular, it shows to the whole world the real character of Mr. Yuan Shih-kai whom the American public has long delighted to call "the strong man" of China and who has of late publicly sworn to Heaven and Earth that he would never forsake the cause of republicanism. "It should be understood," said the Strong Man of China, "that my patriotism is not a whit less than any other man's." Probably not; for Brutus is an honorable man.

New Foreign Opinion Effected by Change.

(3) The third reason is a corollary from the first two. The political changes in China have opened the eyes of the American editors, and have brought about a perceptible change in the attitude of American public opinion towards Mr. Yuan Shih-kai and his government. Any one who has followed the editorials of the leading American papers of the last few years cannot fail to notice that change. This change of attitude on the part of American public opinion is of great moral value to Young China. The reactionaries in China have done their best to poison American public opinion; they have succeeded even in inducing Dr. Frank J. Goodnow, provost of Columbia, now President of Johns Hopkins University, to volunteer to act as the spokesman of Chinese reactionism. The many eulogies that have been piled upon the head of Mr. Yuan by the superlative American observers, have been simply disgusting. One writer, for example, in his enthusiastic praise of Mr. Yuan, pointed out that he had appointed a Board of Censors, whose duty it was to criticize the President and his government. This was regarded by one writer as sufficient proof or Mr. Yuan's greatness; for, he asks, what other ruler has ever dared appoint a board to criticize himself? Our Yuanite critic has failed to learn that the Board of Censors is an institution which has existed in China for at least 23 centuries! Examples of this kind can be easily multiplied, but it suffices to say that most of these eulogies have been actuated by good intentions without being supported by profoundness of observation and accuracy of facts. It is very encouraging to notice that many an American editor is now willing to "eat his own words" and treat Mr. Yuan as he actually is. What Young China demands of the American public opinion is of the highest importance that, if names are not right, things are misused. When things are misused, affairs go wrong.


What, it may be asked, are the dangers which are likely to result from this change?

In the first place, it will revive many of the evils which are necessarily attached to the monarchical form of government and which have been swept away by the Revolution of 1911. One of the most obvious evils already brought about by the present change, is the creation of a hereditary class of nobility. It has been authentically reported that this class is to consist of six ranks, namely, prince, duke, marquis, earl, viscount and baron, all to be hereditary, as long as the Government lasts. The establishment of a privilege class of nobility in an age when the more advanced nations are questioning the right of inheritance of property, is beyond all doubt a step preserving the just condemnation of the world. But, fortunately, this class is to be hereditary only "as long as the Government lasts!"

Re-Instatement of "Corrupt Official Class.

In the second place, the monarchy will in all probability reinstate the old and corrupt official class which has been the greatest evil in the history of China. It is no exaggeration to say that the bought-and-sold officialdom in China was a greater evil than opium-smoking or even foot-binding. And if the Revolution of 1911 accomplished nothing more than sending this bought-and-sold official class back to their "cold benches" at home, that alone is sufficient to counterbalance all the condemnation which has now poured upon the Revolution. But alas! this class is being resurrected from oblivion and placed in positions to govern and rule the Chinese nation, because it has succeeded in getting on the bandwagon of the new dynasty and has helped the making of the emperorship.

Revolution, an Inevitable Result.

In the third place, the monarchical restoration will naturally arouse a series of disturbances and revolutions throughout the country. Already a revolution has been started in the province of Yunnan under the leadership of Gen. T'ai Ao, and it is highly probable that it will spread to other parts of China. It must be remembered that, when men like Dr. Goodnow advocated a monarchy for China, they urged that it was necessary "in order that all tendencies toward the disintegration of the country might be checked." Unfortunately they failed to see that China could not be united in a mon...
archy and that a reactionary govern-
ment with arbitrary powers necessarily breeds disintegration and in-
vites revolution.

Cessation of Constructive Policies.
Lastly, and perhaps this the worst outcome of the whole situation, there will be a complete cessation of all constructive and productive poli-
cies in every department of the Gov-
ernment. The Government is at present wasting all its energy in the monarchist propaganda, in suppress-
ing all expression of dissatisfaction, on the part of the people and in arming itself against the revolution-
ists. And the discontented youths of the nation, too, will also be wasting their time and life in political plot-
ing and revolting against the Gov-
ernment, until they can finally over-
throw it and re-establish the govern-
ment which they desire. And all this waste of energy and opportunity is due to the selfish ambitions of some most unscrupulous politicians!
IS THERE A SUBSTITUTE FOR FORCE IN INTERNATIONAL RELATIONS?

BY
SUH HU

Prize Essay, International Polity Club Competition, Awarded June, 1916

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The question "Is there a substitute for force in international relations" implies a serious ambiguity which, if not clearly understood at the outset, will greatly hamper our understanding of the real issue involved. Those who raise this question really mean by 'force', not force qua force, but only the frequent and unrestrained resort to armed force for settlement of international disputes. But the way in which the question is put not only begs the question from a logical standpoint, but also seriously obscures the real meaning intended by the questioner. For the wording of 'a substitute for force' seems to suggest that the substitute to be sought is to be antithetically opposed to force—is to be devoid of force. Such a substitute there is none. For, in the words of Mr. John A. Hobson, "there is no display of moral force in any act of human conduct which does not make some use of physical force as its instrument." 1

This point will become clear if we consider a doctrine which is commonly supposed to be diametrically opposed to force, namely, the doctrine of non-resistance. When this doctrine is advocated, it is very often confronted by two sets of questions. Its advocate is asked either, "What would you do if

you saw your wife or your sister attacked by a criminal?” or, “Did not Christ himself use force when he drove the vendors and moneychangers out of the temple of God?” It is regrettable that the zeal of the non-resister often makes him blind to the truth underlying these questions. The first question implies that the problem of force cannot be solved by any sweeping condemnation of its use, but must be considered in relation to the specific and concrete circumstances which demand the application or the non-application of force. The second question points clearly to the fact that the Christian command “Resist not evil” does not necessarily mean a condemnation of force as such. It seems that the doctrine of non-resistance may be interpreted as another way of saying “Vengeance belongs to God.” The question is not, Whether force is condemnable or justifiable, but, Whether the administering of justice should be done by the interested parties themselves or by some higher and impartial power.

In recent discussions on this doctrine, it has been often pointed out that this principle implies no total denial of force, but only a firm belief that the attitude of passivity is capable of leading the offender or the criminal into repentance and goodness. It is this belief which has led some writers to call this doctrine that of ‘super-resistance’ or ‘effective resistance’.

“The non-resistance doctrine,” says Professor John Dewey, “can only mean that given certain conditions, passive resistance is a more effective means of resistance than overt resistance would be.”

I have indulged at some length in discussing the doctrine of non-resistance, because I believe that much of the vagueness and confusion in current discussion of international problems has been due to a misunderstanding of the real nature and place of force in human society. The point I wish to make clear by the foregoing discussion is that it is futile to look for an international policy which shall not involve a use of force; that even the so-called doctrine of non-resistance is not really a condemnation of force as such; and that the search for a ‘substitute for force’ can only mean seeking a substitute for the most crude form and most wasteful use of force.

II

What is wrong with the international situation is not that force prevails, but that force does not prevail. In the present war, we are witnessing the most stupendous manifestation of force that has ever happened in human history. And yet what has this tremendous display of force so far accomplished? Has the twenty-one months’ world war resulted in more than a deadlock on all battle-fronts? Will all the unprecedentedly great sacrifices of lives and property, all defeat and victory, be able to settle any of the questions which somehow drove the nations into this war two years ago? The truth is that the nations have not yet learned how to make force really count for something in international relations. They have only been lavishing their available forces in a most wasteful manner with the least returns.

Why has force of such an unprecedented magnitude yet been unable to secure peace and order, to achieve
Under existing conditions, force is employed to resist force, or, more correctly speaking, force is so employed as to create for itself hosts of rival forces. The result has been a mutual cancelment of force: both the acting force and that acted upon are wasted in this process of mutual resistance and annulment.

Our problem, therefore, is not to condemn force in toto, nor yet to seek for any substitute-policy which will involve no use of force, but to find a way to make force actually prevail, that is, to avoid the wasteful use of it which leads nowhere but to self-exhaustion and annihilation. The solution of our problem lies in the organizing of the existing forces of the nations in such a manner as to minimize resistance or friction and to insure maximum economy and efficiency in their expenditure.

The experience of mankind in gradually passing from the lawless state of the savages into the civilized state of government by law, is the best illustration of the way in which isolated and conflicting forces or energies are gradually organized for the economical and efficient direction of human activities. "Law," says Professor Dewey, "is a statement of the conditions of the organization of energies which, when unorganized, would conflict and result in violence—that is, destruction or waste." The reign of law simply means a state of conditions where our conduct is governed by, to use a recent expression of President Wilson, "a prescribed course of duty and respect for the rights of others which will check any selfish passion of our own, as it will check any aggressive impulse of theirs." It is this 'statement' or 'prescription' of the rules of conduct that enables men to avoid the wasteful expenditure of force which would necessarily result if the activities and energies of men were allowed to run wild and clash with one another.

Unfortunately, what mankind has at last learned to practice within the nations themselves, has not yet to any considerable extent found its way into the realm of international dealings. What is termed international law to-day is only a little way in advance of what may be called the stage of regulated dueling. The few provisions for pacific settlement of international disputes have not been extensively applied by the nations, and fourteen years' reign of international law under The Hague Conventions has not only failed to avert the present world calamity but also failed to effectively regulate the conduct of war in the relations both between the belligerents themselves and between belligerents and neutrals.

Since the outbreak of the present war, however, there has developed, especially in the English-speaking world, a fairly wide recognition of the fact that the only way to safeguard civilization from repeating any such calamity lies in some international arrangement or organization for pacific and judicial settlement of disputes. Such opinion has found exponents not only in many of the publicists who have given thought to the international situation, but also in such official representatives of powerful states as Premier Asquith and President Wilson. The latter, in his speech before

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1 Speech before League to Enforce Peace, May 27, 1916.
the League to Enforce Peace, declared his desire for "a universal association of nations to maintain the inviolate security of the highways of the seas for the common and unhindered use of all the nations of the world, and to prevent war, begun either contrary to treaties or without warning and full submission of the causes to the opinion of the world." In short, many there are who have come to realize that the failure to organize the conflicting forces of the nations for some definite common purposes has been the fundamental cause of international strife, insecurity and war; and they have also realized that such stupendous waste of energy, vitality and resources, as we witness to-day, cannot be prevented until there is found some method of direction and organization for a less wasteful and therefore more efficient expenditure of the force of the nations.

III

We have so far arrived at the conclusion that in order to make force work effectively in achieving the contemplated ends of peace and security, we must seek to convert the now isolated and conflicting energies of the nations into some organized form—into some form of international association under a prescribed course of reciprocal duties and rights. We may now consider the directions in which the future task of organizing the forces of nations may possibly and profitably proceed. Such a discussion can best be undertaken by reference to the present status and defects of the law of nations.

First, it seems that in the coming international arrangement, the scope of the category of justiciable disputes should be greatly enlarged. At present, only "disputes of an international nature involving neither honor nor vital interests, and arising from a difference of opinion on points of fact," are justiciable or arbitrable. This naturally excludes from the process of juridical settlement many of the disputes which are most likely to lead the nations into war. Furthermore, each nation is at liberty to declare that in its opinion the dispute does not belong to the category of disputes which can be submitted to compulsory arbitration. Thus an insult to a flag may be a question of honor, and a boundary dispute between Great Britain and Venezuela may be a matter of vital interest to the United States.

It seems therefore necessary to the permanent interest of the world to gradually enlarge the category of justiciable disputes so that many of the cases now beyond the reach of international law may be made either arbitrable or at least subject to inquiry and conciliation by an international commission. In this connection, it is encouraging to note that the treaties negotiated by ex-Secretary of State Bryan with the several powers on the subject of an international commission of inquiry, provide that "all disputes between the contracting parties, of every nature whatever, which diplomacy shall fail to adjust, shall be submitted for investigation and report to an International Commission." It is to be hoped that this principle will find wider application in international law than it has hitherto received. Without some such extension

1 Hague Conventions of 1907, I, art. 9.
2 Hague Conventions of 1907, I, art. 53.
of jurisdiction, the law of nations can only "strain at a gnat and swallow a camel."

In the second place, the charge has often been made that international law is itself imperfect and uncertain, and does not cover the needs of the times. One illustration is the fact that international law has not been able to keep pace with the rapid increase of new weapons of warfare such as are being used in the present war. It is also silent on such important subjects as the definition of 'spheres of influence' by certain powers in the 'backward' states, or the definition of the so-called 'war zones' in neutral territory by belligerents, neither of whom the suffering neutral is in a position to resist. It seems therefore evident that, in order that international law may guard itself against archaism and against evasion through its own loopholes, there must be frequent periodical revision and codification of the law, or, better still, some form of international legislature which shall periodically meet and progressively extend the law over fields which it does not now cover.

In the third place, the most serious weakness of international law is that it has no effective means of enforcement. Without enforcement, which Professor Roscoe Pound calls "the life of law," international law is not much more than a mere scrap of paper. Under existing conditions, a nation might refuse to submit a justiciable case to arbitration, or it might decline to accept or carry out an arbitral award which went against its interests. In case of unarbitrable disputes, a nation might refuse to submit to inquiry; it might actively prepare for eventual resort to arms during the prescribed period; or it might refuse a pacific settlement after the Commission has made its report. Any one of these recalcitrant acts will suffice to render a reign of law impossible.

To remedy this defect of the existing law of nations, it has been proposed that some kind of sanction should be provided in the form of a concerted use of the economic and military forces of the signatory powers against any transgressor of the law. There are certain obvious advantages in such an international organization of force. In the first place, it will avoid unnecessary duplication and waste. It is the indispensable condition of a general reduction of armaments: it will free the nations from the alleged necessity of each so arming itself as to be stronger than every other. Secondly, it will minimize the use of force. Where the object of employing force is clearly defined and understood, where, as some writer has put it, "all the cards are on the table," where a breach of public law carries with it a possibility of public punishment, there we have the beginning of a reliable structure to safeguard civilization from sudden and periodic breakdown. Thirdly, the combining of the forces of the nations for the enforcement of public law and maintenance of peace will perhaps have an educative value in inculcating the sentiments of international solidarity and good-will. At least it will tend to liberate the nations from those artificial barriers and prejudices which now prevail.

IV

But, while readily admitting the advantages of an effective sanction of international law, we must not ignore the indispensable preliminary conditions with-

out, which no international organization can ever hope to succeed. One of these conditions is that there must be a sufficiently strong body of interests which demand the enforcement of the law. At present, there are a number of practical interests of an international nature. Of these we may mention commerce, finance, investment, communication, transportation, the freedom of the high seas, immigration and the exchange of labor. All these interests have long transcended national lines and have become what has been termed ‘trans-national’ in character. National defence, too, has become a ‘trans-national’ problem. No nation can now rely on its own isolated force for safety and for satisfaction of injured interests, violated honor and outraged justice. Interests of such an international or trans-national nature need only to be made articulate and conscious of their own needs in order to become a firm foundation on which to build an effective international structure.

But such interests alone are not sufficient. Government by law has not been created by private interests alone, but has come about as a result of many centuries of conscious thought and deliberation, of the development of political and legal philosophy. Likewise, international government by law and combined force cannot arise from practical interests and inarticulate needs alone. There must be a radical change of the attitude of nations towards one another: there must be a new political philosophy and a new jurisprudence. First, we must have a new theory of the sovereignty of the state. Instead of the old theory that sovereignty consists in freedom from external juridical responsibility, we shall teach that the sovereignty of a state is a right the existence and validity

of which entirely depend upon a tacit or explicit recognition and respect on the part of the other nations. As a right valid only by reciprocal understanding and recognition, the sovereignty of the state is not impaired but strengthened by becoming a member of a society of sovereignties.

We must also, in this revolution in international thinking, gradually modify our nationalism. Instead of ‘Right or wrong, my country’, we must regard the state as merely one of the many groups to which the individual belongs and which, to use the words of Professor Harold Laski, must ‘compete for his allegiance just like his church or race or trade union, and when conflict arises the choice of the individual must be made on moral grounds.’ Instead of exalting the nation-state ‘über Alles’, we must realize that the state is only a means to the well-being and free development of the individuals that compose it; and that whatever improvement of world-organization tends to enhance the safety of the state from external threats of aggression and destruction, is entitled to the devotion and support of every patriotic citizen.

Furthermore, there is needed a new conception of the nature, place and function of force in human society. While admitting the necessity and value of force as a means to a desired and desirable end—thus avoiding the one-sided condemnation of force in toto—we must realize that, if the forces of the world are not co-ordinated to a definite common purpose but are allowed to rival one another for superiority in magnitude and deadliness, then force cannot be used for productive ends and is of necessity squandered in
the endless process of outpowering the rival forces. In order to avoid this resultant waste and sterility and in order to insure a maximum economy and efficiency, it is necessary to organize and direct the rival forces, not towards mutual resistance and therefore mutual cancellement, but towards the co-operative achievement of some positive ends of common interest. Force cannot be rationalized until its use is socialized or internationalized. Not until such a conception of force shall be widely popularized and intelligently applied to international as well as to national life, can there be a really reliable substitute for the present wasteful and destructive employment of force in international relations.

And, lastly, those who desire and work for a better international order will have constantly to fight against that inveterate habit of thinking which may be termed 'historical fatalism'. They are frequently reminded that deliberate planning and conscious effort have little or no place in determining the course and destiny of mankind. "The march of events rules and overrules human action,"—these memorable words of McKinley are frequently quoted in justification of groping and muddling in international affairs. Such determinism in political thinking practical idealism must repudiate and seek to replace. That the march of events rules and overrules human action is a frank declaration of the bankruptcy of statesmanship and human intelligence. It might find some justification in those olden times when one part of the world lived in complete isolation and ignorance of the other parts. But in these days when rapid transportation and almost instantaneous diffusion of intelligence, have actually placed the entire earth "under our immediate notice, acquaintance and influence," in these days when we actually have at our command the equipment for the effective diagnosis and control of the international situation, it is only intellectual laziness and senility that still seeks to explain away political blunders by the fatalistic deus ex machina. Never before has traditional statesmanship—the statesmanship of drifting along with the tide of time and events—wrought so much devastation and suffering to the world. Never before has the possibility of conscious planning and control of international relations appeared so well within the power of human intelligence and resourcefulness. Shall we, then, again permit our statesmen to muddle through and be hurled along by "the march of events"—ever comforting ourselves with the thought: "After us, the millennium?"
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WILLIAM EDWARD MOLLER
JESSE ALBERT MOLDA
CHARLES WESLEY LITTLE NEWLAND
WILLIAM JOSEPH NGOETZ
JOHN JOSEPH O'BRIEN
BUTLER HENRY KIMBLE
DELMOTT HERBERT PARSON
CHARLES JULIUS PASSE
NATHAN PAUL
GEORGE LOWDEN PECK
LAWRENCE VINCENT PELLETIER, JR.
DAVID STANLEY PEKTON
JOHN JAMES QUINEL
LADD RAINBOWS
THOMAS HENRY RALSTON
TOWNSHEND RAY RIMENBERRY
CHRIS HENRY ROBISON
JOSEPH ARTHUR RUSIN
GEORGE LEONARD SABEY, JR.
EUGENIO AUGUSTUS SADOMAN
WILLIAM HENRY SCHWAB
HARRY GARRISON SILVER, JR.
ROBERT LOOMIS SLATTERLY
EDDIE MARCOle BOKH
JAMES JACOB HENDON
HARRY GARRISON SILVER, JR.
WILLIAM HENRY SULLIVAN
ERNEST WILLIAM SULLIVAN
GILBERT CHARLES KOPF
WILLIAM CHARLES KRUSE
JOHN JAMES KUUSOER
LEO KUPERTI
MAURICE PAUL LACEUR
DONALD HERBERT LARCOHIER
BISCHER WILLIAM LAVRADERE
BENJAMIN JOHN LORD, JR.
WILLIAM NEIL BROWN LINDON
PAUL DAVID MAMEROY
ROBERT THOMPSON MARRIOTT
FRANK VINCENT MCKEWIN
GEORGE MILLER
RICHARD JOHN MILLER
LIEUTENANT JENKINS, JR.
RALPH DEZEF MORAN, JR.
WILLIAM EDWARD MOLLER

As of the Class of 1939
JOHN ALBERT BIGWOOD (In absentia)
DAVID MATTHEW GALLAGHER
JAMES HENRY LOTRIGGE, III (In absentia)
JOHN MARTIN MAJONE (In absentia)
GEORGE T. T. CART WATSON (In absentia)
Bachelor of Science
Quintin Perry Cole
Richard Jackson Williams

Bachelor of Science in Civil Engineering
Wallace Francis Baker
Frederick Arthur Burns
Robert Reginald Garrett
Lewis William Hallerbeck
Eugene Sheridan McKenna
Amell Ernest Sweet

Bachelor of Science in Electrical Engineering
Charles Edward Brockner
Donald Pierce Campbell
Francis Patrick Dunigan
Charles Hill Glyde
William Edward Johns, Junior
John Augustus Kelchen, Junior
John Sargent Krull
William Charles LaBanc
William Barber Lynn
Jerome Carl Malisz
Robert Andrews Miles
Alden Foster Mullins
Harry Leroy Palmer
John Nicholas Phillips
Donald Roberts
George Edwin Schall, Junior

Bachelor of Science in Chemistry
Frank James Alois
Joseph Berg
George Brandes
Alfred Henry Case
Joseph Francis Collins
Warren DiSorbo
Walter Addison Fallon, Junior
Walter Otto Gerber, Junior
William Gormley
Edward Ryne Kane
Paul Louis Mesa
Sherman William Parry
Aldo J. Sedoris
George Bailey Stone
Edward Tujkowski
Charles Dunning Underwood
James Simson Walker

Bachelor of Science in Physics
Henry C. Meadow
Everett Mark Haith

Master of Science
Raymond William Baklcy, B.S. in Chemistry...... Union College, 1939

Address
Honorary Chancellor of Union University
His Excellency, Dr. Hu Shih, The Chinese Ambassador
Conferring of University Degrees in Course

Bachelor of Science in Pharmacy

John Richard Botton
Laurel Rochester Hamm
Edward Anthony Horraca
Anthony William Mastrian
Norman Meyer
Rita Patricia Sweezy

Bachelor of Laws

WARREN MATTHEW ANDERSON, A.B.
Burns Francis Barford, Junior, A.B.
R. Ernest Bigby, A.B.
James Edward Blais, A.B.
LOREN JAY BULLOCK, A.B.
Thomas Barry Capparella, A.B.
Thomas John Cluney, A.B.
Charles Warren Day
Arthur Amstey DaRosa, B.S.
Edward Peter Derby
Paul Francis Donohue, A.B.
Leo Murray Doody, Junior, A.B.
John Lawrence Doran, A.B.
Donald McGrew Ely, A.B.
James Stephen Fitzgerald, A.B.
Harold Arthur Friedman, A.B.
ELIUS ROOT GILMAN, A.B.

John Roger Gray
George Butt Groew, A.B.
George Thomas Hetzerman, A.B.
Morgan Jack Herman
William Harrison Howe, Junior, A.B.
Alphonse Alexander Karz
John Joseph Kenney, Jr., B.B.
Harold Edward Kromen, A.B.
Harley Owen Lee, A.B.
Wilford Arnold Lesslie, A.B.
Harvey Mervin Linnet, A.B.
Harry William McDonald
Joseph Peter McGraw, A.B.
George Nathaniel Metz, A.B.
John Meece, A.B.
Roy Cole Moon, A.B.

John Arnold Murphy, Junior, A.B.
Philip Richard Murray, Junior, B.S.
William Richard Murray, A.B.
Nelson Louis Neighbours, A.B.
Thomas George O'Neil
Galbraith Robert Pond, A.B.
Robert Kennet Rice, A.B.
Charles Bloomfield Russell, A.B.
Harold Joseph Shannon
Harold Fox Simmons, A.B.
John Francis Skelton
Jerome Vincent Smith
Charles Willard Stickle, Junior
Thomas Francis Tracy, Ph.B.
Henry Beach Tweed, M.B.
Roy Deane Wilson, B.S.

Doctor of Medicine

Henry Leonard Bejian, B.S.
Roger Paul Bresard, B.S.
Dorothy Blake Chamberlin, B.S.
Bruce Comolli, B.S.
Carl Rodney Comstock, Junior, A.B.
Edward Darn, B.S.
David Joseph Dickestein, A.B.
Anne Mary Dreislan, A.B.
William Booth Earle, A.B.
Robert Andrew Johnson, B.S.

Roy Carney Knowles, A.B.
Karl Vincent Larson, A.B.
 Walter Edward Lawrence, Junior
William Charles Maubre, A.B.
Benjamin Gerhardt Owen
James Lindee Palmer, A.B.
Thomas Lewis Rider, A.B.
Bertram Jacob Lyons Sieversohn, B.S.
Edward Bayard Smith Smith, A.B.

Charles Aloisius Smith, B.S.
Karl Leavitt Smith, B.S.
Charles Davis Strass, A.B.
Samuel David Stuarts, A.B.
Peter Stephen Syzowki, A.B.
Michael John Tyrko, A.B.
Edward John Vandercook, B.S.
George Joseph Ward, A.B.
William Jack Weaver, Junior, A.B.
Robert Ridy Wells, A.B.
Honorary Degrees

Howard Potter Dunham .................. Doctor of Humane Letters
LeRoy Orman Ripley .................... Doctor of Humane Letters
Harold William Thompson ............... Doctor of Humane Letters
George Holland Sabine ................ Doctor of Letters
Saul Dushman .......................... Doctor of Science
LeRoy Lee Odell ....................... Doctor of Science
Arthur Caswell Parker ................. Doctor of Science
John Albertson Sampson ............... Doctor of Science
Elmore McNeill McKee ................ Doctor of Divinity
Arthur Hays Sulzberger ............... Doctor of Laws
Hu Shih .................................. Doctor of Civil Law

William Harold Cowley (Awarded February 21, 1940) ................ Doctor of Letters
ODE TO OLD UNION

By FITZHUGH LUDLOW, '56

Let the Grecian dream of his sacred stream,
And sing of the brave adorning
That Phoebus weaves from his laurel leaves
As the golden gates of morning.
But the brook that bounds through Union's Grounds:
Gleams bright as the Delphic water,
And a prize as fair as a god may wear
Is a dip from our Alma Mater.

CHORUS

Then here's to thee, the brave and free;
Old Union smiling o'er us;
And for many a day as thy walls grow gray,
May they ring with thy children's chorus.

Could our praises stream on the waves of song,
Like an Orient fleet gem-bringing,
We would bear to thee the argosy
And crown thee with pearls of singing,
But thy smile beams down beneath a crown,
Whose glory asks no other;
We gather it not from the green sea-grot—
'Tis the love we bear our mother.—CHORUS.

Let the joy that falls from thy dear old walls,
Unchanged brave time's on-darting;
And our only tear fall once a year
On hands that clasp or parting;
And when other throngs shall sing our songs,
And their spell once more has bound us,
Our faded hours shall revive their flowers,
And the past shall live around us.—CHORUS.

BENEDICTION

The Reverend HERBERT RICHARDSON HOUGHTON, JR.

MUSIC
Honor Awards for 1940

PARTIAL LIST OF FELLOWSHIP AWARDS—Scholarships—
Wallace F. Baker, Harvard Business School; Ernest W. Bodensted, Syracuse University; Robert E. Binen, Yale University; Walter A. Fallon, Rensselaer Polytechnic Institute; Marvin P. Lazarus, Harvard Law School; Thomas H. Rittenhouse, Columbia Law School; William S. Taft, University of Michigan; Teaching Fellowships—Charles R. Brodner, Columbia University; Donald P. Campbell, Massachusetts Institute of Technology; Quintin P. Cole, Yale University; Warren Debor, Johns Hopkins University; Clare W. Graves, Western Reserve University; Everett M. Hafner, University of Rochester; Lewis W. Hallenbeck, New York University; Edward R. Kane, Massachusetts Institute of Technology.

Phi Beta Kappa—Quintin Perry Cole, Alexander Herbert Cornell, Robert Raphael Eisen, Yale University; Walter A. Fallon, Rensselaer Polytechnic Institute; Marvin Paul Lazarus, Harry Garrison Silleck, Junior, Donald James Wait, and Charles Albert Brind '19.


BEACHTFORD ORATORICAL PRIZES—For the best two orations delivered on the Commencement platform, Will be awarded by a committee appointed by the Board of Trustees.

WALTER PRIZES—For the Senior of the highest standing in the performance of collegiate duties and in moral deportment; Awarded by the Faculty to Paul Collins Hayner.

ALLEN ESSAY PRIZE—For the Senior presenting a superior essay on any subject: Benjamin John Lord, Junior.

ALLEN ESSAY PRIZE—For the three students who have contributed most to the participation of Union College in inter-collegiate debating:
First Prize awarded to Marvin Paul Lazarus.
Second Prize awarded to William Joseph Nugent.
Third Prize awarded to John Adans Kuskowski '41.

GOODRICH-DIANE PRIZES—Two in number—For the successful competitors in the Extemporaneous Debate Contest, open to all students in college: To be announced.

DAGGETT PRIZE—For the Senior of the best character and conduct, without respect to scholarship; Awarded by the President to Lawrence Vincent Pelletier, Junior.

BAILEY PRIZE—For the Senior who has rendered greatest service to the college in any field; Awarded by the Faculty to Samuel Carl Hammerstrom.

PULLMAN PRIZES—Two in number—One for a Senior in the Classical Course: Awarded by the Faculty to Edwin Alfred Fitz, Junior. One for a Senior in one of the Engineering Courses: Awarded by the Faculty to Alden Foster Mullins.

INGRAM PRIZE—For the Senior presenting the best essay on one of two assigned subjects in English literature or history: Awarded to Marvin Alfred Fitz, Junior.

VANORDER PRIZE—For the Freshman who excels in the work of the English Department and writes the best essay: Awarded by the English Department to Francis O'Shea.

FRELINGHUYSEN H. SMITH PRIZE IN HISTORY—For the Senior of high grade and who has shown unusual ability in original experimental work: Awarded to Edward Rynex Kane.

A Silver Medal—For the Sophomore whose work of the first two years in the Department of Chemistry has given the greatest promise of a successful career in that subject: Awarded to Robert Wilder Davison.

ARCHIBALD H. SCHOLARSHIP PRIZE—For the Senior of highest standing in the Classical Course; Awarded to Paul Collins Hayner.

HOROWITZ PRIZE—For the Senior who during the past year has made the best progress in the course in Building Construction: Awarded to Lewis William Hallenbeck and Eugene Sheridan McKenna.

LEONARD CHESTER JONES MEMORIAL PRIZE—For the Junior or Senior who has made the best record in French: Awarded to Paul Collins Hayner.

JAMES HENRY TURNBULL PRIZE—For the Sophomore of highest standing in Physics: Awarded to Sanford Paris Thompson.

RICHMOND PRIZE IN THE FINE ARTS—A prize of Fifty Dollars awarded by Charles Alexander Richmond, President Emeritus, for excellence in the fine arts; Awarded to Joseph Joseph Azinese.

RICHMOND PRIZE IN MUSICAL APPRECIATION—A prize of Fifty Dollars awarded by Charles Alexander Richmond, President Emeritus, for excellence in the course in Appreciation of Music; Awarded to Chester Hersey Robinson and Edmund George Kelly '41.

KRUSS SELF-IMPROVEMENT PRIZE—A prize of Twenty-five Dollars is given by Mr. Paul J. Kruesi, of the Class of 1900, to that Senior who has shown the greatest improvement during the four years of his college course: Awarded to Robert Franklin Kilmer.

ROBERT B. O'NEALE PRIZE—For the Senior who has taken Latin and who has attained the highest standing during his four years: Awarded to Paul Collins Hayner.

DONALD COULTER PRIZE IN DEBATING—Founded in memory of Donald Coulter of the Class of '07. For the student who has contributed most in the field of debating: Awarded to Marvin Paul Lazarus.

RICH PRIZE—For the senior who has made the best collection of books during his four years in college: Awarded to Albert Winterman.

THOMSON ECONOMICS PRIZE—For the Senior submitting the best essay on "Individual Enterprise and Democracy." Awarded to Marvin Paul Lazarus.

JOHN MILTON BISHOW PRIZE—For the Senior medical student who passes the best examinations in diseases of the nose and throat: Awarded to Roger Paul Brassard.

S. OAKLEY VAN SHYER MEDAL—For the Sophomore whose Work of the first two years in the Department of Chemistry has given the greatest promise of a successful career in that subject: Awarded to Rita Patricia Sweehey.

THE DAGGETT ANATOMICAL PRIZE—First Prize—Louis Roy, Bishop, and Prize—Marvin Posner.

THE ALUMNI MEDAL—To a member of the graduating class for outstanding qualities and meritorious work: Awarded to Robert Andrew Johnson.

THE NEW YORK STATE PHARMACEUTICAL ASSOCIATION PRIZE—For the Senior medical student who passes the best bedside examination in general medicine: Awarded to Robert Andrew Johnson.

THE DAGGETT TRESS TRUST PRIZE—Two prizes for medical students—For the two Seniors maintaining the best deportment, irrespective of scholarship: Awarded to: 1st Prize—Bertram J. L. Sauerbrunn, and Prize—Anne Mary Drislane.


THE ALUMNI MEDAL—To a member of the graduating class for outstanding qualities and meritorious work: Awarded to Robert Eddy Wells.

THE TOWNSEND PHYSIOLOGICAL PRIZE—Awarded to Donald Henry Baxter.

THE NEW YORK STATE PHARMACEUTICAL ASSOCIATION PRIZE—Awarded to Rita Patricia Sweehey.

PETER D. KERNER PRIZE—Awarded to John Richard Botting.
INTELLECTUAL PREPAREDNESS

Address by
His Excellency Dr. Hu Shih
The Chinese Ambassador to the United States.

Commencement Day Address
Union College, N.Y.
June 16, 1940

After this memorable ceremony, you are to be classed with that privileged minority—the college graduates. This day marks not the conclusion or completion of a period of life, but rather the "commencement" of a new life, the beginning of real life and real responsibilities.

As university graduates, you are expected to be a little "different", different from the majority of the people who have not gone to college. You will be expected to talk strangely and to behave queerly.

Some of you may not like to be regarded as different and queer. You may want to mix with the crowd and be identified with it.

Let me assure you that it is very easy to go back to the crowd and be lost in it. You can do it in no time, if you so desire. In no time, you will become a "good fellow", a "good mixer", and the people, and you yourselves, will soon forget that you ever went to college.

But, while a university education should certainly not make "snobs" and "cranks" of us, it is not a bad thing for us college graduates always to retain a wee bit of that distinctive mark which, I believe, it is the highest ambition of any educator or educational institution to imprint on us.

What is this distinctive mark of a university man or woman? Most educators would probably agree that it is a more or less trained mind, a more or less disciplined way of thinking, which distinguishes, or ought to distinguish, the recipient of a higher education.

A person with a trained mind looks at things critically, objectively, and with proper intellectual tools. He does not permit his prejudices and personal interests to color his views and influence his judgment. He is all the time curious, but he is never easily credulous. He does not rush to a hasty conclusion, nor does he lightly echo other people's opinions. He prefers to suspend judgment until he has had time to examine the facts.
A trained mind, in short, is one that has been disciplined to be a little incredulous, to be a little suspicious towards the easy smears of prejudice, dogmatism, and blind acceptance of tradition and authority. At the same time a trained mind is never merely negative or destructive. It does not doubt for the sake of doubting: nor does it think "all words are suspect and all judgments phony". It doubts in order to believe, in order to establish or re-establish belief on the firmer foundation of evidence and sound reasoning.

Your four years of study, research, and laboratory work must have taught you some such habits of thinking independently, judging objectively, reasoning methodically, and believing evidentially. These are, and should be, the distinctive marks of a college man or a college woman. It is these characteristics which may make you appear "different and "queer", and which sometimes may make you unpopular, unwelcome, and even shunned and ostracized by the majority of the people in your community.

Nevertheless, these somewhat troublesome traits are the very things which your alma mater would be most proud to have inculcated in you during the years of your sojourn here. More than your academic degree and your technical knowledge and skill in your specialized calling, these habits of intellectual discipline are the very things which, if I am not mistaken, it is your duty to cultivate in college and to carry home from these grounds and continue to practice and develop in all your life and activities.

The great English scientist and philosopher, Thomas H. Huxley, has said: "The most sacred act of a man's life is to say and feel 'I believe such and such to be true'. All the greatest rewards, and all the heaviest penalties of existence, cling upon that act". The discipline and training of the mind in judgment, thought and belief are necessary for your successful performance of this "most sacred act of a man's life".

The first question, therefore, that you should ask yourselves on such a memorable day is: Have I been sufficiently trained in these intellectual disciplines which are expected of me as a recipient of university education? Am I intellectually well equipped?
well-equipped and prepared to perform what Huxley termed "the most sacred act of a man's life"?

II

We must realize that "this most sacred act of a man's life" is at the same time an act of our daily necessity. As another English philosopher, John Stuart Mill, has said: "Every one has daily, hourly, and momentary need of ascertaining facts which he has not directly observed. . . . . The business of the magistrate, of the military commander, of the navigator, of the physician, of the agriculturist, (and we may add, of the ordinary citizen, of the voter) is merely to judge of evidence and to act accordingly. . . . . As they do this (thinking or drawing inferences) well or ill, so they discharge well or ill the duties of their several callings. It is the only occupation in which the mind never ceases to be engaged".

Because thinking is often a matter of daily and hourly need, it most easily degenerates into carelessness, indifference and routine. A college education, after all, is rarely capable of inculcating in us a thoroughly mastered and lasting set of intellectual habits. Time is too short for that. The college graduate, after leaving behind him his laboratories and libraries, often feels that he has had enough hard work and laborious thinking, and is now entitled to a kind of intellectual holiday. He may be too busy or too lazy to keep up the little intellectual discipline he has barely learned but not yet fully mastered. He may not like to be marked out as a college-bred "high brow". He may find relief and even delight in baby talk and crowd reactions. At any rate, the college graduate, after leaving college, is subject to the most common danger of slipping back to sluggish and easy-going ways of thinking and believing.

The most difficult problem for the university man or woman, after leaving college, therefore, is how to continue to cultivate and master the laboratory and research attitude and technique of mind so that they may pervade his or her daily thought, life and activities.
There is no general formula which can serve as a safeguard against such relapses. But I am tempted to offer a simple device which has been found useful to myself and to some of my own students and friends.

I would like to suggest that every college graduate should have one or two or more problems sufficiently interesting and intriguing as to demand his attention, study, research or experimentation. All scientific achievement, as you all know, has come from problems that happen to have caught the curiosity and the imagination of a particular observer. It is not true that intellectual interest cannot be kept up without well-equipped libraries or laboratories. What laboratory and library equipment had Archimedes, Galileo, Newton, Faraday, or even Darwin or Pasteur? What was necessary was some intriguing problem which aroused his curiosity, defied his understanding and challenged him to seek its solution. That challenge, that defiance, was enough to lead him on to collect materials, correlate observations, devise tools and build up simple but adequate experiments and laboratories. In these days of well-equipped laboratories and museums, we can still stunt our intellectual growth simply by not taking interest in some challenging but inspiring problems.

After all, four years of college education do not give us more than a peep into the vast realm of knowledge, explored and unexplored. Whatever subject we have majored in should not give us such a feeling of self-complacency as to think that there is no problem left unsolved in our particular field. He who leaves the gates of his Alma Mater without one or two intellectual problems to accompany him home and to haunt him from time to time in his waking hours, is intellectually dead.

This is my advice to you: on this memorable day you should spend a few minutes to take an intellectual inventory of yourself and ask to it that you should not go forward into this big world without being armed with one or two intellectual puzzles, which you resolve to solve. You can't take your professors with you nor can you take your college libraries and laboratories with you. But you can take a few puzzling questions with you which will constantly disturb your intellectual complacency and lethargy.
lethargy, and which will give you no peace until you have finally attacked them and successfully dismissed them. Then, lo and behold, in tackling and solving these little puzzling problems, you not only are perfecting and mastering the techniques of thinking and research, but are at the same time opening up new intellectual horizons and achieving new scientific heights.

III

This little device of always having a few intriguing problems to challenge you, serves many a purpose. It keeps alive your intellectual interest throughout life. It opens up new avocational interests, new hobbies. It lifts your daily life above the level of routine and drudgery. It often gives you a delightful taste of that intellectual rapture when you, in the stillness of the night, suddenly succeed in solving one of your difficult pet problems and feel like waking up your household and shouting at them "Eureka! Eureka!"

But the most important use of this practice of problem-seeking and problem-solving lies in its serving to train our faculties, to sharpen our wits, and thereby to thoroughly master the laboratory and research method and technique. The mastery of the technique of thinking may lead you to achieve original intellectual heights. But at the same time it should also gradually pervade your life and make you a better judge in the performance of your daily activities. It should make you a better citizen, a more intelligent voter, a more enlightened reader of the newspapers and a more competent critic of current events, national or international.

This training is most important to you, because you are citizens and voters in a democracy. You are living in a time of soul-stirring and heart-rending events, of wars that threaten to destroy the very foundations of your government and civilization. And you are swamped on all sides by powerful water-tight ideologies.
ideologies, subtle propaganda, and wilful falsifications of history. In this whirlwind kind of a world, you are expected to form your judgments, make your decisions, cast your votes, and play your part!

You are warned to be constantly on your guard against sinister propaganda. But how are you going to guard yourselves against propaganda, when the very persons who thus warn you are often themselves professional propagandists, only for a different brand of canned goods, equally ready-made and equally hermetically-sealed!

You are told, for example, that all the idealistic slogans of the last World War, such as "War to make the world safe for democracy", and "War to end all wars", are all bunk and smokescreens. But the same debunkers want us all to believe that American participation in the last World War was brought about by the money-lenders and war-profiteers "in the defense of the American dollar and the British pound!"

To take another group of examples, you have been brought up on the belief that your form of government, government of the people, which respects individual human liberty, and in particular protects the freedom of thought, belief, expression and publication, is one of the greatest achievements of mankind. But you are now told by the new prophets of our age that democratic representative government is only a necessary concomitant phenomenon of the capitalistic system of economics and has no intrinsic merits, nor permanent value, and that individual liberty is not necessarily desirable and should be subordinated and even suppressed in the interest of collective well-being and power.

These and many other antitheses are found everywhere and are confusing your thoughts and paralyzing your actions. How are you preparing to meet all these? Surely not by closing your eyes and ears to them. Surely not by merely taking shelter under the good old traditional beliefs, for tradition itself is being challenged and attacked. Surely not by accepting whole-heartedly any one of the ready-made and water-tight systems of thought and belief.
believe. For, while such a dogmatic system may spare you the
further trouble of independent thinking, it will so engross and
enslave your mind that you will henceforth remain intellectually
an automaton.

The only way in which you may hope to maintain some mental
balance and poise and to be able to exercise some independent
judgment of your own, is to train your mind and master a tech-
nique of free reflective thinking. It is in these days of
intellectual confusion and anarchy that we can more fully ap-
preciate the value and efficacy of the intellectual discipline
which will enable us to seek the truth - the truth that will
make us free.

There is no mystery about this discipline or technique. It is the
same methodology which you have learned in the laboratories and
which your best teachers have practiced all their lives and have taught you in your research papers. It
is the scientific method of research and experimentation.
It is the same method which you will learn to use in all your
attempts to solve the little intellectual puzzles which I advise
you always to have with you. It is this same method which,
when thoroughly drilled into us, will enable us to think more
clearly and more competently about the social, economic and
political problems that we must face squarely every day.

In its essence, this scientific technique consists of a
most solicitous regard for the control and testing of all
suggestions, ideas and theories by their consequences. All
thinking begins with a perplexing problem or situation. Ideas
are welcome as hypothetical suggestions for the solution of
such a perplexity. But every hypothesis must be tested out by
working out all the possible consequences which must result
from its adoption. That hypothesis, the consequences of which
will most satisfactorily overcome the original perplexities,
is to be accepted as the best and truest solution. Such is the
essence of scientific thinking in all physical, historical and
social sciences.

The greatest
The greatest fallacy of men is to imagine that social and political problems are so simple and easy that they do not require the rigid disciplines of the scientific method, and that they can be judged and solved by the rule of thumb.

Exactly the opposite is the truth. Social and political problems are problems that involve the fate and welfare of millions of human beings. Just because of their tremendous complexity and importance, they are so difficult that they are to this day not yet amenable to exact quantitative measurement and exact method of testing and experimentation. Even the most scrupulous care and rigid methodology do not insure against error. But these difficulties do not exempt or excuse us from tackling these gigantic social and political problems with as much conscientiousness and critical insight as we can possibly apply to them.

Twenty-five hundred years ago, a prince asked Confucious these questions: "Is there any one saying that can build up a kingdom? And is there any one saying that can wreck a kingdom?"

Social and political thinking always reminds me of these two questions asked of Confucious. For social and political thinking invariably means thinking and planning for a whole nation, for a whole society, or for the whole world. Therefore all social and political theorising deals with situations wherein a careless or dogmatic theory, if taken seriously, may bring about an incalculable amount of confusion, retrogression, war, and devastation — situations wherein one saying may actually bless a state and another may actually wreck an empire.

Only the other day Mr. Hitler issued an order to his armies which he said would determine the fate of his country and his people for the next thousand years!

But it is not Mr. Hitler alone whose thinking determines the life and death of millions of people. All of you here who have to think about your national and international problems, who have to make choice in your coming local and national elections, who have to form opinions or make decisions on problems of war and peace, — yes, you too are thinking in situations wherein the rightness or wrongness of your thinking may affect the
welfare of millions of people, and may directly or indirectly determine the fate of the world and its civilization for a thousand years to come.

It is, therefore, the sacred duty of us all, as members of that privileged minority of university men and women, to prepare ourselves seriously and competently to undertake our everyday thinking and judging in a time like this and in a world like this. It is our sacred duty to discipline ourselves to think responsibly.

Responsible thinking implies at least these three elemental requirements: first, the duty to verify our facts and check our evidence; second, the humility to admit the possibility of error of our judgment and to guard against bias and dogmatism; and, thirdly, a willingness to work out as thoroughly as we can all the possible consequences that may follow the acceptance of our view or theory, and to hold ourselves morally responsible for those consequences.

To think sluggishly, to allow personal and partisan factors unconsciously to influence our thinking, to accept ready-made and unanalyzed ideas as premises of thinking, or to fail to test one's ideas by working out their possible consequences is to be guilty of intellectual irresponsibility.

Are you prepared to perform this most sacred act of your life - thinking responsibly?
THE PLACE OF THE ALUMNI ORGANIZATION IN THE HISTORY OF UNIVERSITIES.

An address by His Excellency Dr. Hu Shih The Chinese Ambassador to the United States Before the Alumni Association of Cornell University Boston, Massachusetts November 15, 1940.

I come from a very old country. The first Chinese Government university was established in the 2nd century B.C.; and by the 2nd century A.D. that university had as many as 30,000 students and was considered a political force.

Our public colleges (Shu Yuan) also began quite early, the first ones dating back to the 10th century A.D. Throughout the last ten centuries many of these public colleges, scattered over the country, played a very important part as centers of philosophical thought and classical learning.

Unfortunately, the modern university in China cannot claim lineal descent from either the government university of the various dynasties or from the public colleges that flourished during these ten centuries. Those old institutions of higher learning passed away with the old régime, and China has had to build up her modern colleges and universities entirely from fresh beginnings. Paradoxical as it may sound, it is a fact that China, with 30 centuries of recorded history, has no university that can claim much over 40 years of age.

Four years ago, when I participated at the Tercentenary Celebration of the Harvard University, there were over 500 delegates representing the universities and learned societies...
all over the world. Each delegate was given a number, the order of which was arranged in accordance with the date of the founding of his institution. Number 1 was an Egyptian University; Number 2, the University of Bologna; Number 3, the University of Paris; Number 4, the University of Oxford; and Number 5, the University of Cambridge. Representing two government institutions and one private college, I was given three numbers, all of which were quite near the 500 mark.

You will naturally ask: Why have not those ancient Chinese universities and colleges been continued to the modern times? Why cannot the modern Chinese University, like the modern University of Bologna or Paris or Oxford, trace its descent to any of the ancient historical institutions?

The fact is that the Chinese University, whether governmental or public, was never sufficiently institutionalized to insure a continuous and self-perpetuating existence. The governmental university was a part of the governmental system, its chancellors and professors being appointed under the same system of civil service. They came to be appointed professors at a certain stage of the system, and passed out of the university at another stage to become administrative officials; some one of them might return as Chancellor of
the National University and then again go out to serve as a Cabinet Minister. Even the students in the government universities formed a part of the civil service examination system. There was no permanent staff or faculty, no separate endowment, no independent administration. Therefore, the government university was subject to all the changes and vicissitudes of the government and the dynasty.

The public colleges of recent centuries usually fared better than the government universities. They usually had some endowment in the form of landed property, the proceeds of which provided them with funds for their running expenses. But the administration of such property was usually left in the hands of local gentry who were often subject to the political influence of the government. The appointment of the presidents and professors of these public colleges, while not under the civil service system, was made by the highest provincial officials in consultation with the local gentry. Therefore, these public colleges, too, never attained the state of independence and self-government as attained by the universities and colleges of the West since the Middle Ages.

Historically, the permanence and continuous independence of the university in the Occident, and especially in the United
States of America, have depended largely upon the degree of success in securing accumulation and preservation of material resources and intellectual tradition, economic independence, and self-government.

These essential elements have been made possible by the growth and development of three institutions: (1) the College Corporation, or the Board of Trustees, as the property-holding and financing body and as the governing and policy-forming organ; (2) the Faculty as the center of university government, the transmitter of academic tradition and the upholder of academic freedom; and (3) the organization of the alumni as the body which not only fosters college traditions and loyalty, but also contributes to the financial support and self-government of the university.

In the development of these institutions, the American college and university have played a very important part. In particular, I would like to point out that the alumni organization is distinctly an American contribution, for neither the European University nor the British University has succeeded in organizing its graduates after leaving the alma mater. The institution of the alumni organization is being imitated and adopted in those countries where the educational development has been influenced by the American University life.
The historical importance of these institutions is often not fully understood by those who have been accustomed to them as matters of course. We shall better appreciate their great historic importance when we realise how their non-existence has been chiefly responsible for the impermanence and short life of universities in other lands. And we shall better appreciate their great importance when we see how easily academic freedom and university self-government can be taken away in those parts of the world where such safe-guarding institutions have not taken deep root.

Even in a democracy like this, the peculiar significance of the alumni organization, for example, can be seen in the history of those state universities and colleges where the control of the purse does not rest with the College Corporation or with the Board of Trustees, but where the development of a powerful alumni body often can greatly strengthen the university administration and faculty in the attainment of greater measures of financial independence and freedom from political control.

Indeed, the first alumni organization — that of Harvard University — was formed about 100 years ago, almost expressly for the purpose of giving financial aid to the Alma Mater and gradually freeing her from the political control of the Commonwealth of Massachusetts. As told in an interesting article by Mr. William G. Roelker in the Harvard Alumni Bulletin (Vol. 42, No. 30, Part 2), the movement to organize
the alumni of Harvard was actuated by a realization of the need to solve the problem, "Who Shall Oversee the Overseers?"

Harvard College, as you well know, has two governing boards - the Corporation or "the President and Fellows of Harvard College", and the Overseers which for over 200 years included the Governor, the Deputy Governor, the Upper House of the Legislature and the Ministers of the six neighboring towns. The acts of the Corporation, with the exception of those relating to property and financial matters, must be sent to the Overseers for their consent.

Throughout the early decades of the 19th century, prominent alumni of Harvard were trying to introduce legislation in the State Legislature to free the University from the control of the State by advocating that the Governor and other officers of the Commonwealth should cease to be Overseers ex officio, and that Harvard graduates and holders of honorary degrees might elect the Overseers and fill vacancies. This movement could not succeed until there was a well organized alumni body. The first constitution of the Harvard Alumni Association was adopted, and officers elected, on Commencement Day, August 26, 1840, exactly 100 years ago. The first meeting of the Association was held in 1841. But this first Association was not well organized and soon "began to run down". It was reorganized
about 1852 and began to work for collective gifts to the University. The reorganization and subsequent success of the Harvard Alumni Association contributed much to the success in the political movement for University self-government. The Act of April 28, 1865, completed the "dissolution of Harvard from the State". The Harvard Alumni voted for the first time in 1866 to elect Overseers. By 1871, all Overseers were chosen by the Alumni.

This episode of the founding of the Harvard Alumni Association best illustrates the historic mission of the organized alumni body. No mere get-together, nor mere renewal of old comradeship, however valuable these things may be, could justify such an elaborate organization as the alumni association of a modern American university. Behind the joviality and conviviality of the home-coming, the alumni body has a serious purpose to fulfill.

As one interested in the historical evolution of the university throughout the world, I am inclined to say that we are here gathered today to celebrate what may be historically called the "third estate" of the university, - the Alumni Association, the latest American contribution to the safe-guarding of the permanence and independence of a free university life.
With the compliments of

H. SHIH
Ambassador Extraordinary and Plenipotentiary
of the Republic of China
CHINESE EMBASSY
WASHINGTON

WITH THE COMPLIMENTS OF THE CHINESE AMBASSADOR
Mr. President, Your Excellencies, Members and guests of the Economic Club of New York:

Nearly two years ago, on May 9, 1940, the Economic Club of New York did me the great honor of inviting me to address your annual dinner in this same hall. It was just one month after Hitler had invaded Denmark and Norway by air, sea and land. On that occasion I spoke to you on the thesis that the war in Europe and the war in China were merely two phases of one and the same war—the Second World War, which began not in September, 1939, but in September, 1931, when Japan first invaded Manchuria.

I said in effect: "The Second World War became inevitable when the post-war World Order was attacked and scrapped by the aggressive acts of Japan. In this world of ours, war as well as peace is indivisible. A world that could not give China peace and security, is a world in which no nation, great or small, can feel secure. And a civilization which cannot accord protection and security to Denmark, Norway, and Sweden, three of the most civilized countries on the earth, is a civilization not worth preserving!"

You may recall that on that memorable night of May 9,
In September, 1940, Japan, Germany and Italy signed the Tripartite Pact of Alliance.

From June 22, 1940, when France signed the Armistice with Germany, to June 21, 1941, when Germany invaded Soviet Russia, for a whole year, there were practically only two great powers left fighting the aggressors: there were only China fighting Japan in Asia and the British Empire fighting Germany and Italy in Europe and Africa.

Then the tide began to turn. The German attack on Soviet Russia on June 21, 1941, and the heroic and successful resistance of the Russian army and people ever since, have radically changed the picture of the war in Europe.

But the Axis partners in aggression were rapidly moving in other parts of the world. A month after the German invasion into Russia, Japan was moving troops into southern Indo-China. On July 23, the Vichy regime accepted the Japanese demands for complete military occupation of French Indo-China, which, as
the world soon realized, was to be made the base for Japanese
invasions into Thailand, Maleya, Singapore, the Philippines,
and the Netherland East Indies.

On July 25, President Roosevelt, in the hope of effectively
warning Japan against further aggression in the Southern Pacific,
issued an executive order freezing all Japanese assets in the
United States. This step of economic embargo against Japan
was followed by both the British Empire and the Netherland
East Indies governments. All trade and shipping between Japan
and these countries virtually completely ceased.

In August, President Roosevelt and Prime Minister Churchill
met somewhere in the Atlantic Ocean and on August 14 the
"Atlantic Charter" was proclaimed to the world.

In the meantime, for many months, the Japanese Ambassador
was carrying on "peace" conversations with your great Secretary
of State. In November, Japan sent a special Ambassador to
assist in the negotiations.

Under the cloak of these peace conversations, Japan's
military rulers were actively preparing for a concerted surprise
attack on the important Pacific outposts of the United States
and the British Empire. This concerted attack came on
December 7.

Within a few days after the attack on Pearl Harbor, more
than a score of nations declared war against Japan, Germany and Italy. On January 1 and 2, 1942, a joint declaration was signed in Washington by the representatives of 26 United Nations.

The United Nations comprise the United States, 9 countries of Central America and the Caribbean Sea, six members of the British Empire including India, the Soviet Union, China, the Netherlands, and 7 other European nations whose territories have been overrun by the Axis powers.

By the terms of our joint declaration, the United Nations have solemnly pledged to employ our full resources, military or economic, in our common fight, and not to make a separate armistice or peace with the enemies.

In the preamble of our joint declaration, the United Nations have signified their adherence to the common program of purposes and principles as embodied in the Atlantic Charter. It is not true that the Atlantic Charter is limited to the Atlantic area. These principles, said Mr. Cordell Hull on August 14, "are universal in their practical application".

China, as the nation which has been fighting aggression for the longest time, has more than once reaffirmed her unflinching and unswerving faith in these principles and has,
in the words of Generalissimo Chiang Kai-shek, offered to the United Nations "all we are and all we have to stand with you until the Pacific and the whole world are freed from the curse of brute force and endless perfidy."

Let me take this opportunity to express the gratification of my government and my people in the historic fact that China is now no longer fighting alone but is fighting on the same side with 25 allied nations including three of the greatest powers in the world. Let me assure you that to us in China this is a great dream come true, a great faith tardily but at last fully vindicated!

But it has taken a long, long time for this dream to come true! China had had to fight alone for two years and two months before the European war broke out. She had had to fight alone for fully four years before the United States and the British Empire began to enforce a complete economic embargo against Japan. She had had to fight alone for four years and five months before the treacherous acts of Japan forced you and the other United Nations to declare war on her.

The faith of my people has now been vindicated. But victory is not yet in sight. But my people have not the slightest doubt about the ultimate and not too distant victory of our common fight against our common foes. Let me assure you
that my people will not cease fighting until that ultimate victory is won. My people who have been fighting for over 4½ years and a half single-handed, will never desert you and the other United Nations, but will work with you and fight with you until the coming of that day when, in the cheering words of Mr. Roosevelt, "the sun shines down once more upon a world where the weak will be safe and the strong will be just."
Friends in the United Nations:

Tonight I am going to talk to you on China and the United Nations in the Second World War.

The Second World War did not begin in the first days of September, 1939, when Hitler invaded Poland. It began over ten years ago when Japan invaded Manchuria in September, 1931.

Japan's invasion of Manchuria was the first assault on the world order which had prevailed after the First World War. The reality and the strength of that international order were being severely challenged. When those aggressive acts of Japan in China went unchecked and uncouned, we in China realized that a new era of international anarchy had been ushered in by Japan. We knew that a world which could not give peace and security to China would be a world in which no nation, great or small, could feel secure. We knew, in short, that the example of Japan's aggression in China would inevitably be followed and emulated by other aggressor nations in other parts of the world and would eventually lead to another World War.

Six long years of insatiable aggression by Japan at last forced China to take up the fight in July, 1937. Since then China had been fighting Japan continuously for four years and nine months.
In the meantime, the example of Japanese aggression was faithfully followed by other aggressor states. Abyssinia and Albania were conquered by Italy. Austria and Czechoslovakia were annexed by Germany. The great war in Europe was started by Hitler's invasion into Poland in September, 1939.

In a short time, Hitler's cancer divisions overran Poland, Denmark, Norway, Holland, Belgium, Luxembourg, France, Yugoslavia and Greece.

By the summer of 1941, there were only two great nations left fighting aggression: there were only the British Empire fighting in Europe and Africa, and China fighting in Asia.

Even as late as the summer of 1941, the world at large still thought that China and the British Commonwealths were fighting two separate wars in two unrelated theatres of war.

But the aggressors themselves never concealed the fact that they were fighting a common war together. Japan, Germany and Italy had long before formed a block among themselves, first through their pact of November, 1936, and later through their military alliance of September, 1940. These aggressors had long joined their forces and were waiting for the appropriate moment to make the war truly world-wide.
That moment for concerted world action came in the summer of 1941 when Germany suddenly invaded Soviet Russia, and a month later, Japan occupied the whole of French Indo-China and made it the base for her further aggressions in the Pacific and Indian Oceans.

The great leaders of the democratic nations saw what was coming and tried to prevent it. At the end of July, the United States, the British Empire and the Netherlands East Indies jointly enforced an economic embargo against Japan. In August, President Roosevelt and Prime Minister Churchill met on the Atlantic Ocean and proclaimed to the world the eight principles of the Atlantic Charter.

But nothing could stop the well-planned attack which Japan was determined to make on the Pacific outposts of the British Empire and the United States. Those attacks came on December 7th.

What happened at Pearl Harbor on that day horrified and unified the democratic world. More than a score of nations declared war against Japan, Germany and Italy. On January 1 and 2, 1942, a joint declaration was signed in Washington by the representatives of 26 United Nations.

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Intellectual Renaissance
In Modern China
by
HU SHIH
President of the National Peking University

Six Lectures

First Lecture .............................................. Monday, Feb. 4
"Revival of Chinese Thought and Learning"

Second Lecture ........................................... Wednesday, Feb. 6
"Philosophical Rebels of the 17th Century"

Third Lecture ........................................... Friday, Feb. 8
"The Age of Learning and Research"

Fourth Lecture .......................................... Monday, Feb. 11
"China Faces a New World and Is Defeated"

Fifth Lecture ............................................. Wednesday, Feb. 13
"First Interpreters of the New Age"

Sixth Lecture ........................................... Friday, Feb. 15
"Contemporary Chinese Thought"

At 8:15 p.m. in Room M, Olin Hall
The "New Literary Movement" in China

By H. E. Huang

The so-called "Chinese literary revolution" in the words of Dr. Sun Yat-sen means simply a consistent demand for a living literature, a literature which shall be written in the spoken tongue and shall truly represent the life and needs of the people.

The traditional literature of China no longer represents its real life as it is mostly archaic and imitative.

An age in which the creed of a new social order in which knowledge and culture are to be shared by all, not to be safeguarded by the privileged few. Because the persistently excludes the language of everyday experience and subjugates a vast body of stereotyped phrases and classical allusions, totally inaccessible to the mass of common people and only vaguely understood by a few trained in old schools, against this literature, the literary revolutionists direct their attack. Their cry is for a living language, they say that it is fit for the production of a living literature. This living language they find in the vernacular or "New-speak."

The first point, as to speak of this revolution...
was fired by Dr. Xu in his article entitled "Suggestions for Chinese Literary Reform." Published in June 1917, he advocated the abolition of classical allusion, literary conventions, and the strict parallel structure. He also attacked the practice of slavishly imitating ancient writers and argued that modern China ought to create a lively literature of its own.

Finally, he discussed the historical requirement of the Chinese language and championed its adoption as the fitting medium of literary expression.

Dr. Xu says, "It is free purblind in most cases that we are just losing the adoption of spoken Chinese as our literary medium. For about one of the most important reasons for the deplorable retrogression of Chinese literature has been the anachronous employment of a dead language which is no longer adequate for the expression of the ideas and sentiments of the nation. In order to express our enriched content, it is necessary first to secure the emancipation of the literary form. The old bottle can no longer hold the new wine."

From the Weekly Review, April 15, 1922.
WILLARD Y. FOWLER

M. W. FOWLER

The "Chinese Year Book"

1420

Mills' "Review of Shanghai, China," published for 1919, "Who's Who in China" (Vol. 1, 134), in which a portrait and sketch of the career of \( \Phi \) in China, Lita, "my Revolutionary," who, for 18 months was in the Cornell college of Agriculture, and then transferred to the college of arts and sciences, received the Phi Beta Kappa in 1913, and awarded the B.A. degree for his essay on Robert Browning, graduated 1914, he continued in advanced studies in philosophy, and was given a graduate scholarship at Yale School of Philosophy.

In Columbia University, he held two years winning him the D. Phi L. candidate of practical research in Chinese literature and later wrote in La "Chineuse" and "The Chinese Student," "Life and Letters in China," and "The Chinese Language in Poetry." The
Vulgar threads: Dr. Price is now planting his garden with new and diverse plants. We have a good supply of ordinary flowers, clays, and other materials. The garden is now in 1915 and 1919, as written on my notes.

Sister C. A. Lamb. This note is written from 26th of July, 1919.
A SCHOLAR PLEADS FOR CHINA

By S. J. WOOLF

WASHINGTON

Last week Columbia University conferred its highest honorary degree on the Chinese Ambassador to the United States. This following week the University of Chicago will accord Jilin its highest honorary degree.

Hearing the announcement of Dr. Hu Shih's presence in the United States, I stated that I had known him since he was a student at the University of Chicago and that he was one of the most interesting and stimulating students I had ever known.

Dr. Hu Shih is a universal genius. He is a philosopher, a poet, a scholar, a statesman, a political reformer, and a diplomat. He is a man of great wisdom and insight, and he is a man of great courage and determination.

He is a man who has dedicated his life to the cause of world peace and the promotion of human rights. He is a man who has dedicated his life to the cause of education and the promotion of learning.

He is a man who has dedicated his life to the cause of China and the Chinese people. He is a man who has dedicated his life to the cause of his beloved country.

He is a man who has dedicated his life to the cause of his beloved country. He is a man who has dedicated his life to the cause of his beloved country.

I have known Dr. Hu Shih for many years, and I have always admired his scholarship, his wisdom, and his courage. I have always admired his scholarship, his wisdom, and his courage.

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A SCHOLAR WHO SPEAKS FOR CHINA

"China will live on," says Hu Shih.

"China will live on," says Hu Shih. (Interpretation)

...old he chanced upon a tory copy of a great novel, "Shih Hu," in a "waste-paper basket" in his uncle's house. The work, which Pearl Buck has translated as "Many Sons Are Brothers," he found fascinating. "I wanted to do something for my people," he said, "and I was drafted -- to fight better; to fight against such superior forces as the world has ever seen." He then adopted as his given name, Shih Hu. His father was a scholar well known for his scholarship in this country. Hu Shih's mother was a singer of the "Daughter of the Earth," a folk singer of the "Daughter of the Earth." His father was a scholar well known for his scholarship in this country. Hu Shih's mother was a singer of the "Daughter of the Earth," a folk singer of the "Daughter of the Earth." His father was a scholar well known for his scholarship in this country. Hu Shih's mother was a singer of the "Daughter of the Earth," a folk singer of the "Daughter of the Earth." 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A copy of the citation appearing on the testimonial presented to Dr. Hu Shih, Chinese Ambassador to United States, as the most distinguished member of the Class of 1914 of Cornell University on the occasion of that Class's twenty-fifth anniversary, held in Ithaca in June 17, 1939.

To his Excellency Dr. Hu Shih of the Class of 1914 of Cornell University, his former fellow students of that Class, assembled for reunion at Ithaca in June 1939, tender their affectionate greetings and present this token of respect for his eminent achievement.

Master alike of the ancient wisdom of his native East and of the critical methods of Western scholars, he has led the way to the accomplishment within a single generation of a revival of learning in China. His plan for applying modern critical principles to the study of his country's heritage of philosophy and poetry, and at the same time cultivating the spoken language of the Chinese instead of perpetuating an archaic idiom, has unlocked a treasure and created a new literature.

Cornell University's pride in owning Dr. Hu Shih as an alumnus is heightened by awareness of his sure place in the esteem of scholars far and near. It is an added satisfaction to welcome him as the Ambassador of the friendly people of China to the United States of America.

Given at Ithaca this Seventeenth Day of June in the Year of our Lord the Nineteen Hundred and Thirty-ninth and of the University the Seventy-first.

President of the Class

President of the University
The Influence of the Canoe on the Chinese Literary Revolution
The Influence of the Canoe on the Chinese Literary Revolution

That Beebe Lake, the small body of water on the Cornell University campus, has anything to do with the Chinese literary revolution seems far-fetched indeed, but this haven of college lads and lassies smitten with each other and warm spring weather might well be called the starting point of the revolution. For here, as legend has it, Dr. Suh Hu, who fostered the movement, took his first step, or it might more properly be called a fall, towards a new literary language for China.

This literary revolution, which started in 1917 and is still going, is the change in the Chinese written language, and all the results which accompany the change. Before 1917, all Chinese literature was written in a classical language, which might be likened to Latin among the scholastics of Europe, when the modern national languages were being born. This Chinese classical language, or Wen Li, had been dead for a long time, as far as most of China was concerned, but was used by the scholars exclusively in their writings.

The use of Wen Li for all respectable literature, despite the fact that more than 80 per cent of every one in China spoke some form of mandarin dialect continued because education was at that time in China, somewhat of a "racket". An education was extremely expensive for a Chinese, and when a gentleman from that country had received one, he wanted advantages from it. Therefore he wrote in the classical language, which no one except another gentleman who had been highly educated,
could understand. Every character in the classical language has a long historical connotation, and only those who had the knowledge of Chinese history and its application to literature could read and understand the written language. Thus the scholars had a virtual monopoly on written Chinese.

Some writing was done in colloquial Chinese but this was confined to novels, which were not highly thought of. All the writing that was taught in the schools was in the classical style.

There were a number of young Chinese students, in college just before World War I, who saw that if China were ever to become really modernized, like the Western world, her people had to be more literate, in order to learn about modernization. Except for the scholar class, almost no one in China could read or write at this time. The best way to make the Chinese generally literate, would be to change the literature from the classical language to the colloquial, which could be learned in a much shorter time, and which is much more practical.

The leader of this movement towards the discarding of Wen Li in favor of a modern colloquial style of writing was Suh Hu, a student at Cornell from 1910 to 1915, and here is where Beebe Lake enters the chronicle. Suh Hu, later Dr. Hu Shih, of the faculty of Peking National University and present Chinese ambassador to the United States, was not only a brilliant scholar, but a leader of the foreign students as well. He was president of the Cosmopolitan Club and a recognized authority among the Chinese students in the United States.
He had given much thought to the change from classical to modern written language in China and had already begun to agitate among his student friends for its adoption. Until one day when he went canoeing on Beebe Lake, however, not much had been done about it.

As the story goes, one fine spring day Sun Hu and two Chinese friends, leaving their studies for a while to take advantage of the lovely Ithaca spring weather, went canoeing on Beebe Lake. Whether they got into a heated discussion and rocked the boat, or whether they were changing positions, is not known, but at any rate, the canoe tipped over, and the boating party received an unexpected bath.

This is not an especially disastrous occurrence on Beebe Lake, except for clothes and dispositions, however, and all the party came out of the experience without mishap. Being Chinese, and as Chinese have charming habits about such things, they decided to write a poem about their experience.

They did, and except for Sun Hu, they wrote, of course, in the classical style. He used, for the first time, colloquial language in his poem.

This aroused much discussion about a new written language and from then on Sun Hu led a movement for the adoption of colloquial Chinese for all writings.

Upon his return to China Sun Hu began a defense of what was heretofore considered "vulgar" language for writing, and publicly announced, in 1917, his intention thereafter to write only in the spoken-language style.
He soon had gathered a large band of followers from the young students and recently-graduated youths of the time. As he was a brilliant member of the National University, his crusade for a revision of the written language literally blasted the older members of the scholar class into controversy. It became a major issue among educators and the educated.

In China, the scholars are the leaders of the nation. As more and more members of the scholar class were converted to Suh Hu's way of thinking, more and more of the literature in China came to be put into the colloquial style. After a period of opposition, the majority was won over to the former Cornell's student's cause.

In 1920 the Ministry of Education ordered that the national language should be taught in the first two grades of the primary schools. It was not long until this language was taught all the way through school, and later, in college. A great number of the publications were put out in the new language.

This change from the old literary form opened the gate to new literary life in China. It prepared the way for a revival of creative literary activity in a new, and much more flexible, medium. Being a break with tradition, it stimulated the Chinese to constructive rather than reproductive effort. Mass education and a reduction in illiteracy was brought about.

Truly, Suh Hu's initial effort in the new style, after his fall into Beebe Lake, was followed by far-reaching and progressive change.

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Dr. Hu Shih to be Sixty-third Commencement Speaker

His Excellency the Ambassador From China To Deliver Address

As THE speaker at the sixty-third Commencement exercises on June 8, 1941, Lake Forest College is honored to have one of the greatest men that modern China has ever produced, His Excellency the Ambassador to the United States from China, Dr. Hu Shih. In this critical period of history Lake Forest College is fortunate to secure for this occasion a man who is playing a most important part in shaping world events.

Dr. Hu Shih’s appointment to the key position of Ambassador to the United States in 1938, when China felt that relations with our country were of vital moment if she were to survive Japanese aggression, was testimony of the high regard the Chiang Kai-Shek government had for his abilities. Since he had spent seven years here as a student at Cornell and Columbia Universities and had lectured in leading American universities, he had many friends here when he returned to his diplomatic post. His diplomatic duties involve patient and tedious negotiations, which he performs with marked success, but he also takes an active part in American public life and is in great demand as a speaker. His great value to us now is in keeping before the American people a world view, which he does, not by secret agents and organizations, but by his clear, convincing analyses of world problems and his dynamic faith in democracy as a world-wide movement. Representing a nation which seems to be fighting for its existence against hopeless odds, Dr. Hu Shih has contributed much to our revaluation of our own political ideals.

Significant as his accomplishments in politics and government are, they represent only a secondary interest in his life. He has asserted that philosophy is his profession, literature his entertainment, and politics his obligation. His greatest achievement is the founding of a revolution in Chinese culture, for which he is called the “father of the Chinese Renaissance.” In recognition of his attainments as a scholar and of his literary works, he has been awarded honorary degrees by universities throughout the world. His works range from volumes of poetry to a monumental History of Chinese Philosophy, which he has not yet completed. Of even greater importance than his own writings, however, was his instigation of a revolution in Chinese education by his introduction of Pai Hui, the spoken language, in

Continued on page 15
Chinese schools. This movement, which he began while he was a student at Cornell, has probably contributed more to the unification of China than political revolutions.

When Dr. Hu Shih began his schooling in his native Anhwei Province, Chinese children were taught only ku wen, the dead literary language, as had been the custom for two thousand years. Ku wen is a very complex language and writing in it was an artificial literary exercise having no relation to contemporary realities. In Shanghai he learned English and read extensively in European philosophy and the classics of the West. He also read the Chinese books written in the vernacular, despised by Chinese scholars; and for a short time edited a magazine printed in this language of the masses. Despairing of lifting Chinese life through literature, he came to America in 1910 as a Boxer Indemnity scholar and entered Cornell as a student of scientific agriculture. However, he soon realized that he was not fit for agricultural work, and transferred to the College of Liberal Arts and Sciences. By 1917 he had earned a doctor's degree in philosophy at Columbia University.

There his teacher, John Dewey, undoubtedly helped to stir his interest in education. When he returned to China in 1917 as professor of Chinese philosophy in Peking National University, he began a vigorous campaign to introduce the vernacular into Chinese schools and to publish Chinese books in it so that they would be available to all literate Chinese. This was a far reaching innovation and a bitter controversy ensued. However, Dr. Hu Shih and his followers won out, and in 1919 the Minister of Education recommended that p'ai hui be taught in the primary schools and in 1920 he ordered that the national readers be rewritten in the vernacular. This was but the beginning of the revolution on Chinese culture. During the next decade Dr. Hu Shih edited magazines, helped to form clubs, and wrote introductions to new editions of the popular Chinese novels written in p'ai hui, explaining the values of Chinese literature. Through his efforts the Chinese people have discovered new values in their past and have become awakened to their possibilities in the future.

Dr. Hu Shih has twice refused the post of Minister of Education in China. His sole desire was to pursue his intellectual interests. But during the troubled twenties in China he became more and more active in politics to combat graft and corruption in the government. It has been his aim to preserve all that is good in Chinese traditions but to abandon the outworn customs and provincial usages that have hampered development. He has thus been a restraining influence on the young revolutionaries who would attempt to force Western ways on China. He believes that China should work out its own destiny in its own way. When the Japanese began their adventure in China, Dr. Hu Shih gave his support to Chiang Kai-Shek, whom he had frequently criticized. Like most Chinese intellectuals today who have been pacifists, he does not hate the Japanese, but because they seek to enslave his country he opposes them with all possible force. By bringing about a closer relation between the United States and China and by explaining our common interests he has done a signal service for both nations.

A vocational guidance conference, treating opportunities available and qualifications necessary in particular types of vocations as well as how to get and hold a job, was conducted at Lake Forest College recently. Designed to acquaint students with occupational fields, the conference was open to all who were interested.

Analysis of opportunities in different fields and the qualifications necessary for entering those occupations were made at group meetings in the afternoon, an authority in each field leading the various discussions. The evening program rounded out the survey with talks on how to get a job and how to hold it.

**Bequests**

Gifts to the College may take the form of scholarships, or professorships, or additions to the material equipment, or of contributions to the permanent endowment fund. Special conditions may, of course, be attached to any gift. Forms of bequest are suggested.

**UNRESTRICTED BEQUEST**

I give, devise, and bequeath to the Trustees of Lake Forest University (said Trustees direct the affairs of Lake Forest College), Lake Forest, Illinois, and its successors forever, the sum of ________________ dollars, to be applied to the general uses and purposes of the said institution.

**UNRESTRICTED BEQUEST MAKING THE COLLEGE RESIDUARY LEGATEE**

All the rest, residue, and remainder of my estate, real and personal, I devise and bequeath to The Trustees of Lake Forest University (said Trustees direct the affairs of Lake Forest College), Lake Forest, Illinois, to be applied to the general uses and purposes of the said institution.

**BEQUEST FOR ENDOWMENT**

I give, devise and bequeath to The Trustees of Lake Forest University (said Trustees direct the affairs of Lake Forest College), Lake Forest, Illinois, the sum of ________________ dollars to be invested and preserved inviolably for the endowment of Lake Forest College.
China's Ambassador Plenipotentiary collects match-book covers in his spare time. Two prizes are Harvard & Yale.
AMBASSADOR HU SHIH
CHINA'S GREATEST LIVING SCHOLAR FIGHTS
A WINNING BATTLE OF WITS AGAINST JAPAN
by ERNEST O. HAUSER

When, three years ago, Dr. Hu Shih presented his credentials as Chinese Ambassador in Washington, no one could ask stupidly, "Who's Hu?" The Great Emissary of the Flowery People's Country of the Middle (his official designation) was already one of the best-known Chinese on this side of the Pacific, where, as China's most distinguished scholar, outstanding educator and historian, he had represented his country and his people long before he came to represent his Government.

To Hu Shih himself, his official status is still somewhat accidental. "I have degenerated into an ambassador," he sometimes says, and his dual life provides him with a good deal of amusement. Hu Shih the scholar is so much better known than Hu Shih the diplomat that he is not surprised by letters like the one he received last spring saying: "We should like to have Your Excellency give the commencement address at our university. If the affairs of state make this impossible, would you kindly tell us how to get in touch with that celebrated Chinese savant, Dr. Hu Shih, whom we would, in this case, like to ask instead?" Two years ago he sent a dinner invitation to T. V. Smith, Representative from Illinois, whom he had known well when both were lecturing at the University of Chicago. Smith came and the two had a most animated conversation. After an hour or two the Representative, to whom one Chinese face looked pretty much like another, asked the Ambassador: "Perhaps you could tell me what has become of that dear old friend of mine, Professor Hu Shih. Is he still around?" "In a way," said His Excellency, poker-faced. "You are dining with him tonight."

Washington officials and correspondents, when they meet Hu Shih, may expect to hear something about the Eighth Route Army and the scrap-iron situation. Instead, they often find themselves engrossed in a heated debate on immortality or a discussion of filial piety. This is in keeping with the somewhat unconventional conception of his function which Hu Shih shares with his Government.

When Generalissimo Chiang Kai-shek appointed his present ambassador to the U. S., he had a large list of able career diplomats to choose from. What suffering China needed, however, was a man who could find the way to the hearts of the American people without the tedious terrors of ceremonies and protocol. For this endeavor, Hu Shih looked like a good bet; and has proved to be one.

"Don't expect me to beg for money, or to carry on propaganda," Hu Shih said to Chiang in 1937. So far, sometimes to the embarrassment of his Government, he has stuck to that. Once, during the first year of his ambassadorship, the Foreign Office in Chungking sent him $60,000 for propaganda purposes. Offended, he returned the check explaining: "My speeches are sufficient propaganda, and they don't cost you anything!"

Last week Japanese planes, swooping unexpectedly out of the skies over Hawaii, brought to a sudden end a strange diplomatic war in which Hu Shih had played a crucial role. Everything that happened between little Sahara Kurosaw and the U. S. will not be known until after the war is over, but this much is certain: the U. S. was really tough and for the first time Japan suicidally faced up to a tough opponent. While the deadlock lasted, a rumor of appeasement had swept Washington. There was talk of concessions to Japan at the expense of China. It is unimportant that the rumor was false; what is important is that Hu Shih got wind of this supposed "deal." Had Generalissimo Chiang Kai-shek been convinced of it, he might have made good his threat of a separate peace with Japan, for the best terms he could get, and the U. S. would now be without that valuable ally.

But Hu Shih went, not to Chiang but to the White House and the State Department. For the first time in his diplomatic life, the soft-spoken scholar is reported to have lost his temper. He objected heartily to any move that would play into the hands of Japan, he reminded the President of his many, freely-given pledges to China. After Hu Shih's little-publicized visit was over, Roosevelt and Hull promptly spiked the dangerous rumor by calling the Japanese back to the White House and telling them flatly that the U. S. stood its ground. Hu Shih

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FIRST AID FOR THAT HEADACHE!  
Now She Shops "Cash And Carry"  
Without Painful Backache

Many suffers relieve nagging backache quickly, once they discover that the real cause of their trouble may be tired kidneys. The kidneys are Nature's chief way of ridding the excess acids and waste out of the blood. They help most people pass about 3 pints a day. When Disorder of kidney function permits poisonous matter to remain in the blood, it may cause nagging backache, chronic pains, hot pains, loss of pep and energy, getting up paludic, swelling, puffiness under the eyes, headaches and dizziness. Don't wait! Ask your druggist for Don's Pills. U.S. Patented, used countless billions for over 40 years. They give happy relief and will help the kidneys filter the blood and expel poisonous matter from the blood. Get Don's Pills.

FREE TRIAL: For free sample, write R. C. BENSON & ENDES, 9 East 13th St., New York, New York City.

DON'T BARK

...don't cough! Get pleasant relief from a cough due to a cold with Smith Brothers Cough Drops—Black or Menthol-50. Smith Bros: Cough Drops are the only drops containing VITAMIN A (Carotene) that raise the resistance of mucous membranes of nose and throat to cold infections, when lack of resistance is due to Vitamin A deficiency.

VITAMIN A (Carotene) raises the resistance of mucous membranes of nose and throat to cold infections, when lack of resistance is due to Vitamin A deficiency.

MARK

VIRGINIA ROUNDS  
BY BENSON & HEDGES. LONDON. NEW YORK. ALSO MAKERS OF PARLIAMENT AND DEUS.

ANTI JAPANESE envoy-Hi Li, Netherlands Loudon. It was Hu Shih who insisted on "no compromise." HU SHIH (continued)

had helped keep China and the U. S. together and won the greatest triumph of his career.

But during this hectic period, Hu Shih still found time to be a human being. Barging out of the Far Eastern Division in the State Department one afternoon last week, he bumped into a Japanese. Hu Shih recoiled, "So sorry," said the Japanese, "but aren't you Professor Hu We met in Peking in 1931?" The two honorable enemies chatted peacefully for ten minutes.

When Hu Shih insisted that an ambassador should have nothing to do with loans and armament, the Chinese—who needed both, had to send specialists to negotiate. One morning; Hu Shih found his Embassy so crowded with specialists, which had requisitioned even his desk- and chair—that there was nothing for him to do but go back to bed! Most prominent among the specialists is T. V. Soong, former Minister of Finance and foremost banker of the Republic. T. V., more practical and less soft-spoken than Hu Shih, secured $100,000,000 credits for China last winter.

At Twin Oaks, the Victorian mansion that serves as Hu Shih's residence and Embassy, the Ambassador shows visitors few evidences of his rank. He offers them a cup of that fragrant Dragon Well tea from Hangchow of which he is justly proud, and asks them to call him Dr. Hu rather than Mr. Ambassador. He is a slim man with graying hair, a smooth complexion and surprisingly warm eyes behind horn-rimmed spectacles. Educated at Cornell and Columbia, Hu Shih speaks perfect English and tells straight to the point without Oriental circumlocution.

He interprets East to West

Hu Shih's belief that his contributions as a scholar may outweigh his contributions, however valuable, as a diplomat, is justified by the facts. As a diplomat, he is currently engaged in interpreting East to West at a moment when this operation is of crucial consequence for the former. As a philosopher and literary reformer he had previously specialized in interpreting West to East, and in this he succeeded so well that along with Dr. Sun Yat-sen he can be considered largely responsible for the fact that China, in its present incarnation, exists at all. Sun Yat-sen was the political creator of democratic China. Hu Shih, to a considerable extent, supplied both its intellectual basis and the linguistic means whereby it came to be aware of its own existence.

Toward the end of the 19th Century, Western philosophers disgusted with Occidental materialism, took to holding up China as an example of the opposite. Buddha, Confucius, cricket fighting, the Mandarin court at Peking, pigs, soy sauce, and anarchy and even chopsticks came to be regarded as different aspects of an admirable way of life characterized generally as "the wisdom of the Orient," and among certain well-fed European wise-men it was axiomatic that the 5,000-year-old civilization of China was, chiefly because of its very impracticability, miles ahead of anything to be seen outside of Asia. Hu Shih's first and greatest claim to posterity's attention is therefore the fact that he did more than any other single man to blast the myth out of existence, thereby enabling...
HU SHIH (continued)

China at long last to comb the bird’s-nest soup out of its whiskers and wake up. Hu Shih pointed out what should have been obvious to anyone in the first place, that China’s coolie labor, its miserable standard of living and its general backwardness were the result not of lofty idealism and mystic interest in the higher things of life but of inefficiency and decay.

Hu Shih’s second contribution was not merely in keeping with his first but an example of it. Before his appearance on the scene, the wisdom of the Orient (such as it was) had always been expressed in a kind of picture language chiefly distinguished by the fact that practically no one understood it. Hu Shih saw that the first thing China needed was a new language that everyone understood. As a language reformer, Hu Shih’s name deserves to go down to posterity along with those of Dante and Chaucer. Like them, he dignified as literature the popular speech of his time and place.

Hu Shih’s campaign to revitalize the Chinese language started one day in his early childhood when he rummaged through his uncle’s wastebasket and came upon the torn pages of a Chinese novel. He read it through fascinated, then scoured the village for more. The novels set him thinking. They were written not in the cryptic language of Confucius, the Mandarin dialect in which all Chinese literature was then composed, but in the highly dissimilar Chinese vulgate, the language of housewives, butchers, salt carriers, pawn-brokers, undertakers, sellers of dog meat, ricksha coolies, soldiers and farmers. Although novels had been published in this simple tongue for centuries, and although everybody read them with great gusto, Chinese scholars still ignored them, much as scholars in the Middle Ages ignored Italian until Dante used it in his Divina Commedia.

He is called “Father of the Chinese Renaissance”.

Years later in the summer of 1916, when Hu Shih was a postgraduate student in New York, some of his Chinese friends went rowing on Lake Cayuga. A gale upset the boats and the party got a ducking. One of the boys, to immortalize this event, composed a poem in classic Chinese and sent it along to Hu Shih for criticism. The discrepancy between the subject and its presentation struck Hu Shih so preposterous that he went home and wrote an article, “Some Tentative Suggestions for the Reform of Chinese Literature.” He put it in an envelope and sent it back to China where it was published in a radical monthly. It won Hu Shih the nickname that will be connected with him for centuries: “Father of the Chinese Renaissance.”

Back in China, he joined the faculty of China’s National University at Peking at the age of 26. Its brainy, progressive teachers gave him enthusiastic support. His literary movement swept over the country, smashing the ideological monopoly of the privileged few who had spent their lives studying the classics, and who had used their knowledge to mislead 400,000,000 ignorant and poverty-stricken people.

The Chinese have no alphabet. Instead of writing “man” in three letters, they draw a little-man, with two legs. The same goes for

CONTINUED ON NEXT PAGE

As a postgraduate student at Columbia in 1916, Hu Shih (center) studied philosophy under John Dewey. Hu Shih had already graduated in 1914 from Cornell University.
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![Julep Cigarettes Ad](image)

**CHECK THESE SYMPTOMS:**

- No "smoke-weary" mouth
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- No heavy "tobacco-breath"

Switch to JULEPS and smoke all you want!

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In Embassy living room, under cut-out Chinese metal flower silhouettes and a portrait of Chiang, Hu Shih (left) chats over tea with Mrs. K. W. Yu, wife of the Embassy.

**HU SHIH** (continued)

river, horse, tree and everything one can see or think. "Peace" is a woman under a roof, "goodness" a boy and a girl. To know 4,000 or 5,000 such characters means to have a fair command of the written language, although the number of existence is practically limitless. All writing is done in vertical, non-horizontal, lines; to cover a sheet of rice paper with writing one puts the first character in the right upper corner.

When writing consists of drawing pictures, it is easy to be cryptic. The Chinese have always been fond of puzzles. For centuries writers had used their picture language to conceal rather than to reveal their meaning. For example, Confucius wrote, "Not Know Life How Know Death." Hu Shih used the same old characters but he began his reform of the written language by boldly writing out, "If you don't know anything about life, how can you understand the meaning of death?" In addition, he introduced into it a wealth of slang, borrowed from the vulgar and made presentable by using colloquial phrases and "vulgar" character combinations in his own writing. The result was a new language called pai-hua, meaning "clear talk."

By 1928 pai-hua was written and printed from one end of the vast country to the other. Mosquito newspapers, edited by students in pai-hua, clamored for a rebirth of China. Books were printed in pai-hua. Great popular novels, such as All Men Are Brothers, were suddenly recognized as "literature," and the new Government itself ordered school textbooks printed in pai-hua. Thus, together with Sun Yat-sen's political revolution, Hu Shih's literary revolution molded modern China.

"Here comes the Master!"

Hu Shih was born 50 years ago this December in Shanghai and brought up in his family's ancestral home in Anhwei Province. His father, Hu Chuan, a minor government official with a major interest in geography, was absent on prolonged journeys, most of the time and died in faraway Formosa when his son was only 4. Hu Shih was sickly but precocious and his headstrong, ambitious mother, widowed at 33, took it upon herself to shape his mind and character. At the age of 13 he knew 4,000 Chinese characters and would not play with the other village children. "Here comes the Master!" they shouted whenever he walked by with his books under his tiny ants. Later, the students at Cornell dubbed Hu Shih "Doc." Little Hu Shih was the first to knock at the teacher's door in the morning, asking for the keys to the school building.

Hu Shih was only 13 when he said goodbye to his proud mother and started for Shanghai—a journey of seven days—to get himself an education. As the great cosmopolitan treaty-port, he found himself face to face with a bewildering new world—the world of the West of which only faint rumors had reached the forgotten Anhwei village. Its onrush was overwhelming. Fascinated, the gawky youngster saw...
his rich and prominent countrymen mingle with the white-faced foreigners of Shanghai. He wanted to study—to study hard so that he could partake of the civilization of Europe and America.

He studied English, history, philosophy. He read Tolstoy, Dickens, Dumas, Rousseau. At 16 he was editor of a magazine called *The Struggle* in which he wrote iconoclastic articles damning superstition and bigotry. At times he was so poor that he had to quit studying and teach elementary English at $8 a month. He found friends in the streets and as soon as himself, and they would sit up through whole nights, talking revolution and atheism, composing doleful poems, gambling for imaginary stakes and getting drunk on cheap liquor. One such bout and an ensuing fist fight with a policeman landed the young Hu in jail. Next morning, under the impact of a colossal hangover, he packed up and went to Peking where he passed the stiff examination that qualified him for a Boxer Indemnity scholarship at an American university. Before he left he adopted, according to Chinese custom, his manhood name. Significantly, he chose "Shih" which stands for "fit" in the sense of Darwin's Survival of the Fittest. Hu, meaning Bearded Barbarian, is the family name. The full name Hu Shih (pronounced hoo sh) sounds to a Chinese like "Where are you going?"

**CONTINUED ON NEXT PAGE**
The simple dignity of boots is so flattering. When busy hours crowd upon busy hours, it is a comfort to have footwear that protects you from rain and snow. Easy on and off—comfortable—durable—the sensible waterproof covering for such active lives as the times demand. Gaytees in many styles will keep your feet dry. Ask your favorite store to show you the styles and colors it has in stock.

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**HU SHIH (continued)**

Five years later he was dean of English Literature, and he has spent most of the intervening years in Chinese classrooms. In 1927 he left Peking for Shanghai to teach at Kwang Hua University and, shortly after his return to the treaty port, was elected president of the National China Institute at Wusung near Shanghai. His lifelong ambition, however, was not fulfilled until 1930 when he went back to Peking as Dean of the School of Literature—a position which made him literary pundit of all China and which he surrendered only to become Ambassador to the U.S.

Curiously, Hu Shih, the revolutionary, is a conservatist in his personal life. Although he had found a charming and beautiful companion in the person of a Chinese girl student from Vassar (she used to visit him at Cornell where he rowed her across the lake, talking philosophy), he dutifully married the girl his mother had chosen for him when he was only 11. Tung-hsiu—her name means Winter Elegance—possesses all the virtues a Chinese wife, according to tradition, should have. She does her chores around the house with friendly forbearance, dislikes gaudy clothes and is an excellent cook—her meat-filled dumplings were famous all over Peking. She loves and admires her husband who taught her to read and write, but thinks he's too ambitious: it took him months to convince her that it was all right for him to accept the appointment as ambassador. Tung-hsiu does not speak English; instead in the presence of foreign guests she often covers her face with one of her wide sleeves and shyly giggles. Her feet were bound when she was little, as the brutal custom demanded. Then, when the new era of freedom dawned, they were unbound just in time to enable her to walk without pain.

**The philosopher in Peking**

The best time Hu Shih ever had were the happy years in Peking which Japan's invasion ended so abruptly. He had rented a 'foreign style' house just north of the famous Coal Hill, near the ancient Drum Tower, and under the transparent blue sky of the old imperial city, life seemed sweet and serene. Sometimes, on a clear autumn day, an excursion to the Ming tombs or to a silent monastery in the Western Mountains interrupted the routine, but the routine itself was far from humdrum. After teaching, Hu Shih would come home with a few friends and they would go on discussing problems of history and philosophy until someone discovered that it was dinnertime. "Oh, no, you mustn't go," the Professor would say, "our conversation has only begun!" And Mrs. Hu would have to serve dinner for eight. After everyone had left, Hu Shih retired to his study which was connected with the huge, open-stack library (he employed a special 'librarian' servant) and time stood still while he was bent over his books. Sometimes, around 2 in the morning, Tung-hsiu would pad in on silent soles with a little snack, consisting of a glass of wine and a very Chinese delicacy: the renowned "ancient eggs," of which the hungry scholar could eat astounding quantities.

Hu Shih misses the pleasures of a home these days. When he asked Tung-hsiu to accompany him to Washington, she softly shook her head: her presence would only embarrass him. Their two sons are in the U.S. Tsu-wang is a senior at Cornell, studying to be an engineer: Sze-tien has just entered Cornell as a freshman. But Mrs. Hu unyieldingly stays in Shanghai, thinking of the days in Peking as one thinks of a lost dream. And Hu Shih sometimes looks up when he
sits in his Washington study, around 7 o’clock in the morning, waiting for someone to slip in with some eggs and a glass of wine. In contrast to the convivial house by the Drum Tower, the household at Twin Oaks is sedate and a bit somber. He shares the large mansion with Liu Chieh, Counselor, and Embassy Secretary-Yu and his wife. The language spoken is Mandarin, the northern dialect which has become the national language of the educated. Hu Shih speaks it with a pronounced Anhwei accent, the Chinese equivalent of a North Carolina drawl. Dress is “foreign-style,” although he occasionally dons a blue or gray Chinese silk gown for greater comfort. There are some American servants and, very important, a Chinese “cook.”

Hu Shih’s favorite dish is the Anhwei Pot: a huge casserole, with a thick layer of fat pork meat at the bottom, upon which are piled a layer of bamboo sprouts, another layer of pork, a layer of beans, a layer of chicken and a spread of vegetables. The pot is sealed tight and the cooking, over a slow fire, takes all day. His lunch and dinner are usually Chinese but he likes American breakfasts of orange juice, toast and scrambled eggs.

Hu rises late and neither the Yus nor Liu are in the habit of waiting breakfast for him. He sits down alone and reads his papers till around 10 when he drifts into the chancery. This is a stuffy little brick building on the corner of Vernon and 15th Streets. During the morning he answers mail, receives visitors and may drive over to the State Department or the White House. For lunch, which is taken very late, he returns to Twin Oaks. There he usually spends the afternoon, receiving the endless stream of callers which flows through the wide gate. Hu Shih, who enjoys nothing so much as the click of his own wisecracks, never tires of visitors. Many are ranking scholars, American and foreign, who would consider a visit to Washington incomplete if they had not paid their respects to the Father of the Chinese Renaissance. Large parties are not to his liking—his recent reception for China’s Foreign Minister Oto Tai-chi, at which 750 people gathered, was exceptional. Guests often complain about the scarcity of drinks. The host himself imbibes with caution.

Hu Shih is popular with Washington’s ladies. One of them, a young woman from the Midwest, once asked him: “Just what does your work consist of, Mr. Ambassador?” “Oh,” said Hu Shih, “5% is social.” “Really?” chirped the girl. “And what about the other 95%?” “Come to think of it,” said the Ambassador, “that is social, too.” This is one of the stories he relates himself, for Dr. Hu Shih derives a wry pleasure from telling stories on Ambassador Hu Shih. His “social” activities, however, have recently included such events as an address before the Merchants’ Association of New York, a paper read before the American Historical Association, a lecture at Yale University on Chinese painting, a chat at the Library of Congress on the adventures of a Chinese book collector, a dinner speech at the Union League Club, and miscellaneous addresses on the campuses of a dozen different universities. Yes, in spite of his scholarly self, Hu Shih has managed to acquire some of the technical knowledge necessary to carry on avarious conversations, and to hear him explain the functions of a Flying Fortress—the one type of plane with which China could bomb Japan—is a rare treat to those who like to take their World War II with a dash of philosophy.

During all stages of his ascendant career, Hu Shih has written profusely. His published works include a History of Living Literature, The Philosophy of Tai Chen, an Anthology of Chinese Songs, a book on The Life and Works of The Monk Shen Hui, a vast number of essays and hun-

CONTINUED ON NEXT PAGE

MUNSINGWEAR Sports

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DOUBLE-DRY ★ ★

HISTORY

This is Hu Shih’s official title in Chinese characters, with literal translation. In the Chinese language, based on ancient but much modified picture symbols, each character makes up an ideograph. In “middle,” this is accomplished simply by drawing a brush stroke through the middle of a square, but “stationed” is more complicated. The left dreads of poems in the vernacular. He has edited various magazines, both literary and political, and he has been instrumental in translating the classics of Europe into Chinese. He has Confucius at his fingertips and he composes poems both in the classic and the spoken language. His penmanship, an important ingredient of the Chinese gentleman, is admired by his countrymen.

He is an agnostic, although as a student he came close to embracing Christianity. His intense pacifism has in the past led some Chinese patriots to denounce him as a traitor. As early as in 1916 he wrote an essay entitled “Is there a Substitute for Force in International Relations?” and a year before he had been one of the founders of the Collegiate League for the Abolition of Militarism. At present he angrily admits that “the aggressors cannot be appeased because they are intransigent.”

Empires, says Hu Shih, are conquered on horseback; but can they be governed on horseback? No, they can only be governed by wise men. The illustrious scholar claims the right to criticize the rulers on horseback, even if they happen to rule his own country. For years he was opposed to Chiang Kai-shek’s one-party government, and his stinging attacks appeared in the columns of the Independent Gran, which he edited. He would make no words, and even during his frequent trips to America he told everyone in sight that Chiang Kai-shek was an unscrupulous dictator trampling the rights of the people underfoot and surrounding himself with incompetents, vicious and corrupt yes-men. So embarrassing were these outbreaks that in 1936, when Hu Shih attended the Yoseinite Conference of the Institute of Pacific Relations as head of the Chinese delegation, the local authorities in Peking decided to close his magazine and to hold a warrant of arrest ready for him, just in case.

He forgets his quarrel with Chiang Kai-shhek

When he returned to China, however, big things were happening and personal squabbles had lost their significance. Japanese provocations had reached a point where even the most forbearing Chinese could no longer turn the other cheek: War was imminent and Chiang Kai-shek, suspicious of his party-line yes-men, suddenly decided on an unusual step: he would gather his most outspoken critics around him to hear whether it was to be peace or war, compromise or resistance. Hu Shih accepted the invitation and left Peking with its transparent blue sky and the golden roofs of the Forbidden City. He has not seen it again, for three weeks after he left the flag with the Rising Sun went up over its staunch old walls.

The scholar and the soldier shook hands (their own, Chinese fashion). They decided to bury the hatchet. So impressed was Generalissimo Chiang Kai-shek with Hu Shih’s sincerity and deeprooted patriotism that he sent him back to the U.S.—first of a “listening mission,” then, after a brief visit to Europe, as Ambassador. He knew that he was taking a chance. Hu Shih wanted broad authority and little responsibility. If he saw fit to criticize his government some more, he would do so, even as Ambassador to the U.S. He does—quite often. During the first year of his mission he frequently embarrassed his government by refusing to paint the military situation in rosy colors. In December 1938 he thus opened a formal address in New York: “If I were asked to sum up in one sentence the present conditions in my country, I would not hesitate to say that China is literally bleeding to death.” This was interpreted as a bid for peace and nearly caused his recall. Hu Shih never knew of the reaction his words had brought forth because after the speech he collapsed with a serious heart attack and when he left, Harkness Pavilion, 77 days later, the excitement had died down. To this day, however, he has refused to join the Kuomintang Party—which brands him as a rebel in the eyes of Chungking’s bureaucrats. He bluntly tells them that if party membership should ever become a prerequisite for a career in politics, China would cease to be a democracy. For this argument the veterans of Sun Yat-sen’s revolution have no comeback.
part of the character means "horse" and the right, "innkeeper." Combined they mean "stopping place" or "station." America is the character for "beautiful," pronounced "me." Phonetically, this is the nearest Chinese can come to the foreign name "Angie." "People's country" means republic, the rest "ambassador plenipotentiary to the U. S."

The democratic Hu Shih is a bit of a snob. At a commencement address last June he told the boys and girls that "as university graduates, you are expected to be a little different. You will be expected to talk strangely and to behave queerly. . . . It is not a bad thing for us college graduates always to retain a wee bit of that distinctive mark." He, the poor village boy who worked his way up to a place among the world's leading scholars, is rightly proud of that achievement. With this pride goes a certain contempt for the "crowd" that shows up quite unexpectedly. One of his students once showed him his English translation of something Hu Shih had written in the vernacular. Hu Shih was horrified at the slang expressions the student had used, although he had to admit that they were the exact equivalents of his Chinese phrases.

His very snobbishness makes Hu Shih unpopular with his American compatriots, the citizens of Chinatown. They have invited him and again to participate in their festivals and ceremonies, and time and again he has told them "too busy" and went a secretary of the Embassy. As the Hu clan is to be found largely in Anhwei Province, and as most of the Chinatown families, such as the Lees, Chongs and Wongs, are Cantonese, the Hua are not represented in Chinatown—which makes the Ambassador virtually a foreign devil, anyhow.

Today, as in his early childhood, Hu Shih is sociable without being gregarious. He is not one of the boys, does not like to be patted on the back and avoids calling people by their first names. He does not play golf or tennis. In his professional days he used to be better than average at mah-jong, but nowadays never plays more than four rounds instead of the ten or twelve he used to enjoy. As chess, both Chinese and Occidental, he acknowledges the superiority of his younger son, but occasionally bears him. He has no hobbies, except collecting match-books and honorary degrees. The match-book collection is locked up in a large suitcase and shown only to intimate friends; the degree collection is the third or fourth largest in the world and includes such prizes as a Litt. D. from Harvard, LL.D.'s from Yale, Columbia, Chicago, California—and Hong Kong.

Hu Shih's chauffeur is under orders to keep picking up afternoon papers until late, and five or six editions of the same paper may pile up before nightfall. He still likes to browse in second-hand book stores, and he marks his books furiously. When he came to this country in 1937 aboard the Pacific Clipper (on a special mission, prior to his appointment as Ambassador) he carried only one book: a two-ounce rice-paper copy of Mencius, the ancient Chinese sage whose saying, "When a ruler treats his subject like grass and dirt—and as contemptuous—still refuse to give way to such men as Spud Imperials, who are made 20% longer to give you a cooler, better filtered smoke.

More for your money—20% longer—equal to 4 extra cigarette puffs!
We were greater admirers than ever of our gallant ally China after taking tea with China’s representative in America at the embassy, where we were graciously introduced by Mrs. Stanley Hornbeck.

You might expect a professor of philosophy and literature, an author of many books, a poet and a diplomat to be formidable but never could there be an easier and more delightful host than Dr. Hu Shih.

He is a Cornell graduate and holds degrees from many universities. He has done much for China. Through his efforts the “vulgar tongue” of the Chinese people was recognized as the national language of China and used as the new medium of education and literature.

Though the printing press, paper and gunpowder were invented by the Chinese, Dr. Hu observed, China now suffers from all three. He also told us that some of the largest printing presses in China had been destroyed in the war, and this led him to say further that a high rate of literacy only made a tool for a tyrant unless the ability to read was accompanied by an education in the values of freedom.

That China, Russia, and the United States have something in common because of the vastness of their countries he agreed, describing it as being continentally minded. In talking of his country Dr. Hu Shih spoke with great seriousness and we all shared his feeling of sadness over that war-torn land.

Below: Under one of the great shade trees on the embassy grounds Dr. Hu Shih talks on many topics—one of them flowers that originated in China, suggested by the beautiful wisteria framing the veranda tea table.

All these events recorded by Emily Rose Burt
China's Gentleman and Scholar

Condensed from Life

Ambassador Hu Shih

is one of the two men largely responsible for the existence of modern, democratic China. Sun Yat-sen was its political creator; Hu Shih, then dean of the School of Literature in the National University at Peking, built the intellectual foundations without which it could not have been a coherent entity. For centuries to come he will be known as "the father of the Chinese renaissance."

Toward the end of the 19th century, Western philosophers, disgusted with Occidental materialism, praised the "wisdom of the Orient." China's 2000-year-old way of life was considered miles ahead of anything outside Asia. Hu Shih more than any other man blasted that myth. He pointed out that China's coolie labor and its miserable standard of living were the result not of lofty idealism but of inefficiency and decay.

Hu Shih also saw that the first thing China needed was a new language. And as a language reformer his name ranks with Dante and Chaucer. Like them, he dignified as literature the popular speech of his time and place. For centuries Chinese writing had been a picture language that practically no one but scholars understood. To have even a fair command of it required knowledge of some 4000 characters.

From his earliest literate days Hu Shih realized that the Chinese language needed revitalization. His campaign started in 1916, when he was a graduate student at Columbia University. Some of his Chinese friends went rowing; a gale upset the boats and the party got a ducking. To immortalize this event, one of the boys composed a poem in classic Chinese and sent it to Hu Shih for criticism. The discrepancy between the subject and its presentation caused him to write an article which he modestly entitle, "Some Tentative Suggestions for the Reform of Chinese Literature." This
in four volumes, it is still a best seller in China. In 1915, after majoring in philosophy, he took postgraduate work under John Dewey at Columbia. He says that, intellectually, Dewey made a man of him. His dissertation there brought him the only doctor's degree he worked for. His other 17 are honorary.

Hu Shih's lifelong ambition was fulfilled in 1930 when he was chosen Dean of the School of Literature at Peking, which made him literary pundit of all China—a position he surrendered only to become Ambassador to the U. S.

When Dr. Hu Shih presented his credentials in Washington, three years ago, he was already one of the best-known Chinese on this side of the Pacific. He is so much better known as a scholar than as a diplomat that a university wrote to the Chinese Ambassador last spring: "We should like Your Excellency to give our commencement address. If this is impossible would you kindly tell us how to get in touch with the celebrated Chinese savant, Dr. Hu Shih?"

Generalissimo Chiang Kai-shek had a large list of able career diplomats to choose from for the Washington post. But what suffering China needed was a man who could find the way to the hearts of the American people. For this, slim, graying Hu Shih has proved to be a good bet. "Don't expect me to beg for money or carry on propaganda," he told Chiang. So far, sometimes to the embarrassment of his government, he has stuck to that. Once his Foreign Office sent him $60,000 for propaganda purposes. Offended, he returned the check, explaining: "My speeches are sufficient propaganda and don't cost you anything." Since he would have nothing to do with loans or ammunition, the Chinese, who needed both, had to send specialists to arrange for them.

During the ill-starred negotiations with Japan, there was a false rumor in Washington of concessions to Japan at the expense of China. Hu Shih got wind of the supposed "deal." For the first time in his diplomatic life the soft-spoken scholar is reported to have lost his temper. At the White House he heatedly reminded the President of his many pledges to China. After that visit Roosevelt and Hull spiked the dangerous rumor by telling the Japanese flatly that the U. S. stood its ground.

Curiously, Hu Shih, the revolutionary, is a conservative in his personal life. Although he had found a charming companion in the person of a beautiful Chinese student at Vassar (she used to visit him at Cornell where he rowed her across the lake, talking philosophy), he dutifully married the girl his mother had chosen for him when he was only 11. Tung-hsiu possesses all the virtues a traditional Chinese wife should have. She is an excellent cook—her meat-filled dumplings are famous. She loves and admires her husband, who taught her to read
The Orient's most distinguished scholar, now Ambassador at Washington, is winning countless friends for his country.

China's Gentleman and Scholar

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caused widespread comment when printed in a Chinese radical magazine.

Classic Chinese writers often used their picture language to conceal rather than reveal their meaning. For example, Confucius wrote, “Not Know Life How Know Death.” Hu Shih used the same old characters, but boldly wrote out, “If you don’t know anything about life, how can you understand the meaning of death?” He introduced a wealth of slang and colloquial phrases to the written language. The result was a new language called “pai-hua,” meaning “clear talk.”

Back in China, Hu Shih joined the faculty of the National University at the age of 26. Its brainy, progressive teachers gave him enthusiastic support. By 1928, pai-hua was written from one end of China to the other. Hu Shih’s literary movement smashed the ideological monopoly of the privileged few who had used their knowledge to mislead 400,000,000 ignorant and poverty-stricken people. Newspapers, edited by students in pai-hua, clamored for a rebirth of China. Books were printed in pai-hua. Great popular novels, such as All Men Are Brothers—long ignored by scholars—were recognized as “literature,” and the new government ordered school textbooks printed in pai-hua.

Hu Shih was born 50 years ago in his ancestral home in Anhwei Province. His father, a minor government official, died when his son was only four. Hu Shih was precocious and his ambitious mother undertook to shape his mind and character. At the age of three he knew 800 Chinese characters, and would not play with the other village children. “Here comes the Master,” they would shout whenever he walked by with his books under his tiny arms. At 13 he went to Shanghai for an education. In that cosmopolitan port he found a bewildering new world—the world of the West which had been only a rumor in his little village.

Here he studied English, history and philosophy. He wrote iconoclastic articles damning superstition and bigotry. At times he was so poor that he had to quit studying and teach elementary English, sending his earnings home to his mother. He would sit up all night, talking with friends, gambling for imaginary stakes, and getting drunk on cheap liquor. One such bout landed young Hu in jail. Next morning, under the impact of a colossal hangover, he started for Peking where he passed a stiff exam qualifying him for a Boxer Indemnity Scholarship at an American university. Before he left he adopted, according to custom, his manhood name. Significantly he chose Shih, which stands for “fit” in the sense of Darwin’s survival of the fittest. Hu meaning bearded barbarian, is the family name. The full name is pronounced hoosh.

Hu Shih enrolled at Cornell in 1910. Conscientiously he kept a diary of his student days. Published
in four volumes, it is still a best seller in China. In 1915, after majoring in philosophy, he took postgraduate work under John Dewey at Columbia. He says that, intellectually, Dewey made a man of him. His dissertation there brought him the only doctor's degree he worked for. His other 17 are honorary.

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and write, but thinks he's too ambitious: it took him months to convince her that it was all right for him to be an ambassador. Unable to speak English, Mrs. Hu often covers her face with her wide sleeves and giggles shyly before foreign guests.

Hu Shih spent his happiest years in his "foreign-style" house in Peking. Today Hu Shih misses the pleasure of a home. Although his two sons are in college here, Mrs. Hu remained in China, feeling that her presence in Washington would embarrass her husband.

At the embassy, Hu Shih, who enjoys nothing so much as the click of his own wisecracks, receives an endless stream of callers, many of them ranking scholars. A young woman once asked Hu Shih, "Just what does your work consist of, Mr. Ambassador?" "Oh," said Hu Shih, "95 percent is social." "What about the other 5 percent?" chirped the girl. "Come to think of it," said the Ambassador, "that is social, too." His "social" activities, however, recently included addressing the Merchants' Association of New York, the Union League Club, and lecturing at Yale and a dozen other universities. In spite of his scholarly self, Hu Shih has acquired technical knowledge. To hear him explain the functions of the Flying Fortress — the one type of plane with which China could bomb Japan — is a rare treat to those who like to take their war with a dash of philosophy.

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His intense pacifism in the past led some Chinese patriots to denounce him as a traitor. For years he was opposed to Chiang Kai-shek's one-party government, against which he published stinging attacks. But when war with Japan was imminent, Chiang Kai-shek, suspicious of his party-line yes-men, suddenly gathered his most outspoken critics around him, to hear whether it was to be compromise or resistance. The soldier and the scholar buried the hatchet. But even as Ambassador, Hu Shih frequently criticizes his government. To this day he has refused to join the Kuomintang party, saying that if party membership ever becomes a prerequisite for a career in politics China would cease to be a democracy.

Hu Shih, despite his sociability, is not "one of the boys." He is not popular with the citizens of America's Chinatown. They invite him to their festivals, but he always sends a secretary of the embassy. As the Hu clan is from Anhwei Province and most of the Chinatown
families are Cantonese, the Ambassador to them is virtually a foreign devil anyhow.

After four years of political chores, Hu Shih misses his research and writing. He would like to settle down again for a long stretch of scientific work, to complete his History of Chinese Literature. But China's finest scholar will have to play Ambassador as long as the emergency lasts. Those who meet this tough, wise, confident man understand why 400,000,000 Chinese cannot be defeated. His country's national unity, Hu Shih says modestly; is of 21 centuries of making—a few years of slaughter cannot destroy it.

So That's How It Started!—23—

The First Air Raid

The first air raids in history occurred 93 years ago when Austria repeatedly bombed the rebellious city of Venice from altitudes up to 4500 feet. Franz Uchatius, an Austrian army engineer, had been experimenting with balloons inflated by hot air from a stove suspended beneath them. He proposed to let them drift over Venice, each equipped with a time device that would drop a bomb. The army high command rejected the idea, but the Emperor told him to go ahead.

Uchatius built an air fleet of 100 balloons, but could get enough stoves to equip only 50. With these ready he established headquarters on the warship Volcano, shifted its position until trial balloons drifted over the city, then launched his first bomber. The bomb exploded in the midst of crowded streets. The unexpected menace from the skies created mad panic. Many persons were trampled as they jammed the narrow bridges over the canals. Day after day, Uchatius released his balloons. A series of accidents due to faulty construction increased the devastating effect of the balloons. Some became so overheated that they caught fire, dropping burning silk, wickerwork, wood and fragments of stoves as well as bombs. The Venetians quickly learned not to shoot at the balloons because the flames were even more dangerous than the bombs. Fire destroyed several buildings before the demoralized people could organize a bucket brigade. The air raids killed only four persons and injured 26, but the effect of the bombardment on the morale of the population was tremendous. The people were so terrified that no one dared leave or approach the city; Venice, dependent on shipping for its food, came near to starvation.

The city was on the point of surrender when suddenly the air raids ceased. Rival officers, making much of the expense and the haphazard results of the raids, were able to block Uchatius' request for more stoves without which his remaining 50 balloons were useless.

Released from the spell of aerial terror, the Venetians rallied and broke the Austrian siege.

— Ernst Behrendt
Dr. Hu Shih '14, Messenger Lecturer
Cornell Alumni News
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Messenger Lectures
H. SHIH '14, president of the Peking National University, Chinese Ambassador to the United States from 1938-42, and by many considered Cornell University's most distinguished alumnus, returned to the Campus last month to deliver six Messenger Lectures on "Intellectual Renaissance in Modern China."

Faculty, students, and townspeople thronged the main auditorium of Olin Hall (see cover), February 4, 6, 8, 11, 13, and 15, filling every one of its 362 seats as well as some 100 extra chairs set up in the aisles, at the back of the room, and down in front. They braved rain, snow, and freezing temperatures, applauded each lecture and discussed it later in the classroom and over the dining table. At the conclusion of the series, they accorded the smiling speaker an ovation; regretted his departure next day on the Black Diamond.

Originally scheduled for last November, the lectures were postponed to enable Dr. Hu to represent China at the UNO conference on education in London. Since then he had given a short course of lectures on "The History of Chinese Thought" at Columbia University. Returning this month to China, "eager to get back to work," he goes by boat rather than plane because in my eight-and-one-half years abroad I have accumulated an enormous amount of debris." Before returning to the United States in 1937, Dr. Hu was professor of philosophy and head of the department of English literature at Peking, 1917-26, and dean of that University, 1931-37. As an undergraduate at Cornell, Hu was elected to Phi Beta Kappa in his junior year, was president of the Cosmopolitan Club, won the Cuson Browning Prize; and was famed as an orator. He received the AB in 1914, and after a year of graduate work in Philosophy, transferred to Columbia, where he studied under Dewey and received the PhD in 1917. He holds honorary degrees from twenty-six other American colleges.

Introduced by President Edmund E. Day as "a great scholar in the humanistic tradition," Dr. Hu pointed out that in speaking of modern China he used the adjective in the Chinese sense: "Modern China may go back to the 10th or 11th century AD." He devoted his first two lectures to the "Revival of Chinese Thought and Learning," thereafter discussing in succession, "Philosophical Rebels of the 17th Century," "The Age of Learning and Research," "China Faces a New World and is Defeated," and lastly, "Contemporary Chinese Thought." The six lectures proved a fascinating history of China, interpreted as a succession of philosophers rather than dynasties, and presented with lively authority by the father of China's literary renaissance. Cornell University Press will publish them.


Unwelcome Guests

In less dogmatic days, most U.S. colleges were places where all sides of many questions were heard. Student groups sponsored by Republicans, Democrats, Communists, Buchananites, Zoroastrians and ecclesiasts. But times have changed. Last week, six colleges barred their doors to speakers, who were Communists or fellow travelers.

The unwelcome guests: November Howard (Freedon Road) Fast, an editor of the Communist New Masses; Communist Gerhart Eisler, reputed U.S. Communist boss; Arnold Johnson, legislative director of the Communist Party; Carl Marzani

dismissed by the State Department for concealing his Communist card.

Johnson found the door shut at New York's City College, Eisler at the universities of Michigan and Wisconsin (Marzani was also banned at Wisconsin). Howard Fast tried to speak on four campuses (Columbia, Brooklyn, City College and Hunter College) before a fifth, New York University, let him in.

Most officials who banned the speeches were unwilling to say in one-syllable words that Communists as such were unwelcome. Eisler, Marzani and Fast were refused ostensibly because they had been convicted of perjury or contempt. Said an editorial in Campus student newspaper at Columbia College: "The spaniards the student body by casting doubt on its ability to evaluate, analyze and form decisions."

In Geneva, at the Commission on Human Rights, Eleanor Roosevelt diagnosed the basic ailment. Americans, she thought, "are not completely free of our ability to make democracy work."

It Takes Two

Sarah Gibson Blanding, president of Vassar, told the readers of Woman's Home Companion what she would do if she were president of her college. Said she: "It is just as important to teach the fundamentals of home economics, budgeting, marriage and child psychology to students at Yale, Harvard and Princeton as to those of Vassar, Smith and Bryn Mawr.

After all, it takes two persons to make a family.

Young Sage

When a storm swamped a rowboat on Cayuga Lake in 1916, a young Cornellian named Hu Shih got a ducking. To memorialize the immersion, a fellow patriot composed a poem in literary Chinese. Its mannered, delicate style seemed so ill-suited to the topic that young Hu dashed off some luster lines of his own. They were written in Pai Hua (the living speech) instead of Wen Li (the literary language), and they were good. Until Hu did it, no one believed that serious literature could be made from Pai Hua, as Dante had from-Italian.

Returning to China, a Peking University professor at 26, Hu started a literary reform that crackled through China like a fire through a paper house. Today Pai Hua is used in China's schools, books and some newspapers (though not government documents). All China reveres Hu Shih as the "Young Sage" (the old one: Confucius). Tempest over Tia Cups. Now chancellor of-Peking, China's oldest and best university, Dr. Hu is his country's most influential educator. He is also its No. 1 living historian and philosopher, and a wartime ambassador to the U.S. His new achievement: the first syndicated column in China, which now broadcasts his views on social reform to 50 newspapers from Manchuria to Siam.

The Young Sage was once a young rip. A precocious child, he knew 800 characters of Wen Li before he was three, had earned the nickname Shih-seng (the master) by the time he was five. In his teens Hu became disillusioned, turned to gloomy poetry and carousing, awoke one morning in jail for assaulting a cop while soused. Looking at his scratched face in a mirror, he recalled a proverb ("Heaven intended this material surely for some use"), vowed to win a Boxer Indemnity scholarship to the U.S. He did, and went to Cornell.

There Hu studied farming, switched to philosophy when told that he had to memorize the names of 300 varieties of apples. Later he took his doctor's degree at Columbia under John Dewey, who called Hu the keenest mind he had ever met on Morning Side Heights. Hu dated a Chinese Vassar girl, but married the village girl to whom his family had engaged him in childhood. Ambassador Hu's wife, too shy and unconfident to come to the U.S., stayed behind in China. When the Japanese came,
she rescued at great peril what she knew was most precious to her husband: 70 crates of rare books and manuscripts.

This week, as the Young Sage turned 56, educators in China's 148 universities and technical schools debated Hu's controversial new "ten-year plan" for Chinese higher education.

Wo Tou. Peking University had survived the long war only by moving, lock, stock & barrel, 800 miles to Changsha, then trekking another 7,000 miles over mountains to Kunming. Back home again, Peking is still on the razor's edge. Inflation has reduced professors' salaries to $30 (U.S.) a month. The typical student diet: no tow (millet, corn meal and water). Laboratories and libraries have never recovered from Japanese ravages; for one history class, Peking has only three textbooks.

For the next ten years, Chancellor Hu says, China ought to concentrate all her scholars, dollars and energies on five or at most ten) select universities. To presidents of the 138 lesser colleges, Hu's plan looks like merger or death. It has already been opposed by officials of Chiang Kai-shek's Ministry of Education, who want more, not fewer, colleges for China's 400 million people. Says Hu Shih: "I am basically a historian, and as a historian I do not expect miracles."

The Things They Teach

Latest refinements in learning in the U.S. and Canada:

1. The Episcopal Academy in Overbrook, Pa., appointed an instructor in safe driving and mathematics.
2. British Columbia's public schools added a course on how to hold your liquor.
3. Detroit adult educators were giving a 12-week course in salad making.

Found in the Pentagon

Old soldiers are getting other jobs these days. Columbia University, with 31,000 students, picked a five-star general to run the show. This week Phillips Academy in Andover, Mass., with 740 students, chose a lieutenant colonel. Old Andover men were in for a surprise; the new headmaster never went to prep school, never taught at one, has never even seen his new post.

The appointment was just as surprising to the new headmaster, shy, soft-spoken, young (35) Lieut. Colonel John Mason Kemper, deputy chief of the Army's Historical Division. Until Andover's trustees penetrated the labyrinthine Pentagon to proposition him, Colonel Kemper was a convinced career soldier. Says he: "I've never known anything else."

John Kemper's earliest memories are of life as an Army brat, trailing his father, an infantry officer, from post to post, getting a lick-and-a-wing schooling. At West Point, John managed the lacrosse team and was president of the class of '35. Four years later, he went back to the Point to teach history.

When war came, Kemper built the Historical Division, from a paper directive to an organization of 300 historians working as teams in combat areas. Their findings will fill 90 volumes. On this job, Kemper met Historian James Phinney Baxter, president of Williams College and an Andover trustee. Baxter found Kemper refreshingly free of brass-hattitudes. He thought Kemper would be the man to succeed retiring Claude Moore Fuess (TIME, May 5), Says Kemper of his first civilian post: "Gosh, it's a big job."

Colorado College, founded by a Union general, last week also reached for a West Pointer instead of a scholar. Its new head: clean, weather-beaten Major General William Hanson Gill, 61, who rebuilt the shattered 32nd Division after the Buna campaign, led it back to Leyte (TIME, Dec. 24, 1944), defeated General Yamashita.
nian Oil Co. was actually "confiscation," as Makki interpreted it, and asked the Majlis to extend for a full year the blockade-running embargo. Prepared to buy 20 million tons of Iranian oil a year, and the U.S. to give Mossadegh's Deputy Prime Minister George Yeh had to put in 19 appearances before Yuan committees.

Hu Shih compared the Nationalist struggle to regain the mainland with France's struggle to free herself of the Nazis in World War II. But he counseled patience as well as perseverance. "The deliverance of France," he said, "took place not only through the individual efforts of loyal Frenchmen... but because a free France had become an integral part of global strategy... We know that half a million [Nationalist] soldiers are not enough to retake the mainland. Our future is linked with the rest of the free world, which must one of these days answer the question whether it is going to leave 450 million people on the Chinese mainland to be drilled, equipped and indoctrinated by world Communism."

RUSSIA
Praise for Loose Opinions

Keeping up with the Joneses, or the Ivanovs, is just as difficult in Soviet Russia as it is elsewhere; the difference is that in Russia your life may depend upon it. Before 1949, it was the height of intellectual fashion in the U.S.S.R. to praise an economic treatise written by one Nikolai A. Voznesensky. He won a Stalin Prize for it. Voznesensky was a favorite of Stalin's, and a favorite of young economists in the Red horizon, Vice Premier at 42, and the Politburo's chief wartime planner.

Then several things happened to change the fashion. Zhdanov died. His old enemy Malenkov succeeded to the place of favor at Stalin's right hand, and Voznesensky disappeared—apparently clean off the face of the earth. P. Fedoseev, editor of the official magazine Bolshevik, was suddenly bounced out of his job for having praised the Voznesensky book, which, it now seemed, was nothing but "an idealistic motley of loose opinions... showing a total and absolute break with Marxism." What awful thing had Voznesensky said? He wrote that the Soviet system worked so well that ordinary economic laws of price and competition were "dazzled by the extraordinary success of the Soviet system, and they are tempted to imagine that the Soviet Government can 'do anything.'" (Only J. Stalin, of all Russians, dares say there are things he cannot do.) Editor Fedoseev gloved with approval; his tribute could not have been more lavish, but still it got him in trouble. He was denounced for having failed to react in his Izvestia article in which he had warned in 1951 that the economy was weak.

Last month, Editor Fedoseev tried to climb back on the bandwagon by publishing in Izvestia a series of articles extravagantly praising another economic treatise (Time, Oct. 13) by a more reliable author—J. Stalin. This treatise directly attacked the Voznesensky book, and thus it was now taken as the Voznesensky thesis: "there are still economic laws, said Stalin, 'which take place independently of the will of men'; people who don't realize this are "dazzled by the extraordinary success of the Soviet system, and they are tempted to imagine that the Soviet Government can 'do anything.'" (Only J. Stalin, of all Russians, dares say there are things he cannot do.) Editor Fedoseev gloved with approval; his tribute could not have been more lavish, but still it got him in trouble. He was denounced for having failed to react in his Izvestia article in which he had warned in 1951 that the economy was weak.

Confronted with the horrible example of Editor Fedoseev, nearly 1,000 Soviet economists and writers gathered in a closed meeting in Moscow last week to confess in public their sin of having once praised the works of Nikolai A. Voznesensky.

FORMOSA
Bright Feather

The big news on Formosa last week was a visiting celebrity, Dr. Hu Shih, China's most respected-scholar, who was concluding his first visit to Formosa since that strategic island became the Nationalist refuge and stronghold. Scholar Hu (who has been leading the scholarly life in New York and Princeton) received a flattering and festive welcome, dined with Chiang Kai-shek and lectured to eager crowds. His visit to Formosa was a big, bright feather in the Nationalist cap. Its importance stemmed not only from his eminence as a philosopher, poet, diplomat and educator, but from the fact that he was once regarded as outside of and above the struggle between Communists and Kuomintang. After four years (1938-42) as Chiang's ambassador in Washington, he left his post because of a tilt with the wartime Chungking regime. In 1947 he said: "Liberal is a terrible term these days, so you'd better just call me an independent," He wrote a letter to "Dear Mr. Mao" urging the Red leader to disband the Red army if and when the Communists joined the government. Now, five years later, the mainland Reds spewed out a torrent of calumny against him, and Chinese neutrals in Hong Kong and Singa-
Dr. Hu Shih, one of ABMAC's honorary presidents, died in Taipei on February 24, 1962. In his death ABMAC has lost one of its oldest and most loyal friends and China one of its most illustrious sons.

FEATURING

A TRIBUTE TO DR. HU SHIH

ABMAC TO OBSERVE 25TH ANNIVERSARY

Pediatric Education in Taiwan

Within three months after the Japanese began their invasion of China during the summer of 1937, a small group of Chinese and American doctors and businessmen in New York City founded the American Bureau for Medical Aid to China for the purpose of sending urgently needed medical supplies and equipment to the hard-pressed people of China. Within a few weeks this group was sending out its first shipment of emergency drugs, medical supplies and ambulances.

During the quarter-century which followed, ABMAC has maintained an uninterrupted flow of assistance and encouragement to those courageous and freedom-loving people engaged in a continuous struggle against aggressive totalitarianism. For the first eight years they were fighting for their survival against the vastly superior forces of Japanese militarism. For the next five years their efforts to rebuild their war-shattered country were blocked by the advance of an even more powerful and ruthless totalitarian ideology. And for the past twelve years they have carried on the fight for personal and national liberty from the island bastion of Taiwan, working and planning for the day when all China will again be free.

The more than fourteen million dollars in funds and supplies sent by ABMAC since 1937 have been of immense assistance to the Chinese people in the training of doctors and nurses, in providing medical supplies and equipment, in the relief of suffering, and in raising standards of public health. Yet ABMAC's most significant contribution during this quarter-century has been its continuous demonstration of the American people's unflagging interest in and support of their Chinese friends through a long and frustrating period of conflict and tragedy.

ABMAC's officers and directors are inviting all American friends of the people of free China to join in observing this twenty-fifth anniversary. Two major anniversary celebrations are projected:

(Continued on page 4)
In the summer of 1937 the Japanese invasion of North China again forced him to leave Peking. He lectured in the United States in the latter part of that year. In 1938 he accepted, as his wartime assignment, the Chinese ambassadorship at Washington, retiring from this diplomatic post in 1942. Between 1942 and 1945 he was a visiting professor at Harvard and other universities, and in 1945 attended the San Francisco Conference as one of China's delegates to draft the United Nations Charter.

After the Japanese surrender, he returned to the National Peking University, this time as the Chancellor. In 1948 he had to flee from the Chinese Communists and came to the United States. Between 1949 and 1957 he made his home in New York, and for a time was a curator of the Chinese Library of Princeton University.

In 1958 he returned to Taiwan as president of the Academia Sinica, the National Research Institute of China. He died while presiding over the fifth plenary meeting of that institution.

Dr. Hu Shih lived through a turbulent and tragic period of Chinese history. He will go down in history as a man of letters, and probably will be regarded for many generations not only as the greatest scholar of his time but also as a teacher and philosopher of pre-eminence.

Hu Shih was a prodigy in his youth. He was already a good Chinese scholar and writer before he entered Cornell as a freshman. In his years at Ithaca and on Morningside Heights he covered the whole field of western history, literature and philosophy, and at the same time continued his Chinese reading, writing and literary research.

In his final year at Cornell he made a resolution that, to fulfill his responsibilities as a scholar, he must be very broad and deep in learning. He resolved to read at least six hours each day. By the time he took his doctorate at Columbia in 1917, he was a ripe and all-round scholar. In the following 44 years, he made full use of his great intelligence and of his quick and scientific mind.

We cannot yet tell how much he wrote in these years. The four volumes of his incomplete diary of his days in America, published in 1936, amounted to nearly 500,000 words. During his sojourn in Shanghai between the summer of 1927 and the spring of 1930, he wrote over one million words. When all his writings have been assembled and published, they may come to 30 or 50 volumes, or even more, not including the several thousand speeches and lectures he delivered in Chinese and English. His writing and speaking covered a wide field — philosophy, literary research and criticism, political constitutions, and rights of man.

To have known Dr. Hu was as a man and as a human person, is a rare privilege. His sincerity and honesty, both in word and deed, were natural and effortless. He was gentle, courteous and considerate. He greeted everyone with a charming and ready smile. He was never irritable nor bad-tempered. He treated people, great or small, with the same gracious cordiality. He never flattered, stooped, or cringed to the mighty, though he did not hesitate to speak out if he felt it was his duty to do so.

I had long suspected that Hu Shih attained these qualities after years of rigorous practice and self-discipline. I was not mistaken, for I found an interesting entry in his diary, dated February 18, 1915, before he left Cornell. On that day he made a resolution to cultivate virtue by four rules he set for himself. Do not deceive yourself — which means there must be oneness (or consistency) between inward self and outward self. Do not deceive others — which means there must be oneness between word and deed. Practice forgiveness or tolerance — which means there must be oneness in treating others as one's self. Practice perseverance or constancy — which means there must be oneness in regarding the past as the present.

Finally, Dr. Hu was a real democrat and a defender of freedom. He regarded politics as an obligation. By politics he did not mean organizing political parties or running for public office. Politics for him meant active participation in public and national affairs and taking a stand on all issues of importance. This conception of political obligation came to him when he was a student in America. He was deeply impressed by the working of democratic institutions in this country.

He began to re-read Chinese history in a new light. He was encouraged to discover the unmistakable marks of democracy in Chinese traditions and institutions. For this cause, he spoke, wrote, and fought throughout his life. He founded a journal in Peking, known as the Independent Critic. He published a collection of essays on the Rights of Man, which expressed his political views and beliefs. His advocacy of the freedom of speech and of the press brought him into frequent conflict with the ruling authorities of the day.

Dr. Hu was more a democrat than he was a nationalist. This is where he differed from most of his contemporaries. He had a passionate desire to see his people enjoy the blessings of freedom under a constitutional government. If one day a modern democracy is firmly planted in China with flags of free speech and a free press flying, Hu Shih's name should be inscribed on

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PEDiATRIC EDUCATION IN TAIWAN

By David Yl-Yung Haia, M.D.
Professor of Pediatrics
Northwestern University Medical School

During November and December, 1961 I was privileged to visit Taiwan as a senior fellow of the Commonwealth Fund. I was most favorably impressed by the progress being made, with American help, toward the development of a first-rate educational program in Pediatrics.

In Taipei, the program is carried on in four different institutions. The primary teaching center in Pediatrics is at the National Taiwan University Medical School Hospital. This department of Pediatrics is headed by Dr. Huoyo Wei, who is both Dean of the Medical School and Chairman of the Department of Pediatrics. Dr. Wei received his medical training in Japan and has been exposed since the end of World War II to both European and American educational influences, so he brings the important contribution of Western influence to a school which has been heavily steeped in Japanese and German tradition. Despite his administrative duties, Dr. Wei participates in the teaching program of his department.

The department also has Dr. C. L. Chen (ABMAC Fellow 1950-51), as both Professor and Acting Chairman of the Department. Dr. Chen was trained with

DR. HU SHIH

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those flags. Future historians may find that his contributions to the cause of democracy are as significant as his contributions to Chinese philosophy and literature. When his gracious personality becomes blurred and misty with the passage of time, his political idealism may continue to burn in the hearts of men.

In the traditional Chinese manner of speaking, for Hu Shih the heaven has ordained a full and glorious life befitting a great and good man. He was able to live out a dignified and honored life. As "father of the literary renaissance" he achieved a bloodless revolution. He was able to accomplish a tremendous amount of writing. He enjoyed his four-year experience as the Chinese Ambassador to Washington. He received more than 30 honorary degrees from world famous universities and was honored by learned societies of three continents.

He presided over the highest institutions of learning in the land. His name was known and revered throughout his native land. He was the best-known Chinese person in the United States. He was the recognized authority on Chinese history and culture. He died peacefully in the land of his birth and at a place where his father once ruled as the Chinese magistrate. He did not have a robust constitution, but he lived to three-score years and ten, a privilege, according to Chinese tradition, that heaven confers upon a chosen few. He died about the same age at which Confucius died some 2500 years ago.

Dr. Mary Crosse in England and also spent part of his time in the United States. The department also has two Associate Professors. One, Dr. Ting-Chien Lee, spent four years in the United States, two of them at the Duke Hospital in Durham, N. C., and two with me at the Children's Memorial Hospital in Chicago. The other was trained with Dr. Darrow at Kansas City. The department has about 16 members of the resident staff.

The Department of Pediatrics has approximately 50 beds for the care of acutely ill children, and in addition is responsible for the newborn nurseries. The cases are well worked up and up-to-date laboratory tests and therapeutic regimes are used in the care of patients.

The research work being carried on uses a minimum of facilities but is well done, and through collaboration with other institutions it is possible to get the necessary equipment for specific tests.

A smaller pediatric service, at the Taiwan Provincial Hospital in Taipei, is headed by Dr. Chin-chiang Huang, who was trained by Dr. Jack Metcalf at the Children's Medical Center in Boston. He has a group of five or six physicians and house staff who take satisfactory care of a group of patients occupying some 25 beds. Dr. Huang has been engaged in research involving monkeys, which are easily available in Taiwan. He is probably the best Pediatrics investigator in Taiwan.

The third pediatric center is the Children's Hospital of Taiwan, also supported by the Provincial Government. This unit is headed by Dr. Yu, who was trained by Dr. Alex Nadas at the Children's Medical Center in Boston. This hospital has about 50 beds, and the physical facilities are somewhat better than the other two institutions. Much attention is also paid to the psychological effects of hospitalization, a rather unique finding in underdeveloped countries. I understand that quarters are being found for a newer and larger Children's Hospital in Taipei, which is very much needed.

The fourth center of pediatric care is at the Demonstration Center under the direction of Dr. T. C. Hsu. Trained at the University of North Carolina School for Public Health, he has been able to develop a model

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PEDIATRIC EDUCATION (Concluded from page 3)

center for various public health measures with financial help from UNICEF. In addition to taking care of such public health problems as infectious and venereal diseases, he is active in maternal and child health.

I did not have an opportunity to investigate in detail the quality and type of child care in the outlying areas of the island. However, research investigations which took me to Taichung, the Sun-Moon Lake area, and into the mountains where the aborigines live, gave me considerable contact with the local health centers in each district. Each of these places has at least one physician, who spends part of his time trying to take care of the maternal and child health problems.

I was much impressed by the fact that most of the children in Taiwan are healthy and well cared for. The newborn infant mortality rate is not appreciably higher than that of most sections of the United States and Western Europe, despite the fact that most babies are still delivered by trained midwives. Infant deaths due to tetanus or infections are virtually unheard of. There has been very little of such epidemic infectious diseases as cholera, smallpox, and typhoid fever. Also, the nutritional status of most children is quite satisfactory, so that starvation and tuberculosis are relatively minor problems. As a result, the standard of health care for children is comparable to that of most rural parts of the United States.

Perhaps the most positive influence I noted in Pediatrics was the fact that every leader in Pediatrics in Taiwan today has received part or all of his training in the United States or Western Europe. Although the types of training they received here were sometimes fragmentary and limited, they have definitely benefited from their exposure to Western thinking and methods. Upon returning to China, they have been assigned positions of considerable responsibility toward the development of the first-rate child care system. As a result, we are witnessing in Taiwan today a quality of care comparable to that of the Western world and far superior to what I witnessed in other underdeveloped areas such as India and the Middle East.

25TH ANNIVERSARY (Concluded from page 1)

First, it is planned to have an ABMAC gathering in Taiwan in late October or in November which will be accompanied by visible demonstrations of Chinese-American friendship and cooperation. It is expected that Mrs. Alfred Kohlberg will at that time dedicate the Alfred Kohlberg Memorial Medical Research Laboratory, which is now being constructed with funds provided equally from Chinese and American sources. It is anticipated that the Roosevelt-Memorial Residence, now being constructed in honor of General and Mrs. Theodore Roosevelt, Jr., will also be dedicated. It is hoped that this may also be made the occasion for a ground-breaking ceremony for the Dr. Minnie L. Maffett Chinese Nurses Home which will be erected with funds now being collected by the National Federation of Business and Professional Women’s Clubs. Other features now being planned will help to make this anniversary gathering in Taiwan a colorful and impressive one.

Second, an ABMAC anniversary celebration will be held in New York City in late November or early December. It will be a heart-warming, memorable demonstration of good will and support for our free Chinese friends, in which all our ABMAC constituents are urged to participate. Both events will be self-supporting.

Just at this time there are particularly great needs and opportunities for ABMAC’s services to free China, and this 25th anniversary should be marked by increased support for these services. It is hoped that this year each ABMAC supporter will not only renew but if possible increase his or her usual annual support of the ABMAC program.

SPECIAL ANNIVERSARY GIFTS

Most ABMAC supporters prefer to make regular annual gifts at about the same time each year; and ABMAC never requests renewed giving until a year after the latest contribution was made. But since many friends will wish to make special contributions in observance of ABMAC’s 25th Anniversary this year, the following form is provided for those desiring to make such anniversary gifts.

SPECIAL 25TH ANNIVERSARY

I enclose my special 25th Anniversary contribution of $ ___________________ for medical aid and medical education to our friends the free Chinese.

Name: _____________________________

Address: ___________________________

City Zone State

Checks should be made payable to
AMERICAN BUREAU FOR MEDICAL AID TO CHINA, INC.
1790 Broadway, New York 19, N. Y.

Contributions are deductible from income tax.
The sudden death of Hu Shih on February 24th, 1962, while giving a reception at the Academia Sinica, Nationalist China's renowned research institution in Taiwan (Formosa), of which he had been president since 1958, was to those who had known him as an outstanding educator, student, philosopher, and diplomat, the loss of one of the world's most eminent humanists: to the host of friends around the world with whom he had endeared himself it was a sad personal loss. His death occurred while characteristically engaged in performing a social function. The reception he was giving at his residence near Taipei was in honor of fellows newly elected to the Academia.

No attempt of mine could add to his renown, and the facts of his career are known to the world, but as one who knew him ever since he first came to America, a college freshman with a Boxer Indemnity scholarship, I recall much that throws light on his intellectual growth and development into a world figure.

When he came to Cornell he was short and slender of stature and had an ingratiating smile that quickly endeared him to all who knew him. Because of a misunderstanding of the Chinese custom of putting the patronymic name first, he shortly became known in the university community as Shuh Hu. His first name meaning fitness and liberty in the personal sense, he had chosen at adolescence as was customary. It expressed two of his ideals and recalled Darwin's dictum, the Survival of the Fittest, as Darwin's theory had greatly impressed him. Later he changed the spelling to Shih, but the meaning remained unchanged. Few of his American friends ever learned to pronounce this correctly -- it starts with the sibilant sound of our sh
followed by something like ñ in the French language but uttered in a
breathy manner. The two names together are pronounced Hoo-Shh.

His four undergraduate and one post-graduate years, very happy ones,
were spent at Cornell, where he received the baccalaureate degree in June,
1914. He is now claimed as the university's most distinguished alumnus.
This claim was expressed years ago by his erstwhile professor of English,
the late Martin Sampson, when he said, "It is entirely possible that a
thousand years from now Cornell may still be known as the place where Hu
Shih went to college." Cornell's President Day once introduced him at an
alumni gathering as "one who thinks like a man of action and acts like a
man of thought." Cornell's pride in her illustrious son, however, should be
shared with Columbia, where he received the degree of Doctor of Philosophy
after two years residence there. He built his own philosophy around a syn-
thesis of Professor John Dewey's pragmatism with the principles of Mo Tze,
a fourth century B.C. Chinese philosopher, who taught that universal love was
the solvent of all human ills.

His two earned degrees, the A.B. from Cornell and the Ph.D. from
Columbia, were supplemented in later years by a grist of honorary ones.
While he was China's ambassador to the United States from 1938 to 1942,
he seemed to go the rounds of colleges and universities at commencement
times gathering a profusion of doctorates in variety. One of his sons once
told me gleefully that his dad had thirty of these. Hu himself told me he
was like a certain much-decorated general who appeared at a reception with
rows of medals covering his breast. When asked by a gushing young lady to
tell her what they stood for he replied, as he touched the most recent one,
"I was decorated with this one because I already had that one." Touching
another dazzling medal, "that one was given me because I had received this
one," and so on to the very earliest ... "and I can't remember why I got
that one."
Harvard University, when celebrating the three hundredth anniversary, in 1936 of its founding, conferred on him its honorary degree of Doctor of Civil Law. On this occasion Hu represented five or six Chinese universities, the oldest of which was founded around 1450 A.D. The old Chinese universities, he explained, were dynastic institutions; when the dynasty fell they ceased to be, whereas American colleges spring from the people: they have the support of loyal alumni and are destined to last forever.

His charming personality and brilliant intellect quickly made him a welcome guest in the homes of the Cornell faculty, and brought him membership in various societies -- Phi Beta Kappa (of course), Chinese Students Club, Civics Club, and Senior General Committee. The Cosmopolitan Club, in whose house he lived, elected him secretary in his junior year and president when he was a senior. Membership in numerous and varied organizations indicate something of the breadth of his interests and social tastes.

It was in the Cosmopolitan Club that I made his acquaintance, which quickly ripened into a friendship that continued warm and vital until his death, even after he became the associate of the World's Great Ones. After my graduation from the College of Arts and Sciences in 1910 I occupied a bedroom-living-room suite in a small, quiet rooming-house close to the campus. There were only about half-a-dozen of us there, all graduate students, and most of us were student-instructors. Hu's genial popularity had interposed no objection to his fellow students in the Cosmopolitan Club House to frequent his room as a congenial place to hold long "bull-sessions." These so broke into his work hours that he left the clubhouse and got a room in the house where I was living. His was the only one on the first floor and was close to the telephone. So he obligingly answered every call and summoned the man who was wanted. Often the party on the other end of the line was confused by the words "Hu" and "who" when he answered. I used to say it sounded like two owls in
Our house stood at the edge of Cascadilla Gorge, one of the two beautiful ravines that bound the Cornell campus on either side. My room was on the second floor and looked out into the tops of the trees that stood along its upper slope. There in one of the aged hemlocks a family of flying squirrels had their nest. I fastened an empty fig basket on a limb that came near my window and a pole from there to my windowsill made a bridge. These gentle, dainty creatures came out only at dusk and, being nocturnal, were active during the night. Peanuts placed on the windowsill and desk lured them right into my room where, sitting very still, one could watch them at close range. Pausing to place a nut endfirst firmly between their teeth they would then vault with the furry membrane attached between front and hind legs spread wide, down into the woods and land at the base of a treestump. I got several good pictures with flashlight, one of which I gave to "Doc" Hu. Years later I was surprised to come across it in his diary. The picture was familiar to me and evoked pleasant memories, but his comments, printed in Chinese characters, were no more readable for me than if he had expressed them in squirrel vernacular.

Here in this rooming-house for instructors Hu found the quietude and atmosphere he sought for studying and reading. Here he composed an essay on "The Philosophy of Browning and Confucianism" that won him the medal of the Browning Society of Boston and an invitation to go there and read it to the members. In this essay the young Chinese scholar (he was only twenty years old) handled the poetry and philosophy of Browning, often considered erudite and abstruse, with a maturity of mind and critical judgment that would have done credit to a mature Western scholar, and he revealed a familiarity with the writings and philosophy of Emerson, Darwin, and Tennyson, as well as with Chinese commentators. He pointed out in the open-
ing paragraph not only Browning's philosophy of life but his own, which was largely confirmed by this study. It was, he stated, "a philosophy of optimism, of hope, and endeavor." He was, to use Browning's own characterization:

One who never turned his back but marched breast forward,

Never doubted clouds would break,

Never dreamed though right were worsted, wrong would triumph,

Held we fall to rise, are baffled to fight better,

Sleep to wake.

With so absorbing an interest in this subject and early mastery of it, is it to be wondered that in later years he went on and completed his monumental work, "The History of Chinese Philosophy," with his own voluminous commentary? Hu's long view of time surely grounded his faith that wrong would not always endure. To the end of his life he declared himself "an incurable optimist."

Even rooming here he did not avoid numerous invitations to dine out and to address one group and another. He made it a point never to decline an invitation to speak if he could possibly accept because, he told me, he welcomed every opportunity to practise speaking extemporaneously. I have reason to think the facility he so gained became a lifelong habit. When he was China's ambassador at Washington he traveled far and wide in the United States and Canada, some 37,000 miles, making addresses and spreading goodwill and understanding for his country. When his government once sent him $30,000 to use for propaganda, he returned it with the comment, "My speeches are sufficient propaganda and they do not cost you anything."

The university arranged one year for men eminent in industry, politics, business, and other important segments of national life to come and address students and faculty. These talks were held in Bailey Hall, the largest auditorium on the campus at that time and, as they were given, just before a
the lunch hour many found it convenient and very worth while to attend
them. On one of these occasions we were much disappointed. As "Doc" Hu
and I walked together down off the campus after that address he was
sputtering with indignation, saying, in substance, "It is an imposition
to take the time of so many professors and students only to hand out
rambling talk, so lacking in ideas, and obviously unorganized. No
man, no matter how big a shot he is, should kid himself that he can get
up without preparation and make a good address." Such was Hu's idea of
public speaking and I am sure he never violated it himself.

Another year a series of lectures was arranged, called The History
of Civilization. Although there was no relation between the various lectures,
their general theme gave them a unity of sorts and, as they were given by
members of the faculty, each of the speakers being an authority in his par-
ticular field, among these Professor Nathaniel Schmidt who was as much at home
in the ancient civilizations of Mesopotamia as he was in his own nineteenth
century, a pretty good background was covered in the origins and emergence
of Western civilization. Hu never missed one of these lectures, but at the
same time he protested that they covered only the development of Western
civilization, and as such were one-sided, that of his own Far East not
touched upon.

His awakening to the merits of Western culture came while he was still
a youth and it was something of a shock. His boyhood was lived in a small
village in the Province of Anwei, so provincial that no trickle of Western
culture ever penetrated there. The ancient cult of Chinese self-sufficiency
was unchallenged and it was believed that China could learn from the West
only about its materialistic vehicles of commerce and its weapons of war.
But his eyes were opened to the wider truth when he read the essays of Liang
Chao in which he was introduced to the Western writers, Hobbes, Descartes,
Kant, Rousseau, Darwin, and others. He continued his reading in the works of
Tolstoi, Emerson, and other nineteenth century writers, and thus he came to
realize the deplorable lack among Chinese of many excellent traits inherent in Western civilization.

A wife was chosen for him when he was only eleven years old and, altho he had never seen the maiden, Kiang Tsung-shiu (her name meaning "Winter Elegance"), they were betrothed according to the ancient Chinese custom, and never in later years when he became familiar with Western customs did his loyalty to his betrothed bride falter, so far as I ever knew, even tho he was said to have made the intimate acquaintance of a charming Chinese student at Vassar College. She visited him at Ithaca, where he rowed her around Cayuga Lake discussing philosophy the while! His thoughts turned to Kiang Tsung-shiu more and more often as his years at Cornell drew to a close. At this time he was faced with a dilemma in which his intellectual ambition to remain several years longer and study for a doctorate at Columbia University struggled with his emotional desire to return home and his duty to his betrothed. The desire and opportunity to remain and study won out, but more than once he confided to me, "She is now twenty years old, by Chinese standards already a spinster. If I ask her to wait three or four years longer it will be almost a disgrace for her."

But she did wait until 1917. She had all the virtues of an old-fashioned Chinese wife and was always devoted to his welfare altho she never could share his intellectual interests. She would not come to America where she felt she would be a hindrance to him as well as being a misfit herself. Their marriage, nevertheless, seems to have been a happy one. It was blessed with two fine sons, Tsu-wang and Tsu-to, both of whom came and studied in American colleges.

During the year we were housemates he expressed his sentiments for her in the following poem, a copy of which he inscribed and gave to me, and which I have framed together with his photograph taken in his senior year. These verses reveal that the young intellectual was not devoid of a romantic
sense in his nature like any normal youth in love.

ABSENCE

Those years of absence I recall,
When mountains parted me and thee,
And rivers, too, but that was all.
The same fair moon that shone on thee
Shone, too, on me, though apart;
And when it was full, as it is now,
We read in each other's heart,
As only thou and I knew how.

And now the moon is full once more —
But parting me and thee there lies
One half the earth; nor as before
Do these same stars adorn thy skies,
For how can we our thoughts impart
Each to the other through the moon,
For o'er the valley where thou art
There reigns the summer sun at noon.

July, 1915.
Suh Hu

Did his mind revert to this same theme when he wrote the following lines in later years?

Again the thin clouds, against the brilliant sunlight after the clouds
But no more the travel companion of last year's.

It has long been the custom of Union College, Schenectady, N.Y., to
choose an honorary chancellor for each year. Dr. Hu was honorary chancellor
during the year 1940, while I was a resident in nearby Albany. I went over
to see him again and to hear his commencement address. He particularly stressed, I recall, that "The only way to attain mental balance and hope to be able to exercise independent judgement of your own, is to train your mind and
master a technique of free, individual thinking when swamped on all sides by powerful, water-tight ideologies, subtle propaganda, and willful falsification of history. One means of keeping mentally awake in all the years after graduation, he added, was for everyone to have a hobby, or several hobbies. A biographical sketch of Dr. Hu in TIME magazine (March 2, 1962) carried a picture of him seated at a table in his library fingering certain curious looking articles, but it did not explain that these tiny objects were match-covers and that he was indulging his hobby of collecting them. If the editor did know perhaps he thought it beneath the dignity of the great scholar to tell such a fact about him. He picked up these things wherever he went and, having little bulk the whole collection was conveniently held in a single suitcase. He had his own match-covers with his name printed on them. It was a hobby hardly to tax his great intellect or to keep it activated, but in his case doubtless it afforded relaxation instead of stimulation.

During all Hu’s undergraduate years he kept a diary, or rather a journal, which, at intervals he sent in instalments for his friends in China to pass around for one another to read. Those portions kept in his freshman year unfortunately were lost, but those of his other years were treasured and preserved. After he became famous as “the father of the Chinese literary renaissance” his friends had them printed—four small volumes in paper bindings which, contrary to Western books, are read from the last page in the back (to us) toward the front beginning at the upper right hand corner of each page. These journals are very revealing of Hu’s special interests at that time, foreshadowing his future mature career as he read and observed Western culture and politics. They tell about his friends, faculty associations, and incidental activities. Altho largely printed in Chinese ideographs, there are many quotations, often lengthy ones, included verbatim, from news items, lectures, and from books he read which greatly impressed him.
He followed our election campaigns closely, recorded the ballots for the various candidates, and he found much amusement in the political cartoons, which were included along with the printed matter. All these were printed in Western type interspersed with comments in Chinese -- a curious mixture. The copies he gave me afforded amusement to my children -- they liked to turn to a page where their father's name appeared in caslon type embedded in otherwise wholly Chinese characters where it fairly jumped out of its context. There were snapshots of his friends, picnic groups, and scenery in the lovely Finger Lakes region around Ithaca, including several of a trip with student friends to Watkins Glen. These were days and friends he always recalled with happy memories.

In 1916, while still a student, very aware, as always afterwards, of international problems, he wrote a prize winning essay: Is There A Substitute For Force? This prize was sponsored by the International Policy Club and printed as a special bulletin by the American Association for International Conciliation. It shows clear, legalistic thinking. In the first paragraph he cuts down into the center of the problem stating, "The way in which the question is put begs the question... and seriously obscures the real meaning intended by the questioner." He goes on to say, "There is no display of moral force in any act of human conduct which does not make some use of force as an instrument... what is meant is the frequent resort to armed force for settlements of international disputes. He discusses the doctrine of non-resistance, saying, "It really means that vengeance belongs to God and should not be undertaken by the parties involved." This essay was written against the background of the First World War. "What is wrong with the international situation," this young student asserted, "is not that force prevails but that force does not prevail" -- force of the right kind used in the right way. "The nations have not yet learned how to make force fully count for something in international relations." He recommended
various measures which have since been adopted, or toward which progress has been made. He advocated strengthening the efficiency and extending the coverage of the Hague Tribunal of International Arbitration. "The forces of the world are not coordinated to a definite, common purpose, but are allowed to rival one another for superiority in magnitude and deadliness, so the beneficial force is squandered in an endless process of outpowering rival forces." How sadly this statement remains true in our present time!

After returning to China his early ambition to come back to America as an exchange professor was far more than fulfilled. He had many opportunities to come on lecture tours. Usually I managed to make contact with him at these times, and his genuine pleasure in renewing our friendship was sincerely expressed in both his greeting and his attitude. After my marriage he enlarged this friendship to include my wife on the same intimate terms.

His consideration for the comfort of others, even at his own inconvenience, was notably exercised in one of these American tours. He was traveling on a train that would take him thru a portion of Canada by night between the Niagara Frontier and Detroit. Altho he had not obtained an official visa our consul in New York had assured him that his various documents identifying him as a visiting lecturer from a foreign country would suffice. Before retiring for the night he put these papers in the hands of the night conductor, as did other passengers, and went to sleep in his compartment. As the train entered Canada over the Niagara River bridge in the middle of the night he was awakened and told that his papers were not satisfactory and he must leave the train. Had he stood on his rights, he told me, he could have held the train with all its passengers an unlimited time until the Chinese embassy in Washington and others could be called upon to convince the officials of his right to proceed unmolested. Rather than cause all this trouble he meekly dressed and left the train with his baggage and waited.
meekly until he was officially cleared, thus allowing the train with its sleeping passengers to continue their journey uninterrupted.

Born in 1911, he was reared in an idolotrous environment amid ugly, fierce faces of heathen gods and folk versions of heaven and hell. He and his youthful friends would gather for long discussions on all sorts of topics. He declared himself to be an atheist. His own tenets led him to believe, as he himself expressed it, "that to live for the sake of the species and posterity is religion of the highest kind, and those religions that seek a future in heaven or the Chinese Pure Land are selfish religions." He believed that there is "an immortality of words," that is, whatever a man says, whatever an individual is, leaves its mark on the larger self, which is humanity, society. "The effect of everything done and said goes on, not only good but evil goes on. Society is a monumental testimony to the indestructibility of good and evil." In later years he evolved into a sort of benevolent deist possessed of great optimism regarding this life and the next one.

It was at Ithaca during one of the summer vacations that a trivial incident occurred which has been credited with setting in motion a movement that brought about a revolutionary change in China's intellectual outlook—a challenge to the centuries-old tradition in which access to the sources of knowledge and wisdom was open to only a small and favored class of educated people who mastered the several thousand ideological characters required to read the classic language in which all works considered worthy to be called literature were written. This movement resulted in a widespread education of the masses, in short, it was an intellectual renaissance and it incidentally brought Hu Shih into immediate and influential notice.

It happened that a few Chinese students from Eastern colleges were spending part of their summer vacations in Ithaca. One day a party of them on Cayuga Lake: a sudden squall of rain capsized their boats went rowing.
but all of them got safely to shore with no worse casualties than a thorough wetting. After the rain ceased they built a fire to dry the garments of a Vassar girl. One of the party later described this experience in a poem, written in the ancient classical language called Ke Wen, that had been dead as a spoken tongue at least two thousand years. He sent the poem to "Doc" Hu, who was disturbed by the incongruity of describing this trivial incident in so ponderous a medium. He thereupon wrote a magazine article suggesting the revolutionary idea that henceforth all literary matter should be written in the common language in everyday use — Pei Hua, meaning "clear talk," which could be read by everyone, mastery of only one or two thousand (111) or so characters being needed. This idea was seized upon with eagerness by all young Chinese, and it spread across the land as quickly as prairie fire. Hu published a book of poems which he had written in Pei Hua that was widely read in China, and he continued to advocate in his letters and essays the use of Pei Hua. Shortly it was adopted by Shanghai and Peking newspapers. The Chinese National Educational Association recommended that the spoken language be taught in primary schools. In 1920 the Minister of Education ordered all national reading books to be rewritten in the vernacular tongue.

In 1917 Hu Shih, having completed his seven years of college work in America, returned to China. He was appointed Professor of Philosophy (later as acting president) at the National University in Peking. He was already a celebrity in China and hailed as "the father of the Chinese renaissance." Two years after his return Millard's Weekly Review, of Shanghai, polled its readers as to their choice of the twelve greatest living Chinese — Hu Shih was voted one of the twelve, at the age of twenty-seven years!

Dr. Hu was China's diplomatic representative at Washington from
1938 until after the United States entered the war, having, as he was pleased to term it "degenerated into being an ambassador." He used to say that philosophy was his profession, literature his entertainment, politics his obligation."
At this time I was employed by the Federal government in war work and had moved my home to Washington. From time to time I used to call him on the telephone, and he never seemed too busy, but happy to take time out for a friendly chat, or he would invite me to come over in the evening, when he would interrupt his interminable clipping and filing of newspaper articles while he took time reminiscing with warm affection about our years at Cornell and student friends we both had known, many of them, like me, who had remained obscure while he had gone on to become a world figure and to associate with the Great Ones of many countries.

The Chinese embassy, separated from the business offices in the chancery, was in a mansion called "Twin Oaks," because of two great oak trees standing on the grassy terrace in front of the house. It sat on a hill in an estate of several acres, largely wooded, between Woodley Road and Macomb Street in the midst of Washington's Northeast quadrant, having formerly been the home of Mr. and Mrs. Charles Bell, who was the son of Alexander Graham Bell. Here my friend loved to show me the fig trees, the pool with goldfish, and other outdoor features in which he took delight. When the lovely Washington springtime brought masses of Forsythia into golden bloom, he told us that in his country it was called "Welcome Spring," a name my wife and I love to call it at the advent of each vernal season.

On New Years Day, 1942, shortly after Pearl Harbor, his two sons were with him at the embassy for their college vacations, the elder one a senior in the College of Civil Engineering at Cornell University, the younger one in Haverford College. My daughter and four sons were at home for a brief time. On this holiday Ambassador Hu invited all of us to come to the embassy which, of course, we were very happy to do. We were the only guests and our little family party was an intimate one. No Chinese refreshments were served, as we naturally expected they would be, but to our surprise a big layer-cake was brought in by the butler, frosted with green icing and bearing the words,
"Happy New Year" in pink lettering. Here at the embassy, as elsewhere, Hu's many-national friendship was evident in his menage of servants. There were five of them, if I remember: all were refugees from European countries, no two from the same country. The white-coated butler, a Belgian, held a light deferentially for the ambassador's cigarette — whether it was from his own match-cover I do not remember.

So soon after the Pearl Harbor disaster conversation naturally turned to that tragic and fateful event. He told us that he had been at the White House in conference with President Roosevelt on that morning, indeed, he had been the last diplomat or official with whom the president had conferred before he had been notified. Hu had hardly gotten home to "Twin Oaks" when he was called to the telephone by the president and told the astounding news. We asked what Mr. Roosevelt said; "Oh, he was angry, very angry!"

Soon after this all my five children were in their country's services, my daughter in the American Red Cross, her brothers in the armed services, placing themselves as "hostages to fate," as one of our friends told us in later years he had regarded them. Soon they were so dispersed in various theaters of war that their mother and I used to boast we Barkers were like the British Empire upon which the sun never set. During these dark days and the even darker ones that followed Hu never lost his cheerful outlook because his was the long view of history. He used to remark, "I am an incurable optimist."

Having served his country five years he gladly relinquished it in 1942 because, it has been said, of a minor difference of opinion with Chiang Kai Cheek. It was about this time, if I am not mistaken, that he returned to China and joined Chiang's Nationalist government where it, together with the University, had taken refuge far up the Yang-tse River in the remote town of Chungking.

It seems that Ching listened to his advice, for a time at least. Clashes of opinion with the Generalissimo were inevitable, however, because their beliefs and manner of thinking were so radically different. Their last serious clash
occurred in Taipei not long before his death, he came to the defense of Lei Chan, a magazine publisher, who had been convicted of sedition and sentenced to serve ten years in prison by the Chinese courts because he had published articles critical of Chiang's regime.

He had a heart attack in December, 1938, after making an address in New York, and had to spend seventy-seven days in the Harkness Pavilion of the Columbia Medical Center. This made it inadvisable to travel by airplane at high altitudes, so he had to remain grounded for quite a while. At a later time he lived several years in New York quietly in a furnished apartment placed at his use by a friend. The living-room here was lined from floor to ceiling with book-shelves, colorful with the paper jackets of new books. Over the mantelpiece was his portrait painted in a blue Chinese tunic. In front of it was a vase of dried "Chinese lantern" seedpods -- all very colorful -- but his study presented a formidable array of Chinese books on philosophy and kindred subjects.

Here he found time and quietude to devote himself to the congenial task of compiling his monumental history of Chinese philosophy with his own voluminous commentaries appended. From time to time whenever I happened to be passing thru the city I would 'phone him from the station (I had his telephone number, which was not listed in the directory). His answer always came in guarded tones, but on telling him who I was it suddenly changed, and he never failed to urge me eagerly to come uptown to see him. One of these times my wife was with me, and when lunchtime drew near he urged us to stay and go out with him to eat -- it was not a Chinese restaurant, either! She was amused that he chose to drink coffee like an American instead of tea, as she expected a Chinese to do, but I always considered him as thoroughly American as he was Chinese. Living here alone in this apartment, he always prepared his own breakfast and admitted he often scorched the oatmeal while doing it. Quite a different life from that at the embassy
with its corps of servants, but he was happier here leading the quiet life of a scholar and writer.

A letter from New York dated January 22, 1955, gave me a brief resume of his major movements in the previous four years. He wrote, "I have been living and working in New York, going to Formosa for two visits, one from November, '52 to January, '53, and another from February to September, '54. I went back to Cornell for the fortieth reunion of my class of 1914. I finished my study for the Princeton library (which has an outstanding collection of Chinese books, E.E.B.) in 1952. Ever since, I have been a 'gentleman of leisure' so that I could make the long trips to Free China and do my own work. I had my 63rd birthday last December, also the 16th anniversary of my heart attack in the same month. I feel quite well and may be able to work another 15 or 20 years. My wife is well, my Cornell son (142) is in Formosa. No news from the other son in Communist China." It was three years after this that he returned for the last time to Formosa to take his new position as Director of the Academia Sinica.

Preparing for one of these long trips back to Free China he had been vaccinated and had gathered all required health certificates and visas, then last of all went to the Medical Center for a complete physical check-up just before departing. It was found to his dismay that he had active gastric ulcers. He was kept in the hospital and given major surgical treatment. The trip to Taiwan with all its commitments was canceled, of course. His eventual recovery was complete, but thereafter his capacity for eating was drastically reduced. As he remarked, "I just have to eat more frequently."

On the 26th of September, 1957, Dr. Hu as representative of Free China, addressed the 12th session of the Assembly of the United Nations. The recent uprising in Hungary and its effect in Communist China were the theme of his talk. He recalled the perfidy of the Soviet government in ordering its military command to withdraw its units from Budapest and stating that it was
prepared to begin negotiations with the Hungarian government on the matter of Soviet troops in Hungarian territory. The Free world well knows the revelation of Soviet treachery when suddenly their tanks returned, and the following brutal suppression of the apparently successful revolt.

After first expressing satisfaction with the union of the Malayan states into a nation and their admission to the United Nations, Dr. Hu went on to report the repercussions of the Hungarian uprising produced on the Chinese mainland. Most exciting to the imagination of the captive Chinese was the clear implication that the ruthless and powerful Communist dictatorship in Hungary, after ten years of absolute political control and ideological remolding, was suddenly swept away by a spontaneous uprising of ill armed students and factory workers. Moreover, the Hungarian revolution appeared to look beyond Communism and aspire to a democratic government, abolition of the secret police, discarding the one-party system, restoring a free press and free radio, and pledging to hold free, secret elections in the near future.

All this was followed in China by a nation-wide outbreak of anti-Communist movement of the students of the universities, colleges, and middle schools, in which there were about five million boys and girls. These millions came from all walks of life and knew the real condition of the people -- the very acute suffering of the vast farming population, impoverishment of the Chinese nation thru the so-called Socialist construction, and the large scale enslavement of people in many forms of social and political regimentation. It was absolutely untrue, Hu asserted, that the Communist regime had won over the minds and hearts of the young people. This recent revolt of students in China furnished the best proof, he stated, that after eight years of absolute rule and ideological remolding the students in China were unanimously opposed to the Communist regime. One student declared, "The call is for the mobilization of one million youths to fight Communism, to oppose the so-called revolution, and to overthrow the real enemies of the people. We must fight for democracy, for freedom, and for the rights
of men." The response was almost unanimous throughout all China. It threatened to break out into a popular uprising of the Hungarian type. But the Communist regime took repressive measures in all the centers of student population to isolate the disaffected groups, arrest the ring-leaders, and prevent all street demonstrations.

The other great manifestation of anti-Communist feeling was outspoken and scathing criticism of the Communist party by Chinese intellectuals. This was abruptly ended after only one month of specially granted freedom of speech, of allowing "a hundred flowers to bloom." Among the many and violent criticisms made of the Communist regime was that there was no freedom, no respect for human rights, and no free elections. Sons and daughters are required, Dr. Hu told the representatives of the United Nations, to inform against their parents. "The home has no privacy, and the individual no longer has the dignity and worth of the human person. He has none of the fundamental rights, nor even freedom of silence." This last infringement on the individual's human rights struck deep into Hu's personal feelings, as his own son, Hu Tsz-tu, who had remained in China at his position in the University library at the time his father escaped by plane a few hours before the Communists took over Peking, was forced to recant his father's "errors and disloyalty," and his testimony was given wide publicity by the Communists. Deep as Hu must have been wounded, he condoned it on the grounds of denial of the freedom of silence.

The year before his death Dr. Hu was stricken with a severe attack of enteritis. How fortunate for his country of Free China and for the world of culture that he survived numerous serious illnesses and operations and lived to carry on in spite of his physical handicaps to direct the Academia Sinica! But at last a weak heart that had long limited his activities claimed him, and the world lost a great humanist. He had achieved the sort of immortality which he believed to be the only kind that is unselfish and truly worthwhile.
Biography of
Dr. Hu Shih

Former Chinese Ambassador to the U.S.
(From Inside Asia, by John Gunther)

Dr. Hu Shih was born in Shanghaie in 1891. His father was an elderly scholar and geographer who died when Dr. Hu was three years old. His mother, who was under twenty when he was born was responsible for his upbringing, and according to Dr. Hu, he owed her "everything." At twelve, the youthful prodigy had memorized most of the Chinese classics, a feat comparable to memorizing Shakespeare, Dante, Milton, Lucretius, and Racine, and sought new intellectual worlds. His family was poor; he had to support himself and his mother teaching, and he became a journalist. He got a scholarship for study abroad, and went to the agricultural school at Cornell. He thought that China might be regenerated by scientific agriculture, and decided therefore to become a farmer. He began, however, to read western political and philosophical works, and left Cornell for Columbia where he studied philosophy and literature. Here he came strongly under the influence of John Dewey. In 1914 he wrote a prize winning paper on Robert Browning; in 1917 his Ph. D. thesis at Columbia was "The Development of Logical Method in Ancient China" which promptly became a classic. He returned to China, wrote vastly, confounding the critics by producing excellent verse in the vernacular language, and began to be interested in politics. Variously he was a professor of Philosophy in Peking National University, author of an immense work on Chinese philosophical history, editor of a weekly political newspaper called the Endeavor, and indefatigable lecturer and political theorist, and from 1927-30, president of the China National Institute at Woosung. He traveled abroad, wrote twelve volumes of collected essays, began a translation of Shakespeare into Chinese, published other literary works, edited
another magazine known as the **Independent Critic**, and in 1951 became Dean of the School of Literature in Peking University. Though he had never held a political post, he was named Chinese Ambassador to the United States in 1937. When the Japanese heard of his appointment, they decided to send "three" Japanese ambassadors to Washington in order to match his prodigious energy and talent.

Dr. Hu has been called the **Voltaire of China**. From the age of eleven or twelve, he set himself against Buddha and mysticism. For a long time, however, he flirted with the concept of non-violence; apparently the necessity to resist Japan blasted it out of him. He is now the best type of discriminating Chinese nationalist.

This year he was selected as honorary chancellor of Union College.
COSMOPOLITAN CLUB ELECTS NEW HEADS

The following officers were elected at the annual Cosmopolitan Club election held last night:


UNIVERSITY CALENDAR

THURSDAY, NOVEMBER 6

THURSDAY, NOVEMBER 13

THURSDAY, NOVEMBER 20

CHINESE STUDENTS ENTERTAIN ROYALLY

The Chinese members of the Cosmopolitan Club entertained 80 guests with a Chinese National Night in the Cosmopolitan Club, and at the third series of national nights given by the club this year, and had the largest attendance of the three. Addressed by Chinese undergraduates and technical students, the club received the highest marks of appreciation.
University Happenings

PATRIOTIC TALKS AT SENIOR FEED OF COSMOPOLITANS

Stirring Speeches at Very Interesting Meeting of Organization Which Is Getting a Worldwide Reputation and Doing Great Work.

Men from many parts of the earth met together in the assembly hall of the Cosmopolitan Club last night and around the dining tables exchanged thoughts of peace and brotherhood. It was the annual dinner of the club to the seniors in the club membership. It was the formal parting with the old board of officers, the assumption of office on the part of those newly elected. It was more than that. It was an exchange of brotherly ideas, a cementing of relationships among the men of the many nations represented.

Some speeches worthy of statesmen were made there. Sub Hu, the retiring president of the club, made an address which stirred every man present. The magic of his speech was something that is felt by all who hear him. In simple language and with wonderful, argumentative force he gives expression to thoughts that could come only from a philosopher. His sincerity, earnestness and delightful personality account for the fact that as a president of the club he has been an exceptional favorite. He relinquished the office last night with an address whose main thoughts will ever remain in the memories of those who heard him speak.

Others were more than usually happy in their expressions, but it is an interesting fact that each of the other speakers found occasion to quote from or to refer to the remarks of "Doc Hu".

Professor Tuck Toastmaster.

Professor Tuck—introduced—Sub Hu very happily with reference to the great Chinese wall and the lessons of patience and ability which it presents to the traveler. These qualities he found in marked degree in the popular retiring president of the club.

Sub Hu responded with a forceful and logical argument for peace and for the abolition of race prejudice. He said he had found some mild antagonism toward peace. He told of Colonials who did not stop to inquire about the cause of a possible war, but rushed to sign their names to the roll to fight another people, saying:

"My country—right or wrong—my country."

Purpose of the Club.

He said that the Cosmopolitan Club is for a purpose greater than merely to give its members a good time. He quoted from the constitution which declares its purpose to aim at international peace and good will. He asked what the club had to do with peace, and answered the question with a strong argument for the club membership. University students in general in America's to take an active interest in public questions. Baseball Above Politics.

The American students, he declared, take a greater interest in the baseball score, than in the returns of a presidential election. Lack of interest in big public matters is one of the greatest defects of the undergraduate bodies in the universities, he stated. High ideals must be set up and followed.

Race Prejudice An Old Devil.

Radians prejudice, he declared, is one of the old devils that has long beset humanity. It exists even in the Cosmopolitan Club he urged, respect for what a man is rather than what he has. "The sole object of the club," he declared, is to unite men of all nationalities. It has been said that in the club are too many Jews or too many Negroes. If it be said that there are too many undesirable Jews, or undesirable Chinese, or undesirable Americans, then indeed it is time to take notice, but just because a man is a Jew or a Negro ought not to be a bar to his sharing on even terms, the rights of the club. "A man's a man for a that," he quoted and endorsed.

Professor Barnes Cheerled.

The program was varied a tribute to the toastmaster surprise Professor Barnes invitation to speak which that popular member did, to the satisfaction of all present.

Another innovation was a presentation by the Siamese Colony of a bond of the club to be used for the interests of the organization, the men from the far country presenting this sort of gift to the club rather than a cup or ornament which might not so well meet the club's needs.
Series of Lectures at the University Open to All Who Are Interested

In the course of study of comparative religions at Cornell University an interesting series of addresses covering many phases of religious thought has been prepared. Nine different addresses already given in the course have taken up respectively “History of Religion,” “Primitive Religions,” “Religions in the Ancient World,” “State Religion in China,” “Confucianism,” “Taoism,” “Shintoism,” “Vedic Religion” and “Brahmanism.”

Other addresses in this course yet to be given are:

January 8. Original Buddhism—Dr. Wright.
January 15. Later Buddhism—Dr. Wright.
January 22. Prophetic Judaism—The Rev. W. J. Hinke, Ph.D., D.D.
February 12. Legal Judaism—The Rev. J. S. Biggar, D.D.
April 16. Modern Christianity.
April 23. Christianity of Western Asia—S. V. M. Rev. Barton.

The committee in charge consists of: R. W. Powell, ’14, chairman; S. Hu.

To the Editor of the Journal:

Dr. W. E. Griffis’ statement concerning the Japanese demands on China, published in The Post-Standard and quoted in the evening papers here, calls for a word of comment.

“Let Japan direct the destinies of China,” Dr. Griffis is reported to have said. “This is the wisest course to pursue in settling the troubles between the two nations.” While we do not doubt the doctor’s good will towards the Mikado’s Empire, nor his knowledge of that country, we cannot help feeling that he has ignored one important factor. He has failed to see that the Orient of today is no longer the same Orient as he saw it decades ago. In these days of national consciousness and racial solidarity, no nation can ever hope to “direct the destinies,” of another in order to settle the troubles between them. Has Dr. Griffis failed to learn from his Japanese source of information that there have already been very strong anti-Japanese sentiments, nay anti-Japanese movements everywhere in China? Does he think that the Chinese will long acquiesce to Japan’s direction of their destinies, even if she can temporarily succeed to do so?

There is, however, an element of truth in the statement that “it is for Japan’s own advantage for China to remain united and strong and to develop her resources.” China is the bulwark of Japan, and, as the Chinese proverb goes, “the destruction of the lips chills the teeth.” It is for that very reason that there should be a better understanding and relationship between China and Japan.

But if Japan thinks she can acquire this “advantage” by dominating over China and directing her affairs by force, then she is gravely mistaken. What she has done and is now doing to China, is nothing but sowing the seeds of hatred deep in the hearts of the Chinese, and lowering her own esteem in the eyes of the more humanitarian nations.

Dr. Griffis also tells us that Count Okuma “intends to be perfectly just to China.” Does the learned doctor reduce the notion of “perfect justice” from the Japanese demands? We wonder what his criterion of “perfect justice” could be.

Very sincerely yours,

SUH HU.
High Achievements of Mr. Suh Hu

By J. L. Harbour

The fact that a Chinese student has excelled all English-speaking students in English has been attracting the attention of many who are interested in the work students from China are doing in our American colleges. Mr. Suh Hu, a student at Cornell University, has achieved the distinction of winning the first prize in English over the great body of young American students. He has also been awarded a scholarship in philosophy and has made a record in all respects that any American student might be proud of.

From the time of his coming to our country, four years ago, young Suh Hu has been one of the most industrious and ambitious of students. It was an ambition supplemented by a readiness to do any amount of hard work. But this may be said of all Chinese students in America. They are a very hard-working lot of young fellows and are never willing to merely "get by" in their work and "exams". Many of them have made remarkable records. Of this, Mr. Suh Hu says:

"I believe our students in this country have made records which are creditable both to the country that sent us here and to the country that educates us. Take the Chinese students at Cornell as an example. There are nineteen Chinese students graduating from Cornell this year. Of this number, there are three wearing the B. E. key, three elected to the Sigma XI scientific honorary society, and two elected to the Tau Beta Phi, the engineering honorary society."

The distinction of taking the prize for excellence of all the other students in Cornell in English, is not the only distinction that has come to young Mr. Suh Hu. He was elected to the Phi Beta Kappa society of the university last year and he won the Hiram Corson Browning prize this year, the title of his essay being "A Defense of Knowing Optimism". He was awarded the Susan Lina Shue graduate scholarship in philosophy for the year 1918 and his standing in all of his studies has been very high. He affords an inspiring illustration of all that perseverance and energy can achieve. Like the rest of the Chinese students in our country, he is here for business and he is right when he feels that it is his duty. He does his best not only on his own account, but that he may reflect credit on his country and on the colleges from which he is graduated.

The Boys' World

A paper for all boys and all that boys are interested in. To help boys in their own sphere, both on Sunday and week-days. To make each day delightful and each deed its best. To give faith and courage, and spread a charm continually about the way.
PACIFICISTS COME BACK HARD AT HUDSON MAXIM

Suh Hu, Who Moved to Adjourn and Man Who Suggested Apology at Recent Conference Challenge Inventor's Statements.

Pacificists who attended the recent conference on International Relations held at Cornell are still after Hudson Maxim. Suh Hu and Lewis S. Gannett, who were delegates to the conference, take issue with Mr. Maxim's statement of the facts. Suh Hu writes to The Journal as follows:

I read with great interest the reprint of Hudson Maxim's letter to The New York Times on the conference of Peace and Preparedness recently held in this city last month. Being the "offending Chinaman" he referred to, I hope you will allow me to say a few words to clear up some misrepresentations in his letter.

Commenting on Mr. Maxim's speech made before the Conference of Peace and Preparedness, recently held in New York under the auspices of the National Security League, Dr. Samuel T. Dutton writes in The Christian Exhibit for July 3: "Mr. Maxim's speech was entirely about Mr. Maxim and how he presented his book to students in various colleges and universities. One college had declined to accept them, and several young men had signed a letter giving their reasons for doing so. Mr. Maxim with much gusto read his reply, which, to say the least, was lacking in dignity, and in its contemptuous language did no credit to the writer. Mr. Maxim says the "ultra-pacifists" tried to prevent the apology and break up the meeting by forcing through a motion to adjourn. Very truly yours,

SUH HU.

Maxim's Misstatements

Mr. Gannett, writing to the New York Times says in part:

"In your issue of July 3 you print a letter from Hudson Maxim referring to his address at the recent conference on International Relations at Ithaca. As the author of the apology to which he refers, I beg leave to correct certain misstatements.

Mr. Maxim says that he did not state that war is "always beneficial." That is literally correct. He did, however, ask the question, "Can you name a single war which has not resulted in more good than harm?" The inference was the same. When the Crimean, Balkan and other wars were mentioned he changed the subject.

Mr. Maxim says the "ultra-pacifists" tried to prevent an apology and break up the meeting by forcing through an adjournment. I voted for the adjournment, and I moved the resolution of apology, and I know when and in what spirit they were made. The apology followed, and did not precede, the motion for adjournment. I felt that certain young men had, in the expression of their honest convictions, (with which I entirely agreed), been rather disrespectful to Mr. Maxim's white hairs, and that Mr. Maxim was so excited that further discussion in the same mood would be useless. In that spirit the resolution of apology was moved and carried.

Two-thirds of the audience was not in sympathy with Mr. Maxim's ideas. It was as near unanimously hostile as any audience I ever saw. Subsequent discussion was proof positive of that. Not a man supported Mr. Maxim; but more than two-thirds did wholly appreciate Mr. Maxim's quick wit, his ready retorts, and his delightfully irrelevant stories. Mr. Maxim cannot argue, but he does know how to tell a story. Mr. Maxim asks, as is well known, an immediate and great increase of our army and navy as "peace insurance." When interrupted in the midst of a laudation of war by the question, "Are you defending peace or war?" Mr. Maxim replied, 'I'll tell you a story about a pet hen.'

LEWIS S. GANNETT.

LETTERS FROM THE PEOPLE.

To the Editor of The Journal:

As one who is disinterestedly interested in the determination of another amendment last Tuesday, I rejoice in reading that the voters in Tompkins County have given a majority vote in favor of its adoption. If I may be permitted to say so, I am proud of the county where I have had the pleasure of spending five years.

With greetings to my Ithaca friends, I am Very sincerely yours,

SUH HU.

New York City.
Chinese College "The" President Pays A Visit to Cornell

Pan-Cheng King, Master in Forestry, Cornell, 1914, visited the college of agriculture yesterday. Immediately following his graduation in forestry, Mr. King returned to China and was at once appointed director of the bureau of forestry of Anhwei Province. He was charged with the organization of the bureau and the establishment of the forest nursery. After continuing in this position for three years he was appointed by the central government of China as president of the government agricultural college at Peking. This is the only agricultural college in China receiving its support from and under the direction of the central government.

Following three years in this position he was appointed, about a year ago, by the ministry of foreign affairs, as president of Tsing Hua College. This college is maintained entirely on the indemnity fund and is under the control of the ministry of foreign affairs. Under an agreement with the United States its purpose is to prepare students for entrance to American colleges and to send students here to complete their studies. It has already sent about 600 students to the United States approximately 400 of whom are still here, the remainder having completed their studies and returned to China.

President King was designated by his government as a counselor to the Chinese representatives at the disarmament conference at Washington.
Graduate of Cornell
Intellectual Leader
Of the New China

There were previously two Chinese language images—the literary language and the vernacular. Everything that was written in the vernacular was couched in the ancient style, unintelligible to all but the literary few of the Chinese population. In the same way, Latin was the polite language of literature in Europe before the Renaissance.

Hu Shih cast himself in the role of literary revolutionist, and began to write in the vernacular—a language which every literate person could read. Through this medium, he was at last teaching nearly 800,000,000 people, the total population of China. Certainly no other Cornell alumnus has had such influence.

This work in language has brought him the undisputed leadership of the modern intellectuals in China. He has exceptionally wide influence over the younger generation. He is leading them out of old ways into new ways of thinking.

These things are what his former professors in Cornell know about him. He made an unusual number of friends, as a Chinese student, while in Ithaca, and two of the warmest are Prof. M. W. Sampson and Dr. Frank Thilly, Sage professor of philosophy. Hu Shih has had a recent letter from Hu Shih. They will tell you why they consider him one of the great world figures.

Brilliant Scholar Here

They recall the Hu Shih of undergraduate days as not only a brilliant scholar, but a commanding and pleasing personality. Everyone in whose class room he sat recognized in him unmistakable signs of genius and leadership. The University as a whole, however, took little note of him until, in his senior year, he won the Hiram Corson prize for the best essay on Browning.

Sub Hu, writing in a language foreign to him, about a poet who is particularly difficult for even an Englishman to fathom, turned in a manuscript in the contest which astonished the judges. Without the slightest idea that it was written by a foreigner, they unanimously awarded him the prize. Extraordinary was his paper that he was invited to Boston to read it before the Browning Society.

As Hu was the Phi Beta Kappa in his junior year. He was also a member of the Manuscript Club and of the Cornell Cosmopolitan Club. He stayed at Cornell through 1915 as a graduate student in the Sage School of Philosophy, after which he spent two years at Columbia University and took his degree as Doctor of Philosophy.

In that graduate year at Cornell, Sub Hu created an unforgettable impression with what his professor friends term a mastery address on Confucianism. At that time, the Chinese revolution was going on and he came into demand as a speaker on the subject at various gatherings in Ithaca, Syracuse, and other cities.

Famed Chinese Poet

He was the first Chinese poet since 1910 to write poetry in the spoken language, published two books, in 1918 and 1919, written in the vernacular. The movement which he inaugurated has spread rapidly and revolutionized the whole cultural civilization of China.

He is a contributor to the French magazine, "La Jeunesse," in addition to numerous Chinese publications. He is a pioneer in his work on the history of Chinese philosophy. His epoch-making discoveries in this hitherto unexplored field are revealed in the first volume of his "History of Chinese Philosophy," just published. The second volume will be published soon.

He changed his name, in accordance with the romantic Chinese custom, to symbolize his ideals of Chinese literature and civilization. His former name, Hu Shih, stands for the intellectual leadership which he is basing his career—personal fitness and liberty.

World figure, brilliant scholar, literary genius that he is, this leader of the Chinese Renaissance has left a goodly portion of heart in Ithaca, where are many of his best friends. He planned immediately to visit Cornell once more upon his return to America.
A brilliant young scholar of China, Hu Shih, is soon coming to Ithaca for an address and a visit to his Alma Mater. His name, when he graduated from Cornell in 1914, was Suh Hu, but he changed it in accordance with the Chinese custom, to symbolize his ideals.

He is known as the leader of the Chinese Renaissance, and, to quote Professor Martin W. Sampson, of all Cornell graduates since the university was founded, Hu Shih is undoubtedly the one who has had the greatest influence on the largest number of people.

He is now professor of philosophy at the Government University of Peking, and head of the department of English literature there. He is said to be doing for China what Dante and Petrarch did for the European revival of learning, leading China from its own "Middle Ages" into modern thought. He is ranked among the greatest of living Chinese.

There were previously two Chinese-language usages—the literary language and the vernacular. Everything that was written in China was couched in the ancient style, unintelligible to all but the literary few of the Chinese population. In the same way, Latin was the polite language of literature in Europe before the Renaissance.

Hu Shih cast himself in the role of literary revolutionist, and began himself to write, and to urge his associates to write, in the vernacular—a language which every literate person could read. Through this means, his influence is reaching millions of people. Certainly no other Cornell alumnus has been so influential.

This work in language has brought him the undisputed leadership of the modern intellectuals in China. He has exceptionally wide influence over the younger generation.

In the minds of his former professors and Ithaca friends, this remarkable Chinese lingers as a brilliant scholar, a literary genius, a lovable personality, and a masterly speaker. They looked for great things from Suh Hu. He was fulfilling their expectations within less than a decade after his graduation.

Suh Hu was elected to Phi Beta Kappa in his junior year. He was also a member of the Manuscript Club and of the Cosmopolitan Club. He stayed at Cornell through 1915 as a graduate student in the Sage School of Philosophy, and then spent two years at Columbia University which conferred on him the degree of Doctor of Philosophy.

Dr. Hu Shih has been lecturing recently at Columbia.

Noted Chinese Leader Here; Cornell 'Grad'

Hu Shih Guest of Cornell University—Distinguished Educator, Philosopher Will Speak on Next Tuesday Night at Baker Hall

Dr. Hu Shih, who was Suh Hu as a student at Cornell University, will be a guest of the University next week. The leader of modern Chinese thought and literary revolution, professor of philosophy and English literature at the government university of Peking, is expected to arrive here this afternoon and will be the guest of Mrs. Henry S. Williams at 318 Highland Road.

Tuesday night at 8:15, he will give a public address in Baker Laboratory on "Some Chinese Views of Modern Western Civilization." He was graduated from Cornell in 1914, pursuing an extra year of graduate work in philosophy before going to Columbia. He has several warm friends in the faculty who anticipate his return, among them Professor M. W. Sampson and Frank Thilly.

Following his lecture Tuesday evening, he will be the guest of a reception to be given in Barnes Hall by the Cornell Chinese Club, at 9:30 p.m.

Among other activities of his stay, he will speak next Saturday afternoon at a gathering of Chinese students in the Cornell Cosmopolitan Club, at which Professor Nathaniel Schmidt will also be a speaker. He will probably be a guest for part of the week of the Cosmopolitan Club, of which he was president in 1914.

Hu Shih comes here from Harvard, after delivering a series of lectures on Chinese thought there and at Columbia.

Noted Chinese Coming

Suh, Hu '14, or Professor Hu Shih, Leader in Chinese Intellectual Renaissance, Will Lecture Here Next Week

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A Voice From China

Su Hu '14 Pictures Materialistic West as More Idealistic in Fact Than the Spiritual East

The East, for all its vaunted spirituality, is less idealistic at heart than "materialistic" America. This was the statement delivered to an overflowing audience of Cornellians in Baker Laboratory by Dr. Hu Shih (Su Hu '14). Dr. Hu visited his Alma Mater last year for the first time (with one exception) since his graduation. This Cornell alumnus is the leader of the intellectual renaissance which characterizes the new China.

"There is little spirituality," he said, "in a civilization which maintains a form of human slavery such as the rickshaw system. There is little spirituality in a civilization which binds the feet of its women for a thousand years and calls it beauty and duty, and which maintains a caste system for centuries without protest."

He referred to the East's habitual attitude that its culture is deeply spiritual while the West is considered grossly material. He argued that America's idealism is actually greater than that of China because it is based on substantial materialism in the comforts and luxuries of life.

The American nation, he pointed out, had its very origin in idealism—the fight for liberty. "Liberty, equality, fraternity, the greatest good for the greatest number—these are not mere bookish ideals. On them, revolutions have been fought and new nations founded. These ideals have not come out of the 'spiritual' East but out of the 'barbarian' West. They are not materialistic ideas. They are highly spiritual."
Noted Chinese Leader Here; Cornell 'Grad'

Hu Shih Guest of Cornell University—Distinguished Educator, Philosopher Will Speak on Next Tuesday Night at Baker Hall

Hu Shih, who was Suh Hu as a student at Cornell University, will be a guest of the University next week. The leader of modern Chinese thought and literary revolution, professor of philosophy and English literature at the government university of China, came to the United States about two years ago to talk with American officials and university authorities.

He has several warm friends in the faculty who anticipate his return, among them Professors M. W. Sampson and Frank Thilly.

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Mr. Shih came here from Harvard, after delivering a series of lectures on Chinese thought there at Washington, D.C.

China Will Thrive When America
Is Civilization of the Past Says Young Leader, Alumnus of Cornell

Jul. 29, 1927

China will be living and thriving when America is a civilization of the past, so believes Dr. Hu Shih, popular Chinese young philosophical leader.

Dr. Hu will be in Rhoda for the first time since his graduation on May 16, 1914, is professor of philosophy and head of the Department of English Literature at the government university of Peking. He has revolutionized the literary language of China.

Headed for Destruction

Interviewed by the New York Sun during his lectures at Columbia, his professor, Dr. Hu, declared his belief that the Americans are progressing rapidly to their own destruction while the Chinese have a different attitude toward the problems of the world. Dr. Hu has been at Peking University for the better part of a year, he has been through the white and forceful leadership of China, and that it looks as if the British would still be the leaders of the world and that they have been attacked by the Chinese.

The military successes of the new movement have been accompanied by a political success in the administration of Canton, where finances are organized on a modern basis and political corruption is almost unknown.

In China, there is no chance of any serious trouble between China and the Powers. The Chinese, he said, have realized the gravity of the situation and the Chinese have a duty to be a model of influence and constant judgment while awaiting future developments.

Not "Bolshevistic"

Asked about the extent of Bolshevik influence in China, Dr. Hu replied: "It is difficult to tell what this amounts to."

Then he went on to say: "A number of Russian advisers are employed by the Southern Government. It has never repudiated them, and they are known. The Chinese Nationalist party has a perfect right to employ foreign advisers just as any government has."

I am inclined to think that this Russian influence is useful and effective, chiefly in the matter of organization. The political organization of the Chinese Nationalist party and the military organization are both influenced by Russian methods."

These Russian advisers are Bolsheviks, are they not?" Dr. Hu was asked.

"Yes, they are Bolsheviks," he replied. "But the Chinese Nationalist party is not Bolshevikistic."

It has definitely declared that it is not communistic nor bolshevistic. On the 15th of last October the Southern Government announced a series of 33 policies, none of which can be called communistic or even socialist."

The nationalist movement is a form of radicalism against reaction. The forces of reaction are the military. They have been quite a formidable army of reaction—well disciplined and in control of the country."

The nationalist movement is the negative phase which has worried foreigners so much that the whole movement has taken on the appearance of an anti-foreign crusade. The fact that it is not anti-foreign is clearly shown by the reports in your own papers that Germans, Austrians and Russians, who have given up their special treaty privileges, have not been driven anywhere. Only the day after your papers reported that the German missions in the interior of China had been given up by the Southern Nationalist Government, it was found they were not in operation anymore.

Defines Nationalists

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It has definitely declared that it is not communistic nor bolshevistic. On the 15th of last October the Southern Government announced a series of 33 policies, none of which can be called communistic or even socialist."

The nationalist movement is a form of radicalism against reaction. The forces of reaction are the military. They have been quite a formidable army of reaction—well disciplined and in control of the country."

The nationalist movement is the negative phase which has worried foreigners so much that the whole movement has taken on the appearance of an anti-foreign crusade. The fact that it is not anti-foreign is clearly shown by the reports in your own papers that Germans, Austrians and Russians, who have given up their special treaty privileges, have not been driven anywhere. Only the day after your papers reported that the German missions in the interior of China had been given up by the Southern Nationalist Government, it was found they were not in operation anymore.


**Canoe Ride on Cayuga Started**  
**Literary Revolution in China**  
**Says Leader, Guest of Cornell**  
**March 17, 1927**

A canoe ride on Cayuga Lake, a squall, and a drenching were the immediate starting point for the literary revolution now sweeping China. How the Chinese renaissance had its birth in Ithaca was revealed this morning by Dr. Hu Shih of the national University of Peking, interviewed at the Cayuga Heights home of Mrs. Henry Shailer Williams where he is a guest.

A party of Chinese students, back in 1916, were on a holiday excursion up the lake. A sudden storm came up and nearly brought the trip to disaster. A woman with the party received a drenching, and they landed and built a fire to dry their clothing.

H. C. Zen '18, who was of the party, composed, a poem on the incident and took it to Hu Shih, then a graduate student in philosophy at Cornell, for criticism. Hu Shih, critical of the sound poetic diction, thereby started a controversy over what is poetic diction, which echoed and reechoed to the world of China.

The old Chinese literary language is much more dead--if such a comparative can be used--than either Latin or Greek. The European classic languages are still spoken, and they lived as spoken. The old Chinese language died 2,000 years ago, and, because of its brevity, its monosyllabic form, and the change in pronunciation, it can no longer be spoken.

**Living Tongue An Improvement**

"The living tongue is far more highly developed than the old. It has gone much further in the direction of removing irregular inflections."

Dr. Hu explained that he and his followers pointed out that the vernacular had already produced literature of intrinsic beauty and merit, and that therefore it was capable of being used as the literary language of the New China, to replace the classical language.

History gave irrefutable evidence for their contention. "Without the anonymous accumulation of literature in the vulgar language which had come before, our movement would have been impossible," he said.

The movement was started by Dr. Hu as a conscious experiment, much as the great writers of the Renaissance did to free Europe from the dead hand of Latin and Greek. Dante in Italy, Martin Luther in Germany, and others, wrote and consciously defended the vulgar tongue. The conscious element had hitherto been lacking in China. It was supplied by inviting all the young writers to join in the movement as an experiment, to discover if the common language were still capable of producing a new literature. The experimental attitude, he said, decried much opposition.

"Now, as a result, China is well on the way to universal education and to the true democracy which should be the way to universal education and to the true democracy which should be the betterment of the country. It is impossible to accomplish a literary revolution in 10 years. What we did was to go to history and to point out that there has been an unconscious historical evolution of popular literature--a gradual development of a literature by the people, for the people, and in the language of the people."

It has taken the form of lyric song, epic poetry, of story, recitales, of drama, and finally of the novel. Some of these writings have been exceedingly popular and attracted the attention of the greatest writers of the age. Authors have been tempted to produce their best works in the popular language, but they were ashamed because it was not accepted as literature, and so they wrote anonymously."

Dr. Hu had the courage, for the first time in the history of China, to write in the vulgar, under his own name. He faced the censure and criticism of the scholars by thus departing from the established usage. And he succeeded.

In 1919 he published the first volume of poems in the language of the people under his own name, and it is still a best seller. The movement spread like wild-fire among the young writers. Since 1920 all the textbooks used in the schools have been written or rewritten in the common tongue.

**The Hiring Tongue is Far More**

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Suh Hu '14, or Professor Hu Shih, Leader in Chinese Intellectual Renaissance, Will Lecture Here Next Week

A brilliant young scholar of China, Hu Shih, is soon coming to Ithaca for an address and a visit to his Alma Mater. His name, when he graduated from Cornell in 1914, was Suh Hu, but he changed it in accordance with the Chinese custom, to symbolize his ideals.

He is known as the leader of the Chinese Renaissance, and, to quote Professor Martin W. Sampson, of all Cornell graduates since the University was founded, Hu Shih is undoubtedly the one who has had the greatest influence on the largest number of people.

He is now professor of philosophy at the Government University in Pe king, and head of the Department of English Literature there. He is said to be doing for China what Dante and Petras did for the European revival of learning, leading China out of its own "Middle Ages" into modern thought. He is ranked among the greatest of living Chinese.

There were previously two Chinese language usages—the literary language and the vernacular. Everything that was written in China was couched in the ancient style, unintelligible to all but the literary few of the Chinese population. In the same way, Latin was the polite language of literature in Europe before the Renaissance.

Hu Shih cast himself in the role of literary revolutionist, and began himself to write, and to urge his associates to write, in the vernacular—a language which every literate person could read. Through this means, his influence is reaching many millions of people. Certainly no other Cornell alumnus has been so influential.

This work in language has brought him the undisputed leadership of the modern intellectuals in China. He has exceptionally wide influence over the younger generation.

In the minds of his former professors and Ithaca friends, this remarkable Chinese lingers as a brilliant scholar, a literary genius, a lovable personality, and a masterly speaker. They looked for great things from Suh Hu. He was fulfilling their expectations within less than a decade after his graduation.

Suh Hu was elected to Phi Beta Kappa in his junior year. He was also a member of the Manuscript Club and of the Cosmopolitan Club. He stayed at Cornell through 1915 as a graduate student in the Sage School of Philosophy, and then spent two years at Columbia University which conferred on him the degree of Doctor of Philosophy.

Dr. Hu Shih has been lecturing recently at Columbia.

Noted Chinese Coming
Cornell "Chinese Rennaissance"

WEDNESDAY, MARCH 23

Shanghai Falls

Shanghai, which some foreign observers said was in no danger, is in the hands of the Cantonese and no man is wise enough to foretell what may happen next. The situation calls for tact and patience, for statesmanship, on the part of those responsible for foreign control of the international settlement, a large city by itself, which is under protection of British, French, Japanese, Italian and American troops. Our marines have finally gone ashore.

So far the Cantonese troops have made no attempt to obtain control of the international settlement. They are putting down rioting in the native city, trying to stop footling by their own irregulars and sympathizers. The remnants of the northern armies, which made a terrible mess of defending Shanghai, have either passed into the international city or gone north. There seems to be more danger inside of the international settlement than from Cantonese troops themselves.

The Nationalists, in fact, through their commanders, have said that they will not attempt to take the foreign settlement by force; they will not seize foreign property but will protect it; they urge foreigners to keep their troops inside of the settlement to avert the possibility of warfare and to observe strict neutrality. This is fair enough, but the question remains whether the Cantonese leaders can keep control of their troops, and there is always the danger that some foreign command will provoke a fight. In fact, if fighting is altogether avoided it will be a miracle. The best hope lies in the control and discipline of the Cantonese forces.

Meanwhile it is well to recognize that the capture of Shanghai is an event of historic importance. It means the union of South China, home of Nationalism, with the great Yangtze Valley. The fact cannot fail to make a great impression in China.

Shanghai has been captured, not so much by force of arms, but by force of an idea. Propaganda is the most effective weapon of the Nationalists; it undermined and disrupted the northern opposition. A vast territory has been won with military losses trifling when compared with those incurred in western warfare. Foreign governments will do well to recognize the strength of this idea and deal amiably, liberally and justly with the new nationalism.
Dr. Hu Shik, “Father of The Chinese Renaissance,” whose signature appears in the lower left hand corner.
Crass Materialism of West More Spiritual Than East, Says Dr. Hu

We are accustomed to hear the civilization of the East termed idealistic and that of the West materialistic. In this light, Dr. Hu Shih, leading Chinese philosopher and Cornell alumnus argued the converse very convincingly.

The West, he held, the Western World has achieved a structure of idealism which is lacking in the East through lack of a thoroughgoing domestic comfort and content of life. He thus concluded, in a way, the American rush for money, motor cars, and luxuries above the bare necessities of living which make possible higher standards of living, and so higher idealism.

Dr. Hu, of the University of Peking, stood before a packed auditorium in Baker Laboratory—a slight but magnetic figure—and took his own Oriental country as his task: "There is little spirituality in a civilization which regards man as the material basis for the building of society. ..." He was talking on "Some Chinese Views of Modern Western Civilization," but while they recognize the shortcomings of the West as frankly as they do those of the East, have come to realize that the Western civilization is built on the basis of happiness is based on bodily comfort, and material enjoyment.

Not Bookish Ideals

The "age of democracy" in the West, he said, has seen the gradual extension of the enjoyment of good things to an ever wider class, all growing out of the spirit of the Renaissance. In this spirit, the greatest good to the greatest number—they are not mere bookish ideals. On them, revolutions have been fought and new nations founded. They have not come out of the "spiritual" East, but from the "barbarian" West. These ideas are not materialistic. They are highly spiritual.

Dr. Hu explained, to begin with, something of the Chinese Renaissance. To his, and has been the movement which he has come to accept, a foremost leader. "Your papers have been full of the political, the military, the anti-foreign aspect of the Chinese movement. This aspect is not a thing in itself. It is a part of a larger movement—the Chinese Renaissance which began about 10 years ago."

The revolution of 1911 was a failure, and, he said, did not touch the ideas and ideals of the society. The real movement began with a language change. "Any change of language brings changes in the thought of human beings,

The new China began non-politically, asserted Dr. Hu. It began with an age of criticism, or protest—an age of the translation of Western thought. Social unrest followed and young people left their homes and families to escape oppressive conditions. They saw the emptiness of marriage, and the like. "These things brought about a political movement, at first unorganized, sporadic outbursts of patriotism, which gradually became organized into the Nationalist party. A revolution which began by avoiding politics somehow swung back into it."

The problem of conflict between East and West never troubled China 10 years ago, he declared. His people did not go beyond the conclusion that the West was superior in its mastery of machinery, and the East was superior in spiritual values.

The old order changed almost overnight. A Chinese philosopher named Liang, who had urged China to give up its slavery clinging to tradition, and who upheld the philosophy of science, was compelled suicide in 1917 because he could not bear to see the new order come.

In his senior year at Cornell Hu's "History of Chinese Civilization," Dr. Hu Shih, was elected a Kappa in his junior year, was a member of the Princeton Club, and of the Cornell Cosmopolitan, which published here through 1911 as a graduate student in the School of Philosophy, and then spent two years at Columbia University where he took the degree of Ph.D.

Dr. Hu Shih has dedicated his life to the service of his country not as a soldier or diplomat, but as a leader in the wider world of ideas. He has already published several books in the vernacular and has a wide following among the forward-looking of his nation, and the foreign and cultural civilization of this country is being broadened and revolutionized. The first volume of his "History of Chinese Philosophy" has just been published.

The new name which Sub Hu selected, according to an old Chinese custom to indicate his ideals, stands for ideals—personal fitness and liberty.

Those who have heard Dr. Hu Shih know him to be a speaker who is at once an excellent Chinese and an expert in his language. He has a wide following among the foreign leaders of his nation through the cultural civilization of this country, and the cultural civilization of this country his significance lies deeper than superficial titles, however important. To many of the leading Chinese philosophers since Confucius, the recognized leader of an intellectual renaissance which may mean as much to the poetry of Dante and Petrarch meant to a new Italy.

Immortality Will Be Theme Of Dr. Shih

Famed Chinese Philosopher

And 'Literary Revolutionist,' Cornell Alumnus, to Speak at the Presbyterian Church on Sunday Night

Dr. Hu Shih, well-known Chinese philosopher and "literary revolutionist," who recently returned to Cornell, his alma mater, for a second short visit, has consented to speak in the First Presbyterian Church Sunday evening at 7:30 (Continued on page 9). His subject will be "Immortality."

A graduate of Cornell with the class of 1914, he is the author of a number of books which have been translated into English, and is a recognized leader of the Chinese renaissance beginning about 10 years ago. The revolution of 1911 was a failure, and, he said, did not touch the ideas and ideals of the society. The real movement began with a language change. "Any change of language brings changes in the

Like these famous predecessors of another race, Hu Shih is under the use of the vernacular or spoken Chinese in writing, so that even the educated reader may understand. Previously there have been two distinct languages in China—a spoken and a written one, and only the elect were familiar with the latter, just as in medieval Europe Latin was the correct language for writing, and only the scholars understood it.

Members of the faculty who knew Hu Shih during his undergraduate days—Cornell were not surprised at the brilliance and clarity of the address which he gave in Baker Laboratory early this month before an audience which packed the hall. He spoke on the new China, and its attitude toward western civilization, from an intellectual and philosophical, rather than a political or militaristic point of view. He expressed hope to the success of the best of Western philosophy in a changing East.

Wen Educational Honors

In the summer of 1913, after his second visit to Cornell, Hu Shih, then Sub Hu, won the Hiran Corson prize for the best essay on any subject, was elected to Phi Beta Kappa in his junior year, was a member of the Princeton Club, and of the Cornell Cosmopolitan.
It is an attempt to establish a united national government to end feudalistic and military rule. It is a program which, if carried out, would mean the complete modernization of China.

He blamed foreign newspapers for confounding the terms "reds" and "anti-reds" in connection with the Chinese turmoil. "They do not mean anything to the Chinese, but they cause misunderstanding of the real issues among foreign nations."

"Russian influence we do not deny, as an impartial student and unaffiliated observer, I believe that what little there is has been rather wholesome. The Russians have been able to assist in the re-organization of the Nationalist party, which had degenerated into an organization of politicians. Since 1924, it has been reorganized and new recruits gathered largely from the ranks of students.

"Our few Russian advisors have been able to contribute efficient political organization."

Discusses Sen's Book

Dr. Hu then dwelt at some length on a document left in the will of Sun Yat Sen, first president of China, who died two years ago. In that book, he outlined a thorough plan for the new China, borrowing many of his principles from the governments of Western civilization.

Sun Yat Sen's document has become very largely a textbook for the builder of the future China, he showed. It provides wisely for the political and governmental organization, for checks and balances, for impeachments of officials, for the economic system, and many other things. "Through it runs the philosophy of Sun Yat Sen: "It is easier to act than to know," which is the converse of the former Eastern attitude which said: "It is easier to know than to act."

Dr. Hu Shih Coming Back Saturday As Guest of Hill Club

March 14, 1927

The committee in charge of entertainment at the University Club has just learned that Dr. Hu Shih, famous Chinese philosopher, will return to Ithaca this week, and he has consented to speak informally to club members on Saturday following luncheon. Consequently the hour of the lunch, as previously announced, has been changed to 1:30. Dr. Hu Shih will speak from 1:30 to 2:30 o'clock on the present situation in China. The bridge party, originally planned for the women of the club, will take place after the address. Club members are invited to attend.
Will be Theme Of Dr. Shih
March 24, 1927
Famed Chinese Philosopher and ‘Literary Revolutionary’ to Speak at the Presbyterian Church on Sunday Night

Dr. Hu Shih, well-known Chinese philosopher and ‘literary revolutionary’ who recently returned to Cornell after a year abroad, has consented to speak in the First Presbyterian Church Sunday evening at 7:30.

Dr. Shih is a graduate of Cornell with the class of 1914. Dr. Hu Shih is the son of Dr. Shih of America, a professor of English literature. He returned as professor of philosophy from the government University of China. At the Department of English literature in that institution, but to the younger generation of Chinese thinkers, and it interested ‘spokesmen’ in his country his significance lies deeper than superficial titles, however important. By many he is the greatest Chinese philosopher, and with his function as a recognized leader of an intellectual renaissance which may mean as much to China as the Popple’s Dante and Petrarch meant to a new Italy.

Like these famous predecessors of another age, Hu Shih is understanding the line of the written or spoken Chinese in writing, so that even the uneducated reader may understand. Previously there have been two distinct languages in China — a spoken and a written one — and only the intellectual were familiar with the latter. In medieval Europe Latin was the correct language for writing, and only the scholars understood it. Members of the faculty who knew Hu Shih during his undergraduate days at Cornell were not surprised at the brilliance and clarity of the address which he gave in the laboratory early this month before an audience which packed the hall. He spoke on the new China, and its attitude toward western civilization, from an intellectual and philosophical, rather than a political or militaryistic, point of view, and expressed himself for the success of the best of Western philosophy in a changing East.

Won Educational Honor

In his senior year at Cornell Hu Shih then, Shih Hu, won the Hiram Corson prize for the best essay on Browning, was elected to Phi Beta Kappa in his junior year, was a member of the Manuscript Club and of the Cornell Cosmopolitan Club. He stayed here through 1915 as a graduate student in the Sage
He Freed Chinese From Bondage of Ancient Language, Making Their Common Tongue a Medium of Culture

By LEWIS S. GANNETT

A

TWENTY-FIVE-YEAR-OLD Chinese boy rounded out seven years of American schooling in 1917 and sailed home to China. In 1919 Millard's Weekly Review of Shanghai polled its readers as to the names of the two great men of the time, and Hu Shih, two years back from America, was voted one of the twelve.

Before Hu Shih was 20 he was known as "the father of the Chinese Renaissance" and was hailed by welcoming crowds wherever he went in China; before he was 25 he had twice refused the post of Chinese Minister of Education; last year the British Government selected him as one of three distinguished Chinese to serve with Lord Willingdon on the British Boxer Indemnity Commission; and in recent weeks he has been the modest, but distinguished guest-lecturer at Harvard, Pennsylvania, Columbia and other American universities. Men are not lacking who say that the "literary revolution" which he led to victory was a more important chapter in history than either the political revolution which overthrew the Manchus in 1911 or the Nationalist movement of today.

Ten years ago all the Chinese schools taught the ku wen (i.e., "the ancient language"), a language nobody spoke, which had been dead at least 2,000 years. It was a beautiful but a lifeless language. Words did not mean what they seemed to mean, but what they had meant to a poet dead 1,200 years or to a commentator of still earlier date. Edicts and laws, as well as all the respectable branches of literature, had for 2,000 years been written in that language, which was to the scholars of China what Latin was to medieval Europe. There had been an efflorescence of vernacular literature throughout the ages; there had grown up at different times a vast literature of popular songs, epic recitals, stories, dramas and novels; but it seemed powerless against the deeding worship of the classics and their language.

Despised Vernacular

In later centuries the great novel prose, written in the vernacular, and obtained tremendous popularity, but the literature despised them. Poets and philosophers continued to write, with growing artificiality and remoteness from actual life, in the ku wen, and no one disputed the right to dominate and crystallize the entire educational system.

Then came Hu Shih and his band of young leisomists. From America, where he was still a student, Hu sent to the magazine La Jeunesse, then an organ of ferment in many channels, a challenge to dare write the spoken language. Chen Tu-shih, who later became Dean of the College of Letters of the National University of Peking and is now a leader of the Chinese Communist Party, was then editor of this magazine of young ideas. Chen had already written an essay, "The Change in Literature," pointing out that the Chinese language was still in the classical period and must develop radically; but he still printed much in the old allusive terminology.

"It seems to me," Hu wrote him from Columbia, "that those people who want to use ancient phrases and the classical style are not understanding the construction of sentences simply as that they are too weak themselves to create anything new." Hu proceeded to elaborate eight rules for the new writing, of which the seventh was revolution to Chinese writers. "Do not imitate the ancients," it preached. "Every sentence should express one's individuality.

Written in the old language, with the oppressive dullness of an old Chinese letter, Hu's articles caught the Chinese fancy. They were discussed, denounced, defended. But where Chen Tu-shih had appealed for a new literature, Hu Shih proceeded to write one. He was himself a poet of no mean distinction. So, when he entered Cornell University in 1910, it was as a student in agriculture. He gave away to the university the Chinese library that he had brought with him to America. To plant vegetables and trees was his dream. Then, in the words of one of his own poems:

"In the west is Leon and Yun come from far away.
It was hard to sit still on stormy waves in a bustling city,
to see drunk tea and write poems together.

Then to your interest in poetry, which had been almost dead,
took on new life.

whether in the old forms or the new; his gift shone through some of his English translations of old Chinese verses.

Hu Shih comes of a family of Anhwei stock, and before his fame had spread he had in him a curious calm assumption that a great literary future lay before him. It is not easy to remember the rush. I listened to this singularly modest man discussing, when he was still a student at Cornell and Columbia, the problems of young men who were to become leaders in China.

"One is an intermediate generation which must be sacrificed both to our parents and to our children. Unless we would lose all influence, we must marry as our parents wish, girls selected by them for us, whom we may not see before our wedding day—and we must make society happier and healthier for our own children to live in. Let that be our reward and consolation."

At that time he had been engaged for thirteen years to a girl he had never seen.

When Hu was only 15, in 1900, he contributed articles to and later became editor of a small vernacular magazine then printed in Shanghai. For the next five years he read and reread books and poems from one to 2,000 years old, becoming more and more dissatisfied with the old literature. He came to feel that literature followed too narrow a furrow and that men devoted to it could do little to help build the new China.

"He resolved to write poetry only in the spoken language as it was, and began experimenting in new forms. This was too much even for the young Chinese students in Amer-
Loneliness, however, did not keep Hu idle—nor was he truly idle. He became editor of the Chinese Students' Magazine; he entered into the work of the Cosmopolitan Club; he won an international prize with an essay on the topic, "Is There a Substitute for Force in International Relations?" He dug deep into the old Chinese philosophy, building his own system around a synthesis of John Dewey's pragmatism with the principles of Mo Tse, a philosopher of the fourth century B.C., who taught that universal love was the solvent of all human ill; he took his doctorate degree at Columbia with a thesis on the role of logic in Chinese philosophy.

It was with a sense of consecration to a cause that Hu returned to China, immediately assuming the post of Professor of Philosophy at the National University in Peking, which was for a decade to be the swirling centre of young nationalism. With Chen Yu-shih he edited a magazine which preached the use of pal-hua, the vulgar tongue; he wrote for it in pal-hua and published a book of experimental poems, which defied not only the old dictionaries but the old metric forms. He dug deep into the despised novels of the past four centuries, written in the popular language, and found among them real treasures of popular literature. His schoolmates of centuries with critical forewords that sometimes ran to 50,000 words long became best sellers.

The movement spread like wildfire. Shanghai and Peking newspapers adopted pal-hua; foreign books were translated into it; several hundred 'writ-in-China' magazines, mostly edited by students, sprang up in it, and through these and the discussion-supplements of the daily newspapers a ferment of pal-hua discussion swept China. In October, 1919, the National Educational Association recommended that the spoken language be taught in the primary schools; in January, 1920, the Minister of Education ordered that the national readers should be rewritten in pal-hua and from that Autumn forward the spoken language should be taught in the first two years of all the schools of the republic. The battle was virtually won before Hu Shih had been back three years.

It is difficult for a modern American to conceive what fresh sources of energy were liberated by this triumph of the spoken tongue. Literature had been a locked book to the masses. The task of learning
The desire to know, the demand for knowledge, says, has always been discouraged by the great sage of the East. This desire, this yearning, has been suppressed either by skepticism or by resort to a so-called deeper wisdom through meditation and contemplation. The skeptics—Chuang-tze, for example—say that life is finite and knowledge is infinite; how dangerous then is to pursue the infinite with the finite! Then the esoteric mystics tell us that to meditate is to seek a deeper wisdom through the processes of introspection. We have been accustomed to regard these forms of deeper wisdom as forms of spirituality. But, the modern Chinese are asking, what spirituality is there in a civilization which has maintained a caste system for thousands of years, or which has bound the feet of its women for a thousand years and has sought justification in claims of duty and beauty? The same Occidental pragmatism, combined with an echo of his own people, as we find in the poem on the rickshawman:

"Ricksha! Ricksha!"

Clattering it comes.
I eye the rickshawman—my heart of a sudden thumps.
I ask the rickshawman: "Tell me, how old are you? How long been pulling a 'sha'?
Rickshawman answers: "Fifteen this year; three years pulling away in this job. I'm telling the truth, I swear.
I to the rickshawman: "For too young you are. Use your 'sha' Not if! If I used your 'sha', there'd be an aching in my soul."
Rickshawman to me: "Half a day I've pulled no fare; I've eaten not one roll—your noble aches of heart bring me no comfort. Young though I still may be, the police don't give a hang—why trouble your lordly soul?"
Enough! I mount the 'sha. "To the city—pull, you rascal, pull!"

Today the youth of China has turned to political nationalism. From that movement Hu has stood apart; his talent has never been political. For nearly two years, however, Hu has been in retirement, and the Chinese, as Antaeus from the touch of Mother Earth, gain new strength in isolation. His journey around the world has given him a new perspective; with distance, perhaps, has come a sharper consciousness of the importance for China to learn to do for herself, while his conviction has been deepening that China must break with her own past and learn to forge her destiny with the weapons of the West.

The respect with which the scholars of the Occident have greeted him, the enthusiasm with which Western audiences have welcomed him, may well have given him a new faith in the possibility of build-
Hu Brilliant In Discussing Immortality

Chinese Philosopher and Distinguished Cornell Alumnus, Refers in Course of Talk at Church, to Political Situation in Native Land

"Society is a monumental testimony to the indestructibility of good and of evil," declared Dr. Hu Shih, Chinese philosopher and distinguished Cornell alumnus, who spoke Sunday evening before a large audience in the First Presbyterian Church, on the subject of "Immortality." In this kind of immortality, he explained, the present-day Chinese thinker is interested in this he believes. "But," continued Dr. Shih, "we have no interest in a personal survival. To us that idea is selfish and materialistic."

In introducing his subject, the speaker touched on the present political situation in China, but only in passing. He urged his audience to realize that in the published accounts of contemporary events they were reading only of the destructive phases of the revolution, while there is a constructive side. Chinese thinkers, he said, are trying to work out a religion which will suit the historical traditions of China as well as the scientific tendencies of the age.

Not Merely Anti-Christian

He urged also the fact that the feeling is not essentially or merely anti-Christian, for other religions have been attacked in the same way in China. Dr. Shih spoke of the recent confiscation by the Nationalist army of the district which has for generations been set aside as the "Papal" domain of the head of Taoism. This leader fled, and the seizure apparently means the end of one of the great historic religions of China.

In the same way a struggle against Confucianism as a state religion began at least 10 years ago. Dr. Hu Shih went on to trace in general outline the history of religion in China, and to interpret the idea of immortality from the point of view of Chinese rational thinking.

The Chinese nation, he said, began with a very simple religion centering in an anthropomorphic conception of God, and including the idea of retribution for good and evil, and a belief in ghosts. It had no conception of immortality as generally conceived in the west, no conception of a heaven or a hell.

These latter ideas came as the result of the conquest of China by Buddhism about the second century B.C. and 10 centuries of domination by this religion followed. Buddhism offered not only one but many heavens and hells, the speaker explained.

Later the Chinese mentality evolved an internal reform in this great religion. Then came the growth of Confucianism, and gradually a secular thinking, secular art and civilization was worked out in China. "That rationalistic thinking is behind all this anti-Christian, anti-Taoist, anti-Confucianist agitation," declared Dr. Shih.

"Immortality as conceived in the West usually means a personal immortality," continued the speaker. "That idea has never interested a Chinese seriously."

As early as the sixth century B.C., before Confucius, a Chinese prophet, taught that there were three kinds of immortality—immortality of human virtue or worth, of what man is; immortality of work, achievement, or what a man does; and immortality of words—what a man says. That idea persisted, and is constantly quoted in Chinese literature, according to Dr. Shih.

"Whatever an individual leaves its mark on the larger self—humanity, society," continued the speaker. "This goes on. It bears the white marks, the beautiful marks of virtue. The effect of everything done and said goes on. Not only good but evil goes on. Only sentimentalism prevents our recognition of this fact. Society is a monumental testimony to the indestructibility of good and of evil."

Application in Moral Law

The philosopher illustrated the truth of this statement in various ways, giving examples both from history and from his own experience. He then pointed out the application of the idea in moral law: "So act as to add your little share of goodness to this great being—humanity," said Dr. Shih. Also, of course, the individual should not as to avoid the handling on, or increasing of the evil in the world.

"This is immortality," concluded Dr. Hu Shih. "The idea acts both as a check and an inspiration. Religion we have, but a different one."
IS CHRISTIANITY IN CHINA TO DIE?

A NEW CHINA IS EMERGING out of the chaos, but it does not seem to promise much bright future to the propagation of the Christian faith," says Dr. Hu Shih, Dean of Peking National University, and known as the Father of the Chinese Renaissance. In a brief article in The Forum he gives credit to the missionaries for the material reform they helped bring about, but he says "the dream of a 'Christian occupation of China' seems to be fast vanishing—probably forever. And the explanation is not far to seek." There is much cheap argument in the criticism of the Christian missionary as an agent of imperialist aggression, it is true, says Dr. Hu Shih. "But we must realize," he goes on, "that it is nationalism—the self-consciousness of a nation with no mean cultural past—that once killed Nestorian Christianity, Zoroastrianism, and Manichaeism in China. It is the same nationalism which four times persecuted Buddhism, and finally killed it after over a thousand years of complete Buddhistic conquest of China. And it is the same national consciousness which is now resisting the essentially alien religion of Christianity." Even more formidable than nationalism, says this Chinese statesman, is the rise of rationalism, and he tells us: "We must not forget that Chinese philosophy began two thousand five hundred years ago with a Lao Tse, who taught a naturalistic conception of the universe, and a Confucius, who was frankly an agnostic. This rationalistic and humanistic tradition has always played the part of a liberator in every age when the nation seemed to be under the influence of superstitions or fanatic religion. This cultural background of indigenous China is now revived with the new reinforcement of the methods and conclusions of modern science and becomes a truly formidable safeguard of the intellectual class against the imposition of any religious system whose fundamental dogmas, despite all efforts of its apologists, do not always stand the test of reason and science.

"And, after all, Christianity itself is fighting its last battle in the modern world. In the so-called Christendoms, even the so-called Christians will realize that Young China was not far wrong in offering some opposition to a religion which in its glorious days fought religious wars and persecuted science, and which, in the broad daylight of the twentieth century, prayed for the victory of the belligerent nations in the World War and is still persecuting the teaching of science in certain quarters of Christendom." "

Commenting on Dr. Hu Shih's statement, The Christian Evangelist (Disciples of Christ) says: "This is no doubt a partial and prejudiced point of view, and yet we must remember that less than 1 per cent. of the population of China is Christian in any form, and probably considerably less than one-fourth of 1 per cent. is Protestant, we can see that the nationalistic movement is fraught with no little peril to the new religion. The Chinese are the outlanders of the oldest civilization in the world. They are proud of their past traditions, and the Sino-foreigner has a very difficult time in China. The best hope is the better education of the people, and the development of the intellectual class, which is now becoming a formidable safeguard of rationalism."
CHINESE DENIES EAST LEADS IN SPIRITUALITY

Dr. Hu Shih Says Ford, Fulton Superior to Mending Priest

ORIENT LAGS IN INVENTIVE FIELD

Shanghai Speaker Compares Coolie’s Life with American Worker’s

Shanghai, June 16 (AP) — The Orient’s claims to spiritual superiority over the “materialistic” West were assailed by Dr. Hu Shih, leader of the modern Chinese literary renaissance, in a lecture before an international audience here.

China Lags in Invention.

"What a difference there is when we compare the life of the wheelbarrow or ricksha coolie, who toils and sweats under that peculiar form of human slavery which knows neither the minimum wage nor any limit of working hours, with that of the American workman, who works eight hours a day, who rides in his own car, who enjoys the best music of the land brought to his home by radio for almost no cost, and whose children are educated in schools equipped with the most modern library and laboratory facilities."

"We are constantly told that the eastern civilization is spiritual and the western materialistic. This betrays much confusion of thought. All verbal quibbling will disappear if we extend our conception of spirituality to include, as it ought to include, all the intellectual, artistic, moral, as well as the religious phases of human life."

Spirituality Compared.

"We must see that Pasteur, who devoted his life to the study of prevention of contagious disease, is far more spiritual than the medieval saint whose religious fervor and fanaticism sent thousands of innocent children to the Crusades. We must see that even the manual pedestrian who reports the police a purse found on the roadside has him more spirituality than the Chinese beggar-woman who constantly calls in the compassion of Buddha while searching a garbage heap for rags and burnt coal."

Contrast in Life.

"Herein lies the real explanation of the difference between eastern and western civilization," he said. "For a difference in degree which, in course of time, has almost amounted to a difference in kind."

HU SHIH ’14 CONDEMNED

Hu Shih ’14, founder of the Chinese literary Renaissance, has been meeting with difficulties in China at the hands of the Nationalist Government.

His crime, reports printed in Time show, has been "the treason of destructively criticizing a dead man’s ideals." Recently, in articles in the leading Chinese intellectual review, the monthly Crescent Moon, Dr. Hu took occasion to criticize the writings of the late Dr. Sun Yat Sen, founder of the Nationalist Party now in control.

Early in September, the Shanghai executive committee of that party recommended his punishment to the central executive committee in Nanking. The committee’s resolution read:

"We recommend Dr. Hu for severe punishment. We petition the central executive committee to effect his arrest for having publicly insulted the late leader of the party, Sun Yat Sen, and destructively criticized his ideals, which must be considered an act of treason against the government and the people."

"No notice," Time reports, "was taken of Dr. Hu’s criticism of living Chinese statesmen. For example he had recalled that President Chiang Kai-Shek, after conquering all China, has not yet kept his promise to give Chinese citizens a Bill of Rights. That telling criticism was ignored."

At Cornell Dr. Hu was known as Sun Hu. He received his A. B. degree with honors in 1914 and spent another year in graduate work.

TO TEACH AT CHICAGO

Dr. Hu Shih ’14, recognized as one of the leaders in the present-day intellectual revolution in China, has accepted an appointment to the faculty of the University of Chicago, where he will teach on Oriental subjects.

Dr. Hu will also lecture at Yale University during the spring.
Most of the news that emanates from China these days is concerned with famine and civil war. Yet under the shade of the more spectacular events there is going on a quiet revolution of thought and spirit which may one day prove to have been the more significant phase of China's era of change from a medieval into a modern nation. An alumnus of Cornell University, one of the most brilliant of that group of young Chinese students who have studied here, is a leader in a project whose purpose is to bring China a living and a popular literary language.

Dr. Hu Shih, known during his undergraduate days as Su Shih, received his A.B. degree at Tsing Hua in 1914, and spent another year in graduate work as a scholar-in-the-Sage School of Philosophy before going to Columbia to complete his doctorate. Already, he has been recognized as a philosopher and writer of significance, and a leader in the movement for modern Chinese literature. He is now engaged in leading a fight against the old Chinese classical writing which, though scholarly, is not adapted to modern needs and which he would replace with "P'ai Hua" (northern talk) or "P'ing Hua" (everywhere-understood language). The Commercial Press of Shanghai, a purely Chinese institution, recently issued a 2,000 volume library in the popular spoken Chinese, containing not only the native classics, but those of other countries. Hallett Abend, a special correspondent of the New York Times, is in Shanghai a few weeks ago credits Hu Shih with having been, the originator of this bloodless literary revolution which is said to be spreading rapidly.

Recall Incidents of Career Here

Even during his student days the unusual clarity and originality of Dr. Shih's mind was recognized, and Cornell teachers who knew him intimately are interested in recalling various episodes of his academic career which gave promise of what has followed.

Prof. Martin W. Sampson, head of the English department, remembered that on the paper handed in by this young Chinese student in competition for the Browning prize, the essays were not signed, and the names among the judges had any idea that this particular paper could have been written by a foreign student. On the contrary they were impressed by the excellent idiomatic English in which the ideas had been expressed, and the paper was awarded unanimously to the writer.

Suh Hu became a member of the Manuscript Club at Cornell, and Professor Prof. W.A. Sampson, head of the University faculty, remembers that Suh Hu was one of the outstanding students of the university, using English with great facility, and that any Chinese student who had attended Cornell during a period of 10 years' time. Indeed few foreigners have spoken English so accurately and so forcibly.

He recalled, too, that even as a student Suh Hu was a strong modernist—what in China would probably be called a radical, or at least a decided liberal.

One episode, which occurred in a graduate seminar, made a deep impression upon his memory, Dr. Hammond said. He had just given the class a summary of a new book on the life of the Chinese Li Hung Chang. "I was listening to William Francis Mannix, thinking that some of the ideas which it contained might be of interest to the students, and enlightening in reference to Oriental philosophy," Suh Hu and another Chinese were members of the class. They started a discussion about the reading. "On, they looked more and more puzzled. When I said that Professor Hammond had finished his lecture respectfully, remarked the student, some of the statements made in the book could not possibly be correct. There were errors. In history, fact and facts, and quotations which he believed to be spurious.

Professor Hammond asked Suh Hu to write out his reason for believing the volume to be a literary forgery, and he did so, with the result that the publishers, Houghton Mifflin Co., withdrew the second volume from special press and made an investigation. The Chinese student had been right, and this is the story he deems an English-speaking public with, unmatched material, said to have been taken from the memoirs of the Chinese viceroys, was uncovered, thanks to his erudition. An article which he wrote for the Chinese Students' Monthly tells the story in greater detail.

Professor Thilly, also remembers Hu Shih as an unusually able student, remarkable not only in his scholarship, but also because he was a man he was able to present his thoughts in the most satisfactory way. Even in his undergraduate days he seemed to feel that he had a mission, and he was often called upon to interpret Chinese life and thought to American audiences.

2,000 Volumes in New Library

The Complete Library published by the Commercial Press of Shanghai, with T. W. Wang as the general editor and Hu Shih as one of the literary editors, is said to include 2,000 volumes in the popular Chinese, and to represent not only native, classical, translated from a dead tale of literatures but also excellent Chinese translations of the best literature of other lands.

It is also stated that the library is being eagerly sought by the Chekiang Province has ordered 70 sets, and the Mukden Government has purchased 100 sets, distribution in the cities of Manchuria, while the navy has ordered one set for each ship. More is described of the library given in the Times as follows:

"The Complete Library includes 100 books of the Chinese classics, 100 books of world's foreign literature, 50 books of history and geography, 30 books of popular encyclopedia, 100 sets of books on agriculture, 10 on medicine, 50 on mathematics, and on physical culture.

"In the field of philosophy, literature contains excellent translations of the most representative works of the world, Epinence, Dantes, Schopenhauer, etc."

"In the field of general foreign literature are to be found translations into Chinese of Shakespeare, Milton, Dickens, Flaubert, etc."

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Distinguished Alumni, President of Pacific Relations Institute: Touches on Present Problems

On October 28, the China sessions of the Institute of Pacific Relations opened quietly and seriously in Shanghai with four morning round tables discussing the topic which has long stood as number one on the suggested agenda for the Conference—Trade Relations in the Pacific. There could be no better description of the trying circumstances preceding this achievement, no clearer indication of the atmosphere in which the opening took place, and no finer inspiration for the conduct of those sessions than the opening address which the president of the Conference, Dr. Hu Shih '14, delivered with such simple, direct and straightforward frankness and such impressive sincerity before the first general assemblage. This address is quoted here at the beginning in order to reproduce as far as possible that atmosphere.

Dr. Hu Shih's Address

"Ladies and Gentlemen, I shall speak to the highly important text: 'This is the Fourth Biennial Conference of the Institute of Pacific Relations—though in a slightly modified form.' During the past few weeks there were grave doubts as to whether this Conference could ever take place at all. The China Delegation, which was to be the host to the Conference, suddenly found itself facing a very serious national crisis, the gravity of which was unprecedented in history. The whole Chinese nation was electrified by a strong sense of humiliation, resentment, and hate. Even the members of the China Delegation allowed themselves to be carried away by this tremendous feeling of the moment, and they began to doubt the usefulness of such pacific and deliberative international instrumentalities as the Institute of Pacific Relations. As you all know, the China Council did more than once suggest that the Pacific Council consider the possibility of postponing this Conference. And, as I understand, some Japanese members also registered their desire to abandon the Conference.

"As late as a few days before the opening of the preliminary sessions, it looked almost certain that the Fourth Biennial Conference of the Institute of Pacific Relations would be postponed.

"As we now look back, all the doubt and hesititation, all the emotional outburst and despair, were perfectly understandable and, if I may say so, perfectly excusable. We are human and subject to the frailties of the race. A sudden and overwhelming international situation was thrust upon us to test our faith in an ideal, and we were caught unprepared. The crisis was too great for us frail beings of little faith! I am sure that the whole Chinese Delegation will join me in expressing to all the members of the visiting delegations our most humble apologies for the state of uncertainty and suspension and the practical difficulties during these unfortunate weeks.

But we are gathered here to inaugurate the first day of the Fourth Conference of the Institute of Pacific Relations. It is a modified conference in respect to the place of meeting, in respect to some of the suspended formalities, and in respect to some slight reduction in the membership of certain delegations. Nevertheless, as I have said, this is the Conference.

"I beg to take this occasion to point out that this Conference has been saved from a very precipitous wreckage solely through the patient, wise, philosophical and statesmanlike effort of the members of the Pacific Council, and in particular of our philosopher-chairman, Mr. Jerome D. Greene. Never despairing and never reproachful of our weaknesses, but always sympathetic and understanding, they have, through watchful waiting and patient persuasion, succeeded in bringing together all the dissenting and recalcitrant elements in the Institute and making them realize that they are indispensable members of an organization the very inception of which was consecrated to the ideal great of seeking to solve international problems and disputes by means of thinking and deliberation. This Conference has been made possible by a rare realization on the part of its Japanese and Chinese members that whatever calamities may have befallen their respective countries through the folly of their political leaders, some good may yet result from the coming together and the thinking together of the enlightened men and women of the various nations, and the application of scientific method both in research and discussion in international affairs."

Continued on page 104

"We may now congratulate ourselves that so far the Institute has successfully passed a very severe test and has courageously met a very powerful challenge. The challenge, as I look at it, has been this: Dare we give up thinking in the face of overwhelming international situation, and begin to write, and to urge our fellow citizens to think in international affairs? We shall fail if we allow our prejudices and feelings to influence our thinking and color our judgment. We are here neither to laugh nor to cry, but to understand. We are here not to teach, but to think together and exchange our ideas with one another. It is only in the spirit of the humble seeker after truth that we may hope to achieve at least a small measure of success."

Hu Shih has been known as the leader of the Chinese Renaissance and, to quote the late Professor Marvin W. Sampson, "of all Cornell graduates since Cornell was founded, Hu Shih is undoubtedly the one who has had the greatest influence on the largest number of people."

As an undergraduate his name was Suh Hu, but, in accordance with the Chinese custom, he changed it later to symbolize ideals.

He has been professor of philosophy at the Government University in Peking, and head of the Department of English Literature there. He is ranked among the greatest living Chinese.

On returning to China, Hu Shih cast himself in the role of literary revolutionist and began to write, and to urge his associates to write, in the vernacular—a language which every literate person could read. In this way, his influence has reached many millions of people.

In his junior year, Suh Hu, as he was then known, was elected to Phi Beta Kappa. He was also a member of the Manuscript Club and the Cosmopolitan Kappa. He stayed at Cornell through 1915 as a graduate student in the Sage School of Philosophy, and then spent two years at Columbia, which conferred on him the degree of Doctor of Philosophy.

But let us not be too easily comforted by the small successes at this stage. The Conference is still young, and we have ahead of us many thorny problems awaiting for our analysis and, if possible, our solution. We shall still fail in our spirit and methodology if any of us approaches these problems with the erroneous attitude of proselytizing the rest to his biased views. We shall fail if we allow our passions and prejudices to blind us from seeing the other fellow's point of view. We shall fail if we enter this ball in the spirit of the defender of a particular creed or the apostle for a particular cause.

"Let us, on this first day of our labors, try to have a clear understanding of the nature of our problems and the nature of our work. The problems are problems of nations and peoples. And our job is to think for nations and peoples. To think for a nation or nations is a most sacred trust and a most perilous task. It is a task in which, in the words of a Chinese sage, one word may build up a nation, and one word may ruin an empire. We can qualify ourselves for the performance of this sacred duty only by religiously guarding ourselves against our private biases and provincialisms, and reverently resolving not to allow our prejudices and feelings to influence our thinking and color our judgment. We are here neither to laugh nor to cry, but to understand. We are here not to teach, but to think together and exchange our ideas with one another. It is only in the spirit of the humble seeker after truth that we may hope to achieve at least a small measure of success."

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Call Cornell Grad China's Great Leader

A Cornell graduate, Hu Shih, is called "the greatest modern leader in China" and ranked with Gandhi in India and Kagawa in Japan as one of "the pioneers of a better world" by Dr. Kenneth Saunders in his book, "The Heritage of Asia," just published by the Macmillan Company.

Mr. Hu attended Cornell University from 1910 to 1914, receiving an A.B. degree in 1914 and remaining a year for graduate work. Dr. Saunders has also written "Epochs of Buddhist History" and other volumes on the Far East, and he has studied widely in the Orient and elsewhere. Dr. Saunders is now professor of the history of religion at the Pacific School of Religion, Berkeley, Calif. He portrays Mr. Hu as "the father of the Chinese renaissance," Mr. Gandhi as a "march yet terrible figure," and Mr. Kagawa as "Japan's most popular writer, a powerful critic of the present society and well as religious teacher."

The greatest modern leader in China, according to Dr. Saunders, is Hu Shih, "man of letters and rationalist," younger than Gandhi and Kagawa, and, like both of them, a man of both western and eastern training. He is as typical of China as they are of their own countries; and he is, like them, "a very practical idealist, a very strenuous worker and a man of keen and penetrating vision who sees what China needs today, and who believes passionately that she must free herself to make her own contribution to the life of the world."

Aims to Westernize China

"He calls China to intellectual conversion, to democratic government and to Westernization of a much more radical kind than has yet been achieved by Japan," continues Dr. Saunders, "and himself a Confucian scholar, seeks to throw off the dead hand of the past while conserving its real values. With a keen eye for such values in the West, he bides his country see its spiritual meaning, and teaches that in place of the 'opiate' of religion China needs the tonic of science."

Dr. Saunders emphasizes the importance of co-operation between Occident and Orient.

"If we of the West are not ready for co-operation with men of other colors and fail to meet the acid test which they propose," Dr. Saunders says, "we are headed for the greatest catastrophe of history. Leaders who do not see this are unfit for positions of responsibility."

Hill Alumnus Faces Charges of Japanese Sentry—Philosopher and Scholar Questioned By Peiping Legation Guard

Hu Shih Charged with Complicity in Attack on Japanese Sentry—Philosopher and Scholar Questioned

News dispatches Sunday told of the questioning of Hu Shih, China's most noted philosopher and scholar and Cornell graduate, by a squad of Japanese soldiers in Peiping, China. Incidents.

Hu Shih came to Cornell in 1910, received his A. B. degree in 1914, and continued graduate study for another year. During his years in Cornell he was known as Hu Shih.

According to the dispatches, investigations were launched by the war of the soldiers, led by a Colonel Ibara, commandant of the Japanese legation guard. Hu Shih was questioned earlier also, the soldiers charging the philosopher with being intimately connected with the young Chinese who recently attacked a Japanese sentry with a sword. Colonel Ibara, the dispatches said, charged Hu Shih with having conferred with the assailant, on May 6. The philosopher denied the charges.

Book by Hu, Hill Alumnus, Tells of China

The changes taking place in China are suggested in a recent book, "The Chinese Renaissance," by Dr. Hu Shih, Cornellian who has become the foremost leader in the literary emancipation of his homeland.

A review of the book appearing in the New York Times acclaims it as "a valuable study of cultural trends in modern China," which will probably "do much for international understanding."

Doctor Hu, who was graduated from Cornell in 1914 under the name of Hu Shu, and later took a degree in literature in philosophy here, is professor of philosophy and dean of the department of English literature at the government of Peking.

While yet a student at Cornell, he announced his conviction that the future literature of China should be written in the pinyin language. He did not realize then that he was ushering in a new epoch, freeing China from its bondage to a dead language.

"What pessimistic observers have lamented as the collapse of Chinese civilization," he now writes, "is exactly the necessary undermining and erosion without which there could not have been the re-juvenation of an old civilization. Today, quietly, but unmistakably, the Chinese Renaissance is becoming a reality."
In the main lecture room of Baker Laboratory.

Doctor Hu has noticed, he said, during his travels over the United States, a marked improvement in economic conditions since 1933, when he last visited here.

He said he found American politics "not too hard to follow," but his isolation prevented him from being well informed about developments in the Far East. However, he believes Secretary of State Hull has done valuable work in cementing Pan-American relations.

"The Chinese are greatly concerned with the Spanish civil war as a danger to world peace," Doctor Hu said, "for it is not so important to Asia as it is to the rest of the world."

The Far East is still "the tinderbox of the world," in the opinion of Doctor Hu Shih. He said he found American politicians "not too hard to follow," but his isolation prevented him from being well informed about developments in the Far East. However, he believes Secretary of State Hull has done valuable work in cementing Pan-American relations.

"It was due solely to far-sighted liberal government in Japan during the post-war period that the appearance of international peace was maintained," he continued. "Japanese supremacy in the Far East was true from 1914 to 1939 but it is not true today since Japan has swept away all check at balances. The factors may make for war, or may make for peace depending upon the type of future leaders," he said.

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Doctor Hu was emphatic in his assertion that trouble in the Far East would eventually involve the entire world. "If there is an indivisibility of peace," he said, "there also is an indivisibility of war. The Chinese are greatly concerned with the Spanish civil war as a danger to world peace."
Dr. Hu Shih
To Give Dinner Talk

Principal speaker at the combined Cosmopolitan Club Founders’ Day and International Association dinner will be Dr. Hu Shih, Cornell ’14, active president of Peking University and Chinese international leader.

The Cosmopolitan Club’s 33rd anniversary dinner will be at 6:30 p.m. Tuesday, Nov. 29. Other speakers than Dr. Hu will include Prof. R. W. Curtis, charter member of the club, and Cornellians. President Day will be guest of honor.

Dr. Hu, president of the Cosmopolitan Club while a student of Cornell, has a long and distinguished record both as a diplomat and man of letters. At its tercentenary celebration, Harvard University conferred upon Dr. Hu the honorary degree of doctor of letters with the citation: “A Chinese philosopher and historian, the inheritor of the mature wisdom of an old civilization who guides with courage and understanding the spirit of a new age.”

In addition to the office of acting president of Peking University, Dr. Hu holds the deanship of the College of Arts and Sciences at Peking, is Peking professor of philosophy, and member of the board of trustees of the China Foundation for the promotion of Education and culture. He holds a B.A. degree from Cornell, Ph.D. from Columbia, and is a member of the Royal Society of Germany. He was twice representative from China to the Pan-Pacific Conference, and served as professor of philosophy in the summer school of Chicago University, and lecturer of philosophy at Columbia.

The idea of Cosmopolitan Clubs in universities throughout the United States was originated at Cornell where, since its inception 33 years ago, it has served as a model for imitation throughout the country. The 33rd anniversary will be celebrated in conjunction with the International Association of Ithaca.

Reservations for the dinner may be made by calling Donald C. Kerr either at his residence or at the Club before Monday morning, Nov. 29. All persons interested in international affairs are invited to take reservations for this event.
Chinese Autonomy Move Unsupported, Cornellian Asserts

Peking — Dr. Hu Shih, generally known as “China’s outstanding living philosopher” has risked the displeasure of Japan’s militarists by denouncing the Japanese assertion that the North China autonomy movement was popularly supported.

Dr. Hu, a graduate of Cornell with the class of 1914, former dean of English literature of Peking University, and author in both Chinese and English, said: “All this talk about popular support is so much nonsense. There is no public sentiment in favor of anything here. Everyone strongly opposed it. Dr. Hu Shih has for long been ranked as the foremost fearless critic of the Nanking government.”

Speaking out in an interview with Hallett Abenk, critic of the New York Times, the learned Chinese asked: “Now what have the Japanese military enforced by their acts, the so-called ‘sentiments’? The learned Chinese have certainly succeeded in making the Japanese militarists, who are finally understood that it is the military caste which has dictated the policy of the government.”

Long Disappeared

“About their seeming to have disappeared from the Chinese Government, an order decree forbidding all anti-Japanese utterances and action in China. I regret to announce that all overt action and publication of this order will be prohibited by law and police work have long since disappeared. The government has been so isolated that they can be everywhere. They can be everywhere. And they have certainly succeeded in demonstrating that the government is the military caste which has dictated the policy of the government.”

Chinese Leader, Cornell Graduate, Sees National Strength, Unity Growing

Dr. Hu Shih, expressing delight at his return to Ithaca this morning, and looked forward to seeing again numerous friends which he made as an undergraduate at Cornell and during his three visits here since 1925.

Dr. Hu Shih, acting president and dean of the college of arts and sciences of Peking University, China, arrived this morning from New York to lecture on the “Pacific Scene” at 8:15 p.m., today in the main lecture room of Baker Laboratory.

Dr. Hu Shih has noticed, during his travels over the United States, a marked improvement in economic conditions since 1933, when he last visited here.

He said he found American politics “not too hard to follow,” but its isolationism prevents him from being well informed on them. He added, however, that he believes Secretary of State Hull has done valuable work in cementing Pan-American relations.

“The Chinese are greatly concerned with the Spanish civil war as a danger to world peace,” Doc
tor Hu said, “for it is not so important to Asia as it is to the rest of the world.”

Cosmopolitan Club Members to Meet Chinese Educator

Active and associate members of the Cornell Cosmopolitan Club and Cornellians will meet Dr. Hu Shih at 5 p.m. Sunday at the clubhouse.

Doctor Hu, acting president and dean of the college of arts and sciences of Peking University, China, will give an informal talk, followed by a general discussion. All the foreign students in the area will be invited. A reception will close the evening.

Saturday evening the club will be given over to the 86 Chinese students at Cornell. On Oct. 10, 25 years ago, the Chinese Republic was founded; Saturday night is the legal holiday for China and the Chinese. The group here will mark it with special ceremony in that it marks the ending of the first quarter century of the Republic.”
The Far East is still "the tinder-box of the world," in the opinion of Dr. Hu Shih, the noted Chinese scholar and pacifist, lecturing Thursday night in Baker Laboratory on "The Pacific Scene." The idea of Cosmopolitan Clubs in universities throughout the United States was original to Cornell where, since its inauguration 33 years ago, it has served as a model for imitation throughout the country. The 33rd anniversary will be celebrated in conjunction with the International Association of Ithaca.

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Reservations for the dinner may be made by calling Donald C. Kerr either at his residence or at the club before Monday morning, Nov. 29. All citizens interested in international affairs are invited to make reservations for this event.

Dr. Hu Shih, president of the Cosmopolitan Club while a student of Cornell, has a long and distinguished record both as a diplomat and man of letters. At its tercentenary celebration, Harvard University conferred upon Dr. Hu, the honorary degree of doctor of philosophy, and member of the board of trustees of the China Foundation for the promotion of Education and culture. He holds a B.A. degree from Cornell, Ph.D. from Columbia, honorary degree from Hong Kong (and Harvard) and is a member of the Royal Society of Germany. He was twice representative from China to the Pan-Pacific Conference, and served as professor of philosophy in the summer school of Chicago University, and lecturer of philosophy at Columbia.

Dr. Hu Shih
To Give Dinner Talk

Principal speaker at the combined Cosmopolitan Club Founders' Day and International Association dinner will be Dr. Hu Shih, Cornell '14, active president of Peking University and Chinese international leader.

The Cosmopolitan Club's 33rd anniversary dinner will be at 6:30 p.m., Tuesday, Nov. 30. Other speakers than Dr. Hu will include Prof. R. W. Curtis, charter member of the club, and Cornellians. President Day will be guest of honor.

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China to Fight to the End
Says Dean, Visitor Here

1937

"The situation is bad for us but we will fight indomitably to the end," Dr. Hu Shih, dean of the College of Arts in the University of Peking, who has been sent to this country by the Chinese government partly as an ambassador of goodwill toward America, said to tell out American reaction to the Chinese-Japanese undeclared war.

He was found Tuesday afternoon in the Telluride Association house of West Ave., resting before an evening appearance at the Cosmopolitan Club's Anniversary Dinner. Wearing a dinner jacket and glasses and holding manuscripts with horn-rimmed glasses, the university dean and 1914 graduate of Cornell looked to be half his age. He smiled with the freshness of youth. (On his way to Ithaca, Dr. Hu was accosted as a Cornell freshman by a fellow train-companion).

Removal Not Surrender

"My government's moving from Nan king to Chungking should not be looked upon as a demonstration of weakness but rather as one of determination," he continued.

Dr. Hu explained that Nan king, on the Yangtze River, is only 250 miles from the sea and easily accessible to gunboats, while the new inland capital of Chungking, 1,500 miles from sea-water on the same river and beyond the reach of Japanese warships.

"My people are aroused and determined to resist the invaders," said Dr. Hu. "They are waging a desperate war and they have given themselves aid—or else a boycott of Japanese goods. But they don't understand the American people and they don't realize that democratic nations have their own ways of acting."

Chinese Leaders Anxious

Dr. Hu considered this the "best time in American's attitude toward their war and commissionion. Dr. Hu a committee of one to feel it out. They picked him as ideals to his eight-year acquaintance with this country. (He was a Cornell undergraduate from 1910-14, a graduate student in 1915, and was a Colleger Fellow at Peking University from 1915-17. He has been back here four times since then, twice as a Chinese leader in the Institute of Pacific Relations. He spoke of the University of Cornell.

He left Hong Kong Sept. 20 by transpacific clipper plane, arriving in San Francisco six days later.

"There were many evidences of war at that time," he said. Dr. Hu was in Nan king during the large raids and personally witnessed nine or 10. Since he left his university, he has learned that it has become an American university and that he is a Japanese officer's quarters and that his colleagues have moved much of the Institute as possible to the Temporary University, Quarter No. 1 at Changsha in Inland Hunan Province.

Studies Americans' Attitudes

During the two months he has been in this country, the Chinese ambassador has read newspapers and magazines, talked with people high and low, gone to movies and, in general, done everything possible to find out what Americans are thinking about his country.

"I have found a double reaction here," he said Tuesday. "Your people feel an overwhelming sympathy for China, but they also feel an overwhelming desire to stay out of any war. Each attitude balances the other and probably no action will result.

"But the problem has got to be solved through international leadership by democratic countries," Dr. Hu declared.

He pointed to the strong peace movement of World War days and thought human nature was much the same then as now, and perhaps a hunger more educated along international lines.

He will be in the United States until February, traveling about with his finger on the pulse of American life and feeling the public will as to his desire: He will live quietly, refusing to make public speeches and traveling by airplane to save time.

A story of Dr. Hu's talk before the Cosmopolitan Club will be found on Page 7.

AGE COMPLIMENT

1937

Dean, Thought Freshman,
Pleased By Mistake

Dr. Hu Shih, dean of the College of Arts in the University of Peking and a leader in the Institute of Pacific Relations, spoke of the University of Cornell.

He came to Ithaca from Baltimore by train Monday night. "I looked at the railroads and personally witnessed nine or 10. Since he left his university, he has learned that it has become a Japanese officers' quarters and that his colleagues have moved much of the Institute as possible to the Temporary University, Quarter No. 1 at Changsha in Inland Hunan Province.

Dr. Hu Shih, dean of the College of Arts in the University of Peking and 1914 graduate of Cornell, is 48 years old. He looks to be half that much.

His trip to Ithaca from Baltimore by train Monday night. A fellow-passenger noticed that Dr. Hu's ticket was stamped "Ithaca" and "Corning," apparently an apparent mistake.

"Hmmm," said the passenger in pat ternal fashion. "Your first year at Cornell?"

"I came here this the best compliment he has received so far in America.

Dr. Hu Tells Of Change
From Pacifism

1937

"I was then a pacifist—converted to the doctrine of non-resistance. I am now a nationalist."

Thus did Dr. Hu Shih, principal speaker at the annual Cosmopolitan Club and International Association of Ithaca dinner in Willard Straight Hall Tuesday evening, describe how "events molded and changed" him during the 23 years since he graduated from Cornell in 1914 as president of the Cosmopolitan Club.

He is now dean of the College of Arts at the University of Peking and a leader in Chinese International aid. The dinner celebrated the Cosmopolitan Club's founding in a Dryden Hall rooming house 33 years ago. J. Edwin Lowrey, Cornell graduate student who is president of the club, was toastmaster, and Prof. R. W. Curtis, duncan, and Dean F. H. Richtmyer of the Graduate School spoke of the organization's early days. Kaur Mohammad, graduate student from Afghanistan, replied as representative of present-day cosmopolitans.

Peace Interests Described

Dr. Hu told of his "interests in international peace" since his Cornell days, recalling that he was labeled a "national traitor" because he advocated a policy of calm waiting and non-resistance during the Sino-Japanese conflict of World War years—a policy which had been followed by his nation since five centuries before Christ.

Dr. Hu declared himself now in favor of international law as "an organized force toward a common objective—world order.

Dean Richtmyer praised the Cosmopolitan Club's 33 years of service and its accomplishments of various kinds. He spoke of the "hundreds of foreign students who have left an impression in their spirit, both for and through, it brought inspiration and knowledge to Cornell and Ithaca."

Professor Curtis described its growth. Its constitution was signed by 50 persons representing nations. Today its members represent 41 of the world's countries.
Dr. Hs Shih, internationally known educator and a Cornell graduate, has been appointed Chinese ambassador to Washington, the Chinese Foreign Office in Changking announced Saturday. He will succeed Dr. C. T. Wang, who has resigned.

Dr. Hu received the degree of bachelor of arts from Cornell University in 1914. While a student here he was president of the Cosmopolitan Club. He obtained his Ph.D. from Columbia and an honorary degree of doctor of letters from Harvard University at its tercentenary celebration.

Headed University
The newly appointed ambassador was until recently acting president of Peking University. He served also as dean of the college of arts and sciences and professor of philosophy there.

Dr. Hu has a long and distinguished record as a diplomat and man of letters. He is a member of the board of trustees of the China Foundation for the promotion of education and culture, and of the Royal Society of Germany. A Chinese international leader, he has twice been representative from China to the Pan-Pacific Conference.

He served as professor of philosophy at the summer school of Chicago University and lecturer of philosophy at Columbia.

Tour ed U.S.
During the latter months of last year and early this year the new envoy toured the United States, lecturing about the present Chinese-Japanese war.

The Foreign Office spokesman said that Dr. Hu Shih is now in Geneva attending the Assembly of the League of Nations, and that he will probably proceed from there to Washington to assume his post.

Dr. Hu is the second Cornellian to represent China in the United States. Dr. Wang, the retiring envoy, succeeded Dr. Alfred Sze of the Class of 1901.

Not at all disturbed by the disruptive influences of methodological skepticism, undercutting the bases of historic and pre-historic inquiry, archaeology has reconstructed the history of ancient man.

Dr. Hs Shih, dean of the School of Literature, Peking National University, Peking (Peiping) China, discussing "Recent Discoveries of New Material for Chinese History" in the Mus. Court Room of Myron Taylor Hall Wednesday night alluded to "radical changes during the last three decades of study of Chinese history," being partly the result of a new technology, and also of the finding of new sources of material.

Inquiry Retraces Past Ages
From the modern beginning which set the year 273 B.C. as the date for the first authentic written history of China, because in this year the sun's eclipse was recorded to the month and the day, and was later verified by astronomers, as having actually occurred at that time, the new sources have pushed back the inquiry 500,000 years.

This remote antiquity, dating back through the neolithic and paleolithic ages, is authenticated by the Peking man, belonging to the early Pleistocene period, who is the ancestor of the modern Mongolian man.

Other Sources More Fruitful
Such sources of pre-historic material yield only half of the story, and discoveries in the historic period are even more fruitful. Some sources were mentioned: remains of the Shang dynasty (1776-1154 B.C.), research and study of ancient rocks and bronze vessels; medieval manuscripts of the 6th century A.D., and manuscripts to 10th century A.D., preserved in Japanese archives; manuscripts of Chinese imperial and government offices; search for prohibited and neglected books.

Most important of these, the speaker stated, is the store of medieval manuscripts discovered in the "City of the Sands" an oasis in the desert of Central China, where compiled more than 10 feet high with sand, a library of 20,000 manuscripts was unearthed.

Dr. Shih was introduced by Carl Becker, professor of history.
Dr. Shih, internationally known educator and a Cornell graduate, has been named Chinese ambassador to Washington, the Chinese Foreign Office in Chungking announced Saturday. Dr. Hu will succeed Dr. C. T. Wang, who has resigned.

Dr. Hu has long and distinguished record as a diplomat and man of letters. He is a member of the board of trustees of the China Foundation for the promotion of education and culture, and of the Royal Society of Germany. As a Chinese international leader, he has twice been representative from China to the Pan-Pacific Conference. He served as professor of philosophy at the summer school of the University of Chicago and lecturer in philosophy at Columbia University.

Publications by Dr. Hu include: Development of Logical Method in Ancient China; Outline of Chinese Philosophy; and Ancient History of China. While at Cornell, he was president of the Cosmopolitan Club. Prof. R. W. Curtis '01 will speak on the founding and early days of the Cosmopolitan Club. The International Association of Ithaca will be a co-sponsor of the banquet.

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Dr. Hu Shih, Chinese educator and Cornell University graduate. In 1910, after a freshman year, he was appointed assistant language officer to the United States by the Chinese Government to succeed Dr. C. T. Wang, who recently resigned. Dr. Hu is at present attending the sessions of the League of Nations in Geneva, Switzerland.

Dr. Hu Shih, newly-designated Chinese ambassador to the United States, gave promise of his appointments to the student at Cornell.

Even then his chief interest was in public affairs and international relationships—he read all newspapers avidly and discussed political developments with anyone who would listen.

Since becoming dean of the College of Arts in the University of Peking and known throughout the Western world as "China's renaissance," Dr. Hu is remembered as an unusually bright and keen Cornell undergraduate—a Chinese professor, who graduated early into American student affairs.

Second to Hold Post

Now Chinese ambassador to this country, Dr. Hu becomes the second Cornellian to hold this post. Dr. Alfred Sze of the Class of 1901, was Chinese envoy from 1923-33, and was succeeded by Dr. C. T. Wang, Cornellian until 1984.

To Be New "Chinese Envoy to the U. S.:"

Dr. Hu Shih, well known educator who is now in Geneva attending League of Nations sessions, who has been chosen to succeed Dr. C. T. Wang as Chinese Ambassador in Washington. Dr. Shih was graduated from Cornell University in 1914.
In 1909, the mother-in-law of Charles W. Wason gave him a book about China. This marked the beginning of the Wason Chinese collection, which consists of some 24,000 volumes. The Wason collection now takes up a large portion of the second floor of the Cornell Library. It is the largest of the collections in the world of books and manuscripts in Western languages relating to China.

The Rockefeller Foundation has just granted $15,000 for the promotion of Chinese studies at Cornell and $4,000 of this is to be used for additions to the Wason collection.

First Book One of Memoirs

The gift-book of 1909 which started all this is one of the Wason's which is kept under lock and key. Entitled "Letters from China," it is the memoir of Mrs. E. C. Colgrove, who came to the United States from China. On the fly-leaf is Mr. Wason's 1912 inscription that this book was the first one on China to be acquired by the Department of Chinese Literature of the Cornell University Library.

A member of the Cornell class of 1916, Mr. Wason acted as his own librarian. Inspired by the gift of his mother-in-law, he began to collect books on China and the Chinese about 1912. Indians were forced to give up active business for a time, but after he had gathered some 2,000 volumes and decided on the project, he was as enthusiastic as possible, he took over the Arthur H. Clark Company of Cleveland, and the books were shipped to the Cornell Library. The collection of 3,000 volumes together with an endowment fund of $30,000. His private library was dismantled and the books shipped to the Cornell Library.

Chinese Book Collection Begun by Gift in 1909

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I first met Hu Shih, the newly appointed Chinese Ambassador to the United States, in 1915 or 1916 at Columbia University. He had come to America to study agriculture at Cornell University, but he had wandered off into philosophy and had ended up at Columbia.

I knew nothing about China, except that Uncle Charley Beard disposed of Stalin and Hitler and Mussolini by two decades. Yuan wanted to be a dictator and Uncle Charley objected. Yuan became a dictator and lasted until he was mad and wanted to be an emperor. Then the Chinese people objected—and that was the end of Yuan Shih-k'ai.

Hu Shih and I did not discuss such questions then. We were opposed to war. We were members of the Colonnade Anti-Militarism League, which was a fighting organization. We believed in peace. We did not want any more wars, more immediate wars, but for a peace that passed understanding. That is, a peace without wars—a peace because men will not fight.

There were two Chinese among my acquaintances then: Houghton Tong, who studied journalism and waited on tables, and Hu Shih, who studied everything and became a philosopher. When I arrived in China in 1918 Houghton Tong was what one might call a public relations counsel to the President of China, while Hu was immersed in philosophical and linguistic studies and already was known as the Young Sage, to differentiate him from Confucius.

Still, when it came to ordering a dinner, Hu was the better man. He introduced me to the niceties of the Peking duck, and he also turned me on to the 10-year-old Chinese rice wine. And I have this to say about Lucius Beebe, that until he has become a devotee of both sitting down to dinner and learning the art of eating and drinking. And when you add to a Peking dinner the witty and charming conversation of Hu Shih and his friends, dining becomes a prelude to digestion and becomes the most perfect of arts.

Hu Shih was still a boy in 1917, when he returned to China from America, but he had already achieved such a position in his own country and among his own people that a friend could only stand by in wonderment. He and a colleague, Chen Tu-hsiu, had stirred the imagination of the country by introducing Chinese life into American life: "The Literary Revolution." They asked: "Why should not the literature of the people be written in the language that they speak?"

A collection of poems published in 1917, called "A Book of Experiments," was the first sign of the new literature. The language revolution and wrote in the vulgar tongue that men spoke. They took the mystery out of learning and freed men’s minds from bondage to the old system. Hu and Chen did that for China.

Chen, in time, became a Communist and eventually answered the question that has become of him. But Hu continued to fight for linguistic freedom.

He started a movement for a single national language for the Chinese people, people who are split into dialectic groups as they are divided geographically by lack of communications. "Pet Hua," the northern dialect, became the national tongue. Surprisingly swift was the change and in this matter every village school became an incubator for the national tongue. I am convinced that it was not for this movement, which affected most significantly the generation that is now being attacked by the Anglo-Saxons, that the resistance to Japan would not have been more effective than the resistance to Great Britain and France was in the 1860’s. People who cannot talk to each other will fight together in a common cause.

Hu wrote a "History of Chinese Philosophy" which became a best seller. He wrote only the first, two volumes; the two additional projected volumes were projected because Hu became too much the model of affairs to sit in his study reading Buddhist Sutras. I felt that it was a sad loss to China that Hu turned to politics, and we used to argue about that. If Hu could have gained a great political leader in Hu; but the world lost the product of a penetrating mind.

Two influences made Hu political, however: One was that he sought to present Peking University to Peking University itself as a sacred shilling. That was a political task. For the politicians were ever seeking to grab the university, and it took political cunning and scheming to save the university from them.

The other influence is Hu’s inability to keep away from people. He is by nature and habit as much the mixer as the scholar. He likes to sit out his days in Houstons and keep out of things as Al Smith can keep off a public committee in New York City. In spite of this preoccupation with politics, Hu Shih wrote the "Development of the Language Movement in Ancient China," which was his doctor’s thesis at Columbia. It is still the best introduction to ancient Chinese philosophy. This was written in English in 1917, when Hu was twenty-six years old. It has been translated into many languages, including the Japanese.

By George E. Sokolsky

Wycliffe, Dante, Luther—they and others in other lands, centuries ago—had asked this same question when they overthrew Latin. The two lovers of scholarship and wrote in the vulgar tongue that men spoke. They took the mystery out of learning and freed men’s minds from bondage to the old system. Hu and Chen did that for China.

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He started a movement for a single national language for the Chinese people, people who are split into dialectic groups as they are divided geographically by lack of communications. "Pet Hua," the northern dialect, became the national tongue. Surprisingly swift was the change and in this matter every village school became an incubator for the national tongue. I am convinced that it was not for this movement, which affected most significantly the generation that is now being attacked by the Anglo-Saxons, that the resistance to Japan would not have been more effective than the resistance to Great Britain and France was in the 1860’s. People who cannot talk to each other will fight together in a common cause.

Hu wrote a "History of Chinese Philosophy" which became a best seller. He wrote only the first, two volumes; the two additional projected volumes were projected because Hu became too much the model of affairs to sit in his study reading Buddhist Sutras. I felt that it was a sad loss to China that Hu turned to politics, and we used to argue about that. If Hu could have gained a great political leader in Hu; but the world lost the product of a penetrating mind.

Two influences made Hu political, however: One was that he sought to present Peking University to Peking University itself as a sacred shilling. That was a political task. For the politicians were ever seeking to grab the university, and it took political cunning and scheming to save the university from them.

The other influence is Hu’s inability to keep away from people. He is by nature and habit as much the mixer as the scholar. He likes to sit out his days in Houstons and keep out of things as Al Smith can keep off a public committee in New York City. In spite of this preoccupation with politics, Hu Shih wrote the "Development of the Language Movement in Ancient China," which was his doctor’s thesis at Columbia. It is still the best introduction to ancient Chinese philosophy. This was written in English in 1917, when Hu was twenty-six years old. It has been translated into many languages, including the Japanese.

A collection of poems published in 1917, called "A Book of Experiments," was the first sign of the new literature. The language revolution, and wrote in the vulgar dialects of the people. This accomplishment was to give these works literary and artistic form. And Hu knows his literature, for even he may have forgotten that at the age of twenty-three or twenty-four he won the Hiram Corson Prize at Cornell for the best essay on Robert Browning.

In one of the most remarkable essays of our time, "My Grend and Its Evolution," first published in "The Forum" and then in a collection entitled "Living Philosophies," Hu Shih wrote: "It is from Professor (John) Dewey that I have learned that the most sacred responsibility of a man’s life is to endeavor to think well. To think sluggishly, to think without strict regard to the antecedents and consequences of thought, to accept ready-made propositions as premises of thinking, to allow the personal factors unconsciously to influence one’s thinking, to fail to test one’s ideas by working out their results, to be intellectually irresponsible."

And I think that Hu has always lived up to that. He has tried hard to think straight. No group were more unpopular with the great Chinese mass in 1927 than the Christian missionaries. For two years the Communists, under Russian leadership, had been smearng the American and British missionary with foul propaganda. Yet it was in July, 1927, that Hu had the courage to write in "The Forum": "The part played by the missionaries in the modernization of China will long be remembered by the Chinese, even though no Christian church be left there. They were the pioneers of the new China. . . . They agitated against foot binding, which eight centuries or esoteric philosophizing in native China had failed to recognize as an inhuman institution."

During the last twelvemonths I have not seen as much of Hu as I would have liked. Even when he has been in this country we suffered from a sharp difference of opinion. For I do not believe that the United States should go to war with other countries. And Hu is serving his country here, and his country would benefit from American intervention.

Nevertheless, two decades of constant and unceasing struggle binds us to all Americans that we will have an opportunity to know his wit and charm. We may even learn to imitate the gentle gestures of an old people rejuvenated.
New Chinese Ambassador Presents Credentials to Roosevelt

Washington.—Dr. Hu Shih, the “Chancellor of China,” presented his credentials as the new Chinese ambassador to President Roosevelt yesterday and told him that China “found much consolation and encouragement” in the United States’ constructive international idealism.

The President responded: “The United States will continue its advocacy of the preservation and advancement of the principles of international law and of the orderly processes of international relations which have evolved with and have in turn prompted the development of civilization.”

Dr. Hu, who was snatched from literary ranks so unexpectedly, did not have time to get a diplomatic uniform (this is his first diplomatic post), is, known as probably the foremost man of culture in China. He has honor not merely in his own country, but also in this, where he has a degree from Cornell University, a Ph. D. from Columbia, and an honorary degree from Harvard.

“A little man with an easy smile, Dr. Hu told the President: “As a citizen and representative of a country which for the last 15 months has been a victim of a most aggressive and destructive invasion, I have naturally followed with deepest interest the public pronouncements by yourself and by your Secretary of State of a constructive policy of international peace, based on justice and law.”

He added earnestly, “I can assure you, Mr. President, that those solemn declarations con

ROCHESTER DEMOCRAT AND CHRONICLE, SATURDAY, OCTOBER 29, 1938
Columbia Graduates 185th Class

DOCTOR OF LAWS

EVANGELINE BOOTH, General of the Salvation Army throughout the world—daughter of him who was the founder of the Salvation Army; conducting through a long and busy life in England, in Canada, in Alaska and in the United States that noble work for the aid and inspiration of those vast numbers of our fellow human beings who so greatly need and so highly value the care which the Salvation Army is happily able to give them; skilfully guiding and inspiring one of the most helpful and most needed forms of human service in the world today.

MORTIMER WAREDE BYERS, Judge of the United States District Court for the Eastern District of New York—graduated in law from Columbia University in 1898, and, after a quarter century of service at the bar, appointed in 1929 to the distinguished post which he now holds; from that high public office proving day by day how true are Froude's words: "Justice without wisdom is impossible."

HU SHIH, Ambassador Extraordinary and Minister Plenipotentiary to the United States of the government of China—graduated from Columbia University with the degree of Doctor of Philosophy in 1927; a chief factor in that remarkable Chinese literary renaissance which may one day prove to be of vital importance to the whole world; scholar, philosopher, diplomatist; welcome and honored spokesman of an ancient and truly great people of the East to the people of these United States, who watch with anxious interest and deep sympathy the happenings day by day in these troubled times.

SUMNER WELLES, Under-Secretary of State in the government of the United States—native son of this metropolitan city; trained at Groton and Harvard College; quickly entering upon a diplomatic career of singular variety and effectiveness; serving in succession at Tokyo, at Buenos Aires and as Ambassador to Cuba as well as in connection with a whole series of problems connected with the countries of the Caribbean region; today holding a post of highest consequence in the Department of State and working with knowledge, foresight and courage to promote the prosperity and peace of our own people and of the world, with full understanding that ours must be not only a peace-loving but a peace-making nation.

JEAN ZAY, Minister of National Ed.
Honored Here

Chinese Ambassador Sees Crisis as ‘Very Serious’

The present English-Japanese Far Eastern crisis is “very serious,” the Chinese ambassador to the United States said Friday.

“It may lead to most grave consequences,” he speculated, with thoughtfully pursed lips.

On Nov. 30, 1937, Dr. Hu Shih came to Cornell to speak at a Cosmopolitan Club dinner. He was that day the delegate of the Ministry of Education in the University of Peking, sent to this country by the Chinese government partly as an ambassador of good will and partly to feel out American reaction to the undeclared Chinese-Japanese conflict which had been raging for months.

Promises Fight to End

“The situation is bad for us but we will fight indefinitely to the end,” he said at that time from Telluride House quarters.

Friday, after almost two years, he spoke again in the same situation. This time, as Chinese ambassador to this country, he was staying at President Day’s house.

“The war is still in its beginning. We will still fight to the end and, at present, I see no end in sight. War has a way of prolonging themselves.”

“During the past two years, my people have grown accustomed to war, they are hardened to fighting. We have gained confidence and learned from experience.”

Dr. Hu brightened at his next thought.

Hopeful of Benefit to China

“And now, the international situation may change in our favor,” he said, tapping an Ithaca Journal which told of the English government’s official warning: to blockading Japan.

England and France are very much occupied in Western Europe. Japan is taking advantage of this to bluff her way to greater Far Eastern authority. But I don’t think England can be bluffed. If Japan persists, it may be very serious.

Dr. Hu, in horn-rimmed glasses, tweed suit and Cornell - colored necktie, appeared more collegiate than diplomatic. Here for two days, he is being honored by President Day, fellow-member of the Class of 1914, and by the Chinese Students Club at different receptions. He goes back to Washington Sunday.

Vocations Embassy Concern

Asked what the Chinese Embassy was chiefly concerned about at present, he smilingly said, “summer vacations.”

Such things as neutrality legislation and U.S. government cooperation with England and France are merely American matters in which Chinese diplomats don’t meddle, he said.

“Nobody, not even the best informed people in Washington, knows what Congress will do about neutrality,” he observed. “That is one of the most amazing things that young America democracy. The Democratic Party has a four-fifths majority in the Senate and a three-fifths majority in the House of Representatives. Yet, nobody knows how either house will vote. Such a thing can be true only in America.”

Compares War, Revolution

Dr. Hu stepped over into American history to draw a parallel between the Chinese-Japanese war and the American Revolution. He observed that America won that war against a major power because she refused to give up until the international situation changed in her favor and she won a major ally—France.

China is also refusing to surrender to a major power. She is trying to look as though she may win.

* * *

As “the most distinguished member” of the Class of 1914, Dr. Hu was today honored at the class’s 25th anniversary. The citation on the testimonial read:

To his Excellency Dr. Hu Shih of the Class of 1914 of Cornell University, his former fellow students of that class, assembled for reunion at Ithaca in June, 1939, tender their affectionate greetings and present this token of respect for his eminent achievement. Master alike of the ancient wisdom of his native East and of the critical methods of Western scholars, he has led the way to the accomplishment of a single generation of a revival of learning in China. His plan for applying modern, critical principles to the study of his country’s heritage of philosophy and poetry, and at the same time cultivating the spoken language of the Chinese instead of perpetuating an archaic idiom, has unlocked a treasure and created a new literature. Cornell University’s pride in owning Dr. Hu Shih as an alumnus is heightened by awareness of his sure place in the esteem of scholars far and near. It is an added satisfaction to welcome him as the ambassador of the friendly people of China to the United States of America.”

Cornellian Given Degree

Dr. Hu Shih, Chinese ambassador to the United States who was graduated from Cornell in 1914, Tuesday received the only honorary degree awarded by the University of Chicago.

He received the degree of doctor of laws as “an eminent representative of an old and rich civilization in recognition of his scholarly contributions to history and philosophy and of his leadership in his country’s march to join the modern world.”

Dr. Shih, visiting Cornell, this weekend, will speak to fellow members of the Class of 1914 at their reunion dinner. From them he will receive the first “eminence award” the class has ever extended.
DR. HU GIVES TERMS FOR PEACE IN CHINA

Says Nation Will Fight On Till Japan Is Forced to Make Just Settlement

The Chinese people, recognizing that there is no prospect of an early peace in the war with Japan, are determined to fight to the finish to bring the Japanese militaristic caste, "to its senses and make it accept a peace that will be just and endurable," Dr. Hu Shih, Chinese Ambassador to the United States, declared last night.

Speaking at a dinner given in his honor by the China Society of America at the Waldorf-Astoria Hotel, Dr. Hu said that the fulfillment of their peace proposals would take "many months, possibly years."

"It is not necessary to remind you," he said, "that our enemy is bogged down more and more deeply and has shown some anxiety to terminate the so-called 'China incident' which has cost Japan 1,000,000 casualties in less than 700 of her men a day without a major frontal battle, and has exhausted her gold reserve in two years."

"I wish to point out that, as far as I can see, there is no prospect of an early peace. Why? Because the Japanese militaristic caste has not yet repented its aggressive policy, and because so far there is no power, either inside Japan or elsewhere in the world, which can bring that militaristic caste to its senses and make it accept a peace that will be just and endurable."

Three hundred members of the society, which was founded in 1913 to promote friendly relations and a better understanding between the people of the United States and the Republic of China, attended the dinner.

Ambassador Hu was introduced by Major Gen. Frank R. McCoy, U.S.A., retired, who characterized him as "not only the envoy of China, but also the ambassador of its arts and literature and, happily, my own dear friend."

In his address, entitled "We Are Still Fighting," Dr. Hu said that following the Boxer War the Open Door policy in China was formulated largely through American and British interests. Under the protection of this policy, China emerged as an independent "modern" national State, Dr. Hu said.

"But unfortunately the rise of a modern national State in China was not to the liking of our nearest neighbor, Japan, whose military caste had long believed that Japan had a divine mission to dominate not only Eastern Asia but the whole world," he continued. "These militarists, and in particular the young officers, could not and would not tolerate China's endeavor to build up a unified and modernized State. They were determined to crush nationalist China before it could attain stability and strength. But Japan could not invade China and occupy Chinese territory without at the same time destroying the international order both in the Far East and in the world at large, under which the respect for Chinese sovereignty and territorial integrity had been explicitly pledged."

William M. Chadbourne, president of the society, who presided, praised the recent speech made by United States Ambassador Joseph C. Grew in Tokyo in which he declared that the people of the United States represented Japanese methods in China.
For almost two years my people have been making a supreme effort to resist the invader; they have been fighting for national existence. But the supreme effort may not be enough. There is a limit to the ability of human flesh and blood to fight against such superior mechanical equipment.

"In order to shorten this terrible war, restore international order in the Pacific area and relieve the suffering of scores of millions of people, some positive international action is absolutely necessary.

"Let me remind you of the birth of your own country. All historians agree that two factors were responsible for the success of the Colonists in the American Revolution. One was that the army fought on in the face of almost insurmountable difficulties. The other was the international situation at the time. The year before the surrender at Yorktown England was practically at war with the entire world and her colonial possessions everywhere were seriously threatened. It was this adverse situation which prevented her from reinforcing her armies fighting in America.

"The moral of this historical analogy is clear. The final victory of China must depend upon two same two factors. She will fight on because she has no choice. The international situation is bound to turn in her favor. We do not expect any other nation to take up arms for us. But we do expect and I think we have the right to expect that the sense of justice and the feeling of common humanity may yet be strong enough to move men and women at democratic and peace-loving nations to put a stop to the inhuman traffic of supplying arms and raw materials for war to a nation which has been a violator of treaties and the breaker of world peace."

He paused for a moment. When he spoke again it was upon a new note. "During the darkest days of the first years of the Chinese Republic," he said, "I managed to keep good cheer, owing largely to the spirit of optimism which I acquired in this country. I remember writing to a friend, 'Nothing is hopeless unless you and I give it up as hopeless.' These days I often repeat to myself a quotation from Browning, and it gives me new courage and hope:

One who never turns his back, but marched breast forward;
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph:
Hold we fall to rise, are baffled to fight better;
Sleep to awake.

Reverting to what the Ambassador had said about the West's gift of the military art to Japan, I asked if that was all we had to contribute to the East.

"Decidedly not," he replied. "I remember, while I was still a young man, being awakened from the comfortable dream that our ancient civilization was self-sufficient and had nothing to borrow from the militant and materialistic West except the weapons of war and the vehicles of commerce.

"This awakening came to me when I read the essays of Liang Chichao. Through him I learned to know such Western writers as Hobbes, Descartes, Rousseau, Kant and Darwin, and through him I came to appreciate the deplorable lack among the Chinese of many fine traits possessed by the European. He pointed out particularly public morality, love of adventure, love of freedom, belief in the infinite possibility of progress, capacity for corporate and organized effort, the conception of personal rights and the eagerness to defend them against encroachment."

I was in a China lacking those traits that Hu Shih was born at Shanghai. Kiangsu, forty-seven years ago. Hu is the family name "Shih," meaning "fittest," he first used as a nom de plume and then adopted as his given name. His father was a scholar, known for his geographical researches and explorations, who died when the future Ambassador was but 5 years old. "The youngster was reared by his mother, to whom he says he owes everything.

"Although she could neither read nor write, she constantly told him stories of her father and urged him on in his studies. When daylights came," he said in recalling those days, "she would dress me and send me to school. I was always the first to arrive and would knock at my teacher's door to get the key to the school gate."

When he was about 10 years old he chanced upon a torn copy of a great novel, "Shui Hu," in a wastepaper basket in his uncle's house. (It is the work which Pearl Buck has translated and called "All Men Are Brothers."). His mind marked a turning point in his life, for, as he read the book, it awoke in him a taste for novels, which were written in the vernacular rather than in the literary language, practically unused by the people.

"They taught me life," he told me, "and gave me a literary medium which, years later, enabled me to start what has been called the literary renaissance in China."

At the time Hu Shih read his first novel he was living with his mother in Southern Anhwei; when he reached the age of 13 she decided to send him to school in Shanghai. There he spent six years and then passed the government examinations and won a scholarship in this country.

He entered Cornell as a student in the College of Agriculture, his choice prompted by the belief, current in China; that every student must learn some useful art. But his heart was not in his work. Literature and philosophy held his attention and before his second year had ended he transferred to the College of Arts and Sciences.

Prizes and scholarships came to the young Chinese and, with a Phi Beta Kappa key hanging from his watch chain, a year after his graduation from Cornell he enrolled at Columbia for the study of philosophy under Professor Dewey. During his two years at Columbia, from which he received his doctor's degree in
Dr. HU had been made a professor of philosophy in the National Peking University immediately upon his return to China; within five years he was dean. While his subsequent career has been scholastic to a great extent, he has pursued his literary efforts. He already has been honored by degrees in this country as well as his own. He was appointed Ambassador to the United States last October.

"My country is at war," he explained to me, "and I was drafted for service; so far as my preferences are concerned, I like the library better than the embassy. But in these days a citizen must do his duty, and when my country wanted me to come here I came.

"It is not wise to make hard and fast rules about anything. Many men have left their studies to assume the duties of State and met with great success. Many college professors have played important parts in the national life of their countries. Many have brought much that has been of benefit into public affairs. Yet I have often wondered if the great movements in social development and in progress have not risen in libraries rather than in halls of State.

"It seems to me that those philosophers who have been content to play no part in public life have had more effect than those who have assumed public office. Have not, for instance, the writings of John Stuart Mill, whom one might call the father of liberalism and the grandfather of the labor movement, had a more profound influence upon world development than the activities of many philosophers who have actually entered politics?"

In 1917, he gradually developed his ideas for the radical reform of Chinese literature and he expounded these in an article printed in a Shanghai periodical.

Hu Shih proclaimed: "Do not imitate the ancients. Every sentence should express one's individuality. No dead language can produce a living literature."

Hu Shih was referring to a Chinese classical language which was difficult to learn and which for thousands of years had not been spoken. In it scholars preserved the cultural traditions which were thus unintelligible to the great mass of people. Moreover, all school texts were written in it and newspapers were printed in this same tongue.

No one seemed able to overthrow the tradition that the spoken word of the people was unworthy of being the medium for serious writing. But this was precisely what the young Hu Shih fresh from the Occident set out to do. In the same way that Dante adopted the Tuscan dialect for his writings and finally made it the successor of Latin as a means of literary expression in Italy, Hu Shih took a dialect common to about 90 per cent of China and set about making it a cultural medium.

The idea swept through the nation. Hu Shih and other young iconoclasts wrote poems and serious books in the "peihua" — the language of the people — and foreign books and Chinese classics were translated into it. Dr. Hu Shih returned to China in 1917, and within three years the literature which had been a closed book to the vast majority was transformed into a living, vital force. As a result of this literary revolution a system of mass education was inaugurated which had a profound effect upon the entire life of the people.

"China left feudalism behind twenty-one centuries ago. We have been empire builders, cultivating the arts of peace and discouraging the arts of war."
and is irrevocably finished. We are here to stay."

Dr. Hu Shih, new Chinese Ambassador to the United States, was welcomed by about 1200 Chinese-Americans, some of whom said: "I've been away from home for a year," he said. "Yet probably no one knows more about the war in China than I do."

I know the American people, have a great sympathy for us.

I have been on the staffs of the Imperial Japanese Army. The war would be over, he said, when the Japanese had Chinese relations."

When the Japanese had been accepted, there will be no more fighting," he added."

I have been told that in China, Japan is 'sovietized' and becoming communist.

It is a deliberate Japanese plot to spread false reports in the American press to the effect that large sections of China are being "sovietized" and becoming communist.

The New York Times published a United Press dispatch from Tokyo which quoted the Domei News Agency (Japanese) as saying that all four Northwestern Provinces of China—Shensi, Kansu, Ningxia and Sinkiang—are being "sovietized." Any one who knows the real situation in Northwestern China can see that this was a conscious Japanese fabrication.

But this false report assumed great respectability and credibility when the New York Times did it the honor of illustrating it with a map in which the said four provinces were shaded on the basis of the Domei quotation.

A few days later, another map appeared in Section 4 of the Times of Nov. 5, which again put these four Northwestern Provinces in the same color and marked "Under Soviet Influence." It was quite clear that this map was based on the same reports issuing from the Japanese Domei News Agency.

Another instance of this kind occurred Nov. 16 when The New York Times published a dispatch from Shanghai that "Peiping reports that are received in Shanghai with reserve declare Chinese Communist troops under General Peng Teh-Hu exchanged fire with Central Government troops under General Chu Hsiao-lung in Eastern Kansu Province."

A careful reader will naturally treat this report as another deliberate falsehood from Japanese-controlled Peiping which is received with reserve even in Shanghai. But the same report again assumes credibility when the Times gives it the headline: "China Reds Fight Forces of Chiang."

As a great admirer of The New York Times, I wish your news editors would treat such reports as of no more worth than their respective sources could possibly accredit them: that is, a Domei dispatch should be regarded as a Domei dispatch and no more, and that a report from Peiping that is "received in Shanghai, with reserve" should have no place in the columns of a great paper like The New York Times.

Chinese Ambassador.

Washington, Nov. 17, 1939.
China Honors 4 Americans
With Order of Jade Citation

Pays Tribute to Paul D. Cravath, Arthur V. Davis, E. M. McBrier and the Rev. Diffendorfer;
Also Decorates Col. Roosevelt

Four Americans who have been active in missionary work and Christian education in China received the Order of the Jade from Dr. Hu Shih, Chinese Ambassador to the United States, at a dinner last night of the Associated Boards for Christian Colleges in China, in the Hotel Roosevelt. Dr. Hu presented the honors as an "expression of China's official gratitude for the work of the American-supported Christian colleges in China."

The recipients of the awards were: Paul D. Cravath, president and chairman of the board of the Metropolitan Opera Association and honorary chairman of the Associated Boards for Christian Colleges; Arthur V. Davis, chairman of the board of the Aluminum Company of America. The Rev. Dr. Ralph Z. Diffendorfer, secretary of the Board of Foreign Missions of the Methodist Episcopal Church; and Edwin M. McBrier, treasurer of Yenching University, China, for more than twenty-three years and a trustee of the Associated Boards.

Dr. Hu said that in spite of the war with Japan, the Christian colleges in China have expanded and improved their educational work during the last two years, while caring for thousands of refugees. The four men honored, he said, had been largely responsible for raising more than $700,000 for the colleges since July, 1937.

China Honors Col. Roosevelt

Col. Theodore Roosevelt jr., national chairman of the United Council for Civilian Relief in China, received the Grand Cordon Blou of the Order of the Jade, highest honor bestowed by the Chinese government on a foreigner, at a luncheon held yesterday in the offices of the American Bureau for Medical Aid to China, 57 William Street. The award was made by Dr. Hu Shih, Chinese Ambassador to the United States, in recognition of Col. Roosevelt's services in behalf of stricken civilians in war-torn China.

At the same time it was an...
DR. HU SHIH URGES DISCIPLINED MINDS

He Tells Bryn Mawr Graduates 'Thinking Responsibly' Is Their 'Sacred Duty'

ONE MAN RECEIVES DEGREE

Second in 55 Years of College Completions Receives M. A.

Fellowships Awarded

Special to The New York Times, BRYN MAWR, Pa., June 5—Dr. Hu Shih, the Chinese Ambassador, told members of the graduating class of Bryn Mawr College today that "in a time like this and in a world like this" it was "the sacred duty" of college-trained men and women to discipline themselves to "think responsibly."

In his commencement address in Goodhart Hall the envoy warned the students against any slackening of the intellectual discipline that the rigors of college training had given them.

"He who leaves the gates of his alma mater without one or two intellectual problems to accompany him home and to haunt him from time to time in his waking hours is intellectually dead," said Dr. Hu. "It is in these days of intellectual confusion and anarchy that we can most fully appreciate the value and efficacy of the intellectual discipline which will enable us to seek the truth, the truth that will make us free."

"Basis of Responsible Thinking"

The Ambassador said responsible thinking implied at least three elemental requirements: first, the duty to verify facts and check evidence; second, the humility to admit the possibility of error of judgment and to guard against bias and dogmatism, and third, "a willingness to work out as thoroughly as we can all the possible consequences that may follow the acceptance of our view or theory, and to hold ourselves morally responsible for those consequences."

He cited to the graduates the statement of Thomas Huxley that "the most sacred act of a man's life is to say and to feel I believe such and such to be true. All the greatest rewards and all the heaviest penalties of existence cling upon that act."

"The discipline and training of the mind in judgment, thought and belief are necessary for successful performance of this most sacred act of a man's life," the speaker added.

Seventy-eight members of the class of 1940 received the degree of Bachelor of Arts from President Park. Among the twenty-four recipients of the degree of Master of Arts was Otto Poljak, of Bryn Mawr, who becomes the second man to receive a degree from the college in its fifty-five-year history. The degree of Doctor of Philosophy was given to twelve persons.

Named for Fellowships

Miss Marie Anna Wussow of Philadelphia was announced as winner of the European Fellowship, given annually by vote of the faculty to the leading scholar of the senior class. A mathematics major who prepared for college at the Philadelphia High School for Girls, she was the only member of the class to be graduated summa cum laude.

President Park announced that Miss Helen H. Bacon of Peace Dale, R. I., a major in Latin and Greek, had been appointed alternate fellow. In view of the war, she said, the holder of the European fellowship would be permitted to submit to the faculty plans for study elsewhere.

Other fellowships and scholarships announced included the award to Miss Louise A. Dickie of Oxford, Pa., of a fellowship for study at the American School of Classical Studies in Athens. She won the fellowship in a competitive examination in which fifteen others, both men and women, participated. The teaching fellowship in German will be held in 1940-41 by Dietlinde von Kuensberg of England. The Jane V. Meyers Memorial Medical Scholarship for use at Johns Hopkins University Medical School was granted to Miss Genieann Parker of West Nyack, N. Y. The Sheelah Kilroy Memorial Prize for the best work in required English composition went to Miss Mildred McCleskey, '43, of Columbus, Ohio.
Dr. Hu Shih Bids Educated Think

Ambassador Says at Union College Graduation: "You are living in a time of soul-stirring and heart-rending events. of wars that threaten to destroy the very foundation of your government and civilization. And you are swamped on all sides by powerful water-tight ideologies, subtle propaganda, smoke screens, copal Church of Julius C.

"You can't take your professors with you nor can you take your college libraries and laboratories with you. But you can take a few puzzling problems with you which will constantly disturb your intellectual companionship and lethargy, and which will give you no peace until you find solutions and cast votes, solved them.

"Are you prepared to perform this most sacred act of your life, thinking?"

Dr. H. S. Barnard

NEW YORK TIMES

Union College Honors 3 Cornell Men

Honorary degrees today were awarded a member of the Cornell faculty, a graduate of the University, and a prospective faculty member at the commencement exercises of Union College, Schenectady.

Dr. Hu Shih, Chinese ambassador to the United States and a graduate of the College of Arts and Sciences, at Cornell with the class of 1914, received the degree of doctor of civil law. George H. Sabine, dean of the Cornell University Graduate School, was awarded the degree of doctor of literature. Harold William Thompson, author of the current best seller, "Boot and Britches," who will become a member of the University's English department in the fall, received the degree of doctor of humane letters.

Stresses Mind Discipline

"Do you remember the saying, 'You are living in a time of soul-stirring and heart-rending events, of wars that threaten to destroy the very foundation of your government and civilization,'" he asserted.

"And you are swamped on all sides by powerful water-tight ideologies, subtle propaganda, and smoke screens, but you are expected to form your judgments, make your decisions, cast votes, and play your part.

Hills Debunkers

You are told, for example, that the idealistic slogans of the last World War, such as 'war to make the world safe for democracy' and 'war to end all wars' are all bunk and smoke screens. But these debunkers want us all to believe that American participation in the last World War was brought about by the money lenders and war-profiteers 'in the defense of the American dollar and the British pound.'

These contradictions, Dr. Hu declared, are confusing your thoughts and paralyzing your actions.

"The only way in which you may hope to maintain some mental balance and not be swamped by the current whirlwind of ideas is to exercise some independent judgment of your own," he concluded, "to train your mind and master a technique of free reflective thinking.

"Most Important" in Democracies

"This training is most important to you because you are citizens and voters in a democracy. You are living in a time of soul-stirring and heart-rending events, of wars that threaten to destroy the very foundation of your government and civilization. And you are swamped on all sides by powerful water-tight ideologies, subtle propaganda, smoke screens, and willful falsifications of history. In this whirlwind kind of a world, you are expected to form your judgments, make your decisions, cast your votes, and play your part."

Dr. Hu defined this scientific technique, as consisting of "a most solicitous regard for the control and testing of all suggestions, ideas and theories by their consequences," and asserted:

"The greatest fallacy of man is to imagine that social and political problems are so simple and easy that they do not require the rigid disciplines of the scientific method, and that they can be judged and solved by the rule of the thumb."

"Exactly the opposite is the case. Social and political problems are problems that involve the fate and welfare of millions of human beings. Just because of their tremendous complexity and importance, they are so difficult that they are to this day not yet amenable to quantitative measurement and exact method of testing and experimentation. Even the most careful care and rigid methodology do not insure against error.

But these difficulties do not exempt or excuse us from tackling these gigantic social and political problems with as much conscientiousness and critical insight as we can possibly apply to them."

"To think sluggishly, to allow personal and partisan factors to influence our thinking, to accept ready-made and analyzed ideas as premises of thinking, or to fail to test one's ideas by working out their possible consequences is to be guilty of intellectual irresponsibility."

"Are you prepared to perform this most sacred act of your life, thinking?"

Rains Prevents Guesses' Parade

For the first time in fifteen years rain prevented the colorful parade of the distinguished guests from the president's house to the Memorial Chapel. More than 1,200 persons had found the torridum as the procession formed at the entrance and marched to seats on the steps.

President Dixon Ryan Fox conferred the honorary degrees as Dr. Hiram C. Todd of New York City, chancellor of the trustees of the college, presented the candidates.

"Today's invocation was given by Dr. Edward Ellery, after thirty-six years of service at the college. Chaplain Herbert R. Houghton, Jr., gave the benediction. Dean Charles F. F. Garis presented the candidates for degrees in course.

The five students on the Albany College of Pharmacy who stood highest in their classes were presented by Dr. Edgar A. Vander Veen; five students from the Albany Law School, by Dean Harold D. Alexander, and five from the Medical College by Dean Robert S. Cunningham. Two women were among the graduates.

The prize winners for the best orations were announced just before the close of the exercises. Marvin P. Lazarus of Albany won first medal for his oration on "Cynics and Democracy," and second, was presented by Harry S. Sillieck Jr. of Peekskill, who discussed "The American People and the American Law."
China Recalls Envoy to U.S.

Dr. Hu Shih, Chinese ambassador to the United States, will be recalled to Chungking, it was reported here yesterday. (Story, \(\text{on page 9-A}, \text{1944}\)

Dr. Hu Shih was born at Shanghai December 17, 1891, and came from an off Anhwei family. His father was a scholar and explorer. In 1910 he passed the government examination for a scholarship and was sent to the United States, where he entered the college of agriculture at Cornell University.

He has been the recipient of more academic and other honors than any other envoy to this country. China is also represented in this country by Dr. T. V. Soong, Foreign Minister of the Nationalist government, who is a member of the Pacific War Council and is in charge of lease-lend operations in connection with China's war needs.

Dr. Hu Shih was recalled by his Government and will sail to return to Chungking as soon as he has wound up his private affairs, it was learned yesterday.

He will be succeeded by Wei Tao Ming, former Chinese Ambassador to the Vichy Government, who is now in New York.

Hu Shih, who has served here for four years as Ambassador, has been one of the most popular Chinese envoys ever accredited here. He has been tireless in his activities on behalf of embattled China and has lectured throughout the country. He traveled in the United States last year more than 37,000 miles on a lecture tour which took him to all the principal cities.

Address Delivered By China's Envoy To Washington

to exercise some independent judgment of your own is to train your mind and master a technique of free, "reflective thinking," he advised the graduates.

OTHER RECIPIENTS

Other recipients of honorary degrees were:

Arthur Hays Sulzberger, publisher of the New York Times, Doctor of Laws; the Rev. Elmore McKee, pastor of St. George's church, New York City, Doctor of Divinity; Saul Dushman, associate director of the General Electric research laboratory, Doctor of Science; Arthur Caswell Parker, director of the Rochester Municipal museum, Doctor of Science; LeRoy O'Dell, Union college '05, engineer for more than 500 airports on three continents; Doctor of Science; George Polland Sabine, deans of the graduate school, Cornell university, Doctor of Literature; Howard Potter Dunham, Union college 1900, insurance executive, Doctor of Humane Letters; and LeRoy Arman Ripley, Union college 1900, president of the Kansas Gas and Electric company, Doctor of Humane Letters.

Prof. Thompson and Dr. J. A. Sampson Get Degrees

Harold W. Thompson, former State Teachers' college professor and author of the current best-seller, "Body, Boots and Britches," and Dr. John Albertson Sampson, Albany gynecologist, were awarded the honorary degrees of Doctor of Humane Letters and Doctor of Science, respectively, at the 165th annual commencement exercises yesterday of Union college.

The Albanians were among ten well-known figures in American life to be honored with degrees presented by President Dixon Ryan Fox.

CHINESE ENVOY SPEAKS

The commencement address was delivered by Dr. Hu Shih, Chinese ambassador to the United States, who received the honorary degree of Doctor of Civil Law.

Dr. Shih stressed to graduates the importance of individual thinking when "swamped on all sides by powerful, watertight ideologies, subtle propaganda and wilful falsifications of history."

"The only way in which you may hope to maintain some mental balance and poise and be able

\(\text{Picture on Page 9-B}, \text{1944}\)
Dr. Hu Shih '14

Dr. Hu has attained world-wide recognition as a philosopher and intellectual leader; is credited with having led the modern revival of learning in China; and is the foremost spokesman of his people. President Day introduced him at a recent Cornell gathering in New York City as "a man who thinks like a man of action and acts like a man of thought," and the late Martin Sampson once remarked, "It is entirely possible that a thousand years from now Cornell may be known as the place where Hu Shih went to college."

He entered Agriculture from China in 1910, shortly transferred to the College of Arts and Sciences, and received the AB in February, 1914; was elected to Phi Beta Kappa and was secretary and president of the Cosmopolitan Club. After a year in the graduate school he returned to teach in China; has been ambassador in Washington since 1938. Seven universities awarded him honorary degrees last June as a foremost humanist and scholar, and he had received several others previously, with still another at the bicentennial celebration of the University of Pennsylvania last month. At his twenty-five-year reunion in 1933 his classmates presented to him an illuminated scroll in recognition of "eminent achievement" — the first ever to be given at the University. His son, Tsu-wang Hu, is now a junior in mechanical engineering.

Professor Myers returned to the University two years ago as head of the Department of Agricultural Economics after five years in Washington as Governor of the Farm Credit Administration. At that time, John R. Fleming '21 wrote of him in the Alumni News: "He did two huge jobs. He made the credit machinery of the Federal Government work in a desperate emergency, and he fashioned new credit machinery which will go on working, in good times and bad, to serve the special needs of farmers in ways that commercial credit machinery probably never could. In the process, this professor administered an agency which has loaned, during his administration, some five billion dollars, and has appraised more than half the farms in the United States. All this has been done so quietly that Washington, much of the time, hardly realized that it was going on."

No theorist, Professor Myers has for years operated successfully a farm near Ithaca. During the years he was running one of the biggest jobs in Washington and since, his red farm truck lettered "Bill Myers' Poultry Farm" is seen on the streets of Ithaca. He entered Agriculture in 1910 from a farm in Southern New York, received the BS in 1914 and the PhD in 1918, studied in Europe on a fellowship, and taught Farm Management and Farm Finance until he was called to Washington in 1933.

President Day To Speak

Speaker at the convention banquet Friday evening, November 15, will be President Edmund E. Day. Robert P. Butler '05, former president of the Alumni Fund, will preside.

At convention sessions the evening of November 14 and the morning of November 15, delegates of Cornell Clubs, Trustees and other members of the University, officers of the Cornell Alumni Association, and all other Cornellians who can attend will work out plans for putting the new Alumni Association and its component organizations to work. In the words of Creed W. Fulton '09, president of the Association: "We have spent the last two years perfecting the machinery for effective alumni cooperation for Cornell. We have coordinated the regional Cornell Clubs of both men and women, the Association of Class secretaries, and the alumni associations of the separate Colleges, affiliated with the Alumni Fund in the new Cornell Alumni Association. We have agreed upon a program and have purchased the Alumni News to help put it into effect. This convention will be the point from which our new program of effective alumni cooperation with and for the University will be put into action."

Committees of the Cornell Club of New England have not neglected to provide opportunities for recreation and good fellowship as part of the convention plans. Headquarters will be at the Copley Plaza in Boston. Undergraduate entertainers and talented alumni will appear at the banquet Friday evening and at a stag smoke following. A bridge party and dance are also planned for that evening. Saturday morning the convention will adjourn to go by special train to the Cornell-Dartmouth football game at Hanover, returning to Boston immediately after the game.

The host Cornell Club of New England is mailing this week to many alumni and to the presidents and secretaries of all Cornell Clubs a Convention Bulletin giving complete information and providing for reservation of hotel accommodations. All Cornellians are invited to attend, and may receive information by writing to Norman F. Bissell '27, president of the Cornell Club of New England, 75 Federal Street, Boston, Mass., or to the secretary of the Alumni Association, Emmet J. Murphy '22, 3 East Avenue, Ithaca.
Shih Explains Conflict In Native Land

Chinese Leader Tells Rotarians Warfare is Aimed At Freeing Country From Foreign Domination—Russian Influence is Helpful

The Russian Influence has been wholesome to China in attaining political organization, but China is in no wise under the domination of Russian "reds". This information was given the Rotary Club at the Ithaca Hotel yesterday by Dr. Hu Shih, Chinese philosopher who was a guest at Cornell, in a learned and scholarly address on "The Meaning of the Civil War in China".

The nationalist movement, he said, began with a native protest, as it does in most cases. A misleading representation of the facts has crept into the American press, he said, from the fact that it costs 40 cents per word to cable news here from China, and the press correspondents have therefore confined their dispatches to what will interest the foreign readers most.

Equality Not Superiority

The civil conflict, he asserted, aims at freeing China from foreign domination, not at driving all foreigners out of the country. "It means that those who come to live with us should abide by our laws and be treated not as our superiors, but as our equals."

He blamed foreign newspapers for coining the terms "reds" and "anti-reds" in connection with the Chinese turmoil. "They do not mean anything to the Chinese, but they cause misunderstanding of the real issues among foreign nations.

"Russian Influence we do not deny, as an impartial student and intellectual observer, I believe that what little there is has been rather wholesome. The Russians have been able to assist in the reorganization of the Nationalist Party, which had degenerated into an organization of politicians. Since 1924, it has been reorganized and new recruits gathered largely from the ranks of students.

"Our few Russian advisors have been able to contribute efficient political organization."
HU '14 RECEIVES DEGREES

Dr. Hu Shih '14, Chinese Ambassador to the United States, was awarded honorary degrees by seven universities this year. Union College, where he was honorary chancellor during the year just closed and where he delivered the Commencement address, conferred upon him the degree, Doctor of Civil Law. He received the Doctor of Laws at Yale University, Brown University, University of California, Clark University, Duke University, and Wesleyan University.

Dr. Hu has also received the LLD at University of Chicago and Columbia University in 1939, Doctor of Literature at Harvard and the LHD at University of Southern California in 1936, and the LLD at University of Hongkong in 1935.

Of the ten honorary degrees conferred by Yale this year, Dr. Hu and Dean Gilmore D. Clarke '13, Architecture, received two. Dean Clarke was made Doctor of Humane Letters.
FOR RELEASE AT CONVENIENCE

MAY 26, 1941

AMERICAN UNIVERSITY GRADUATES TODAY FILL IMPORTANT POSTS IN NEW CHINA

China's indebtedness to America's colleges and universities for producing men who today are directing China's fortunes in the present war crisis was acknowledged yesterday by Mr. Chih Meng, Director of the China Institute in America in a tribute sent to the national headquarters of United China Relief.

Two Cornell graduates are now occupying important posts in New China's government. Dr. Alfred Sze-Sze, former Chinese Ambassador to the United States, graduated from Cornell in 1901, and later studied at Columbia. The present Chinese Ambassador, Dr. Hu Shih, received his BA from Cornell, in 1914.

Dr. Hu entered the College of Agriculture as a Freshman, later transferring to the College of Arts and Sciences, specializing in political science, English literature and philosophy. He was elected to Phi Beta Kappa in 1913, and was awarded the Hiram Gorson prize for his essay on Robert Browning in 1914.

On his graduation he was given a scholarship in the Sage School of Philosophy in Cornell.

Since 1872, more than 6,000 Chinese have received one or more academic degrees from American colleges and universities. More than 2,000 of the young officials in Chungking today are recent graduates of American universities.
Chinese Envoy Takes Pride In Popularizing Language

Washington — (Wide World) —

The man in the United States who represents the world's largest republic counts as his greatest accomplishment the gift of a "living language" to the literature of his people.

A poet and scholar, he is Dr. Hu Shih, affable and cheery ambassador from China who came to the United States from London just before the Munich pact.

Dr. Hu was graduated from Cornell University.

He turns off discussions of politics and of international affairs. But he talks willingly of his favorite subject — "Kuo-Yo." Freely allowing that, he means "national tongue of China."

"It is a respected name for the old 'vulgar' tongue," says Dr. Hu, "which now is accepted in literature and education."

Only a comparatively few years ago the "vulgar" or spoken language was shunned by scholars. Few would write in the language of the people, putting their poems and novels instead into the formal Chinese of their forebears.

Campaign Begun

Then Dr. Hu began his campaign for using the living tongue, publishing a book of his own poems in the vulgar language. Next he started republication of novels produced during the previous 500 years by authors who wrote anonymously because they transcribed their plots in the common idiom. For each novel Dr. Hu wrote a preface. He estimates he has written three million words in Chinese, "a substantial part of it in my hobby field—popularizing the living language."

"No living literature can be produced in a dead language," was his motto through the years that led to general acceptance of Kuo-Yo.

He has two other major hobbies —advising people to cultivate hobbies and collecting books.

Dr. Hu, now in the United States, is a senior in mechanical engineering at Cornell, where he once resided.

Ambassador and Congressmen Join in Singing "Far Above Cayuga's Waters"—Knows Paterson

Hu Shih, Ambassador extraordinary and plenipotentiary from China, will visit Paterson, next month or April to thank the Paterson Y's Men's Club for making him an honorary life member.

Representative Gordon Canfield called on Dr. Hu at the Chinese Embassy to present a red leather-bound and certificate of membership and told the ambassador:

"This is in recognition of your contribution to better international understanding and your untiring efforts to establish a better world order for all people regardless of race, creed, or political affiliation. I do not have to tell you that the American people stand shoulder to shoulder with the Chinese in their fight for liberty and humanity. I am not sure, however, that you realize how much you, as China's representative, have won your way into the hearts of Americans."

"In Paterson, Young men associated with the Y's men's club following your progress and believing that you are really a part of America, have translated into this definite from their strong feelings of kinship."

Canfield was surprised to learn from Dr. Hu that the ambassador was familiar with the war production work going on in Paterson and Passaic, knew of Canfield's predecessor, the late Rep. George N. Seger, and he read speeches made by Canfield and Paterson in the House.

The representative recalled that he once resided in Binghamton, N.Y. not far from Cornell University, where Dr. H. studied and where Dr. Hu's son is now a student.

"I'll bet I could sing, "Far above Cayuga's waters for you just as good as any graduate of Cornell," Canfield said.

"I'll bet you could—but let sing it together, right now." D Hu came back.

Together, in the embassy, the sang all verses of the Corn song. Then Dr. Hu said he expected to have some free time next month and would visit Paterson to personally thank the club members for their hospitality.

Original built by Alexander Graham Bell, inventor of the telephone, the big wooden mansion has few Chinese touches aside from some beautiful pieces of furniture and a row of carved lamps hanging from the ceiling of the broad porch.

It's a lonely life for Dr. Hu—three-fourths of my family are in this country, but the most important [part is] in China. He explained that his two sons are students at American universities — Tau-Wang senior in mechanical engineering at Cornell and Su-Tu a freshman at Haverford.

But Madame Hu doesn't want to come to the United States. She can't speak English, and says Dr. Hu, she believes she would find it difficult to learn a new language. She says, he declared, that "you can't teach an old dog new tricks."

He Advises Hobbies

His hobby of advising hobbies was illustrated in a commencement address he delivered at Purdue University. He urged the students to take from college with them "two intellectual puzzles which you resolve to solve."

"This little device of always having a few intriguing problems to challenge you serves many a purpose," he continued. "It keeps alive your intellectual interest throughout life. It opens up new avocational interests, new hobbies. It lifts your daily life above the level of routine and drudgery."

"It often gives you a delightful taste of intellectual capture when you, in the stillness of the night, for a moment, suddenly succeed in solving one of your difficult pet problems and feel like waking up your household and shouting at them 'Eureka!' Eureka!"

Of the war which occupies much of the attention of Dr. Hu and his embassy staff during working hours, he says little. He doesn't like to discuss it except on business, but — It's a terrible thing.
At China's Embassy

As China's Ambassador to the United States Dr. Hu Shih speaks for a population more numerous than all the peoples of Europe. It is his job to implement the fighting alliance between the largest nation of the Eastern Hemisphere and the largest nation of the Western Hemisphere. He carries on this work in a small, shabby building in downtown Washington and an equally unpretentious frame house in the suburbs.

Dr. Hu learned about the United States as an undergraduate at Columbia nearly thirty years ago. Back in China his leadership in the "revolution" which aimed at replacing the literary language with the colloquial aided in China's reawakening. When his work had borne fruit, Dr. Hu was drafted to become his country's key diplomat in its hour of crisis. He has held the Washington post since 1939.

China's ranking scholar turned diplomat. Dr. Hu Shih, who has been China's Ambassador in Washington since 1939, in telephone conversation at his desk in the embassy.

Chiang Kai-shek's portrait hangs on the wall of the sitting room where Dr. Hu entertains his guests at tea.
CHINA'S RANKING SCHOLAR turned diplomat. Dr. Hu Shih, who has been China's Ambassador in Washington since 1939, in telephone conversation at his desk in the embassy.

CHIANG KAI-SHEK'S PORTRAIT hangs on the wall of the sitting room where Dr. Hu entertains his guests at tea.

LUNCHEON AT THE EMBASSY, Victorian oak woodwork as a background for Chinese dishes and chopsticks.

OFFICIAL HOSTESS at the Chinese Embassy is youthful Mrs. K. W. Yu, wife of the second secretary of the embassy. The Ambassador's wife did not accompany him here.

THE CHINESE STAFF includes, left to right: Miss L. L. Ing, Dr. Hu's secretary; Ya Li Tong and Augusta Chang.
Two Oberlin alumni were among the five recipients of honorary degrees at the 105th Anniversary Commencement exercises. Dr. Raymond H. Stetson, ’93, M.A. ’94, emeritus head of the Psychology Department, was granted the Doctor of Science degree. Dr. Paul H. Fall, ’14, M.A. ’18, president of Hiram College, received the Doctor of Laws degree. The other degree awards were His Excellency Hu Shih, Chinese Ambassador to the United States, Doctor of Laws; David Mannes, violinist and codirector of the David Mannes Music School of New York City, Doctor of Music; and Dr. George H. Sabine, dean of the Graduate School, Cornell University, Doctor of Letters.

The presentation of candidates, and citations, follow:

Raymond H. Stetson

Presentation by Professor Hartson:

Mr. President: It is my privilege to present to you an alumni, who, as a member of the faculty, has built his spirit into the structure of Oberlin College.

Prepared for his specialization in psychology by a rich experience as student and teacher in the natural sciences, modern languages, the arts and philosophy, his classroom was vitalized by a wealth of illustration which served to provoke the thought and broaden the imagination of his students.

He built a department of psychology unique for its interest in scientific inquiry; a fact attested, at the time of his retirement from active teaching, by a Festschrift, reporting research work by some of his students. It was this interest in creative investigation, permeating the policy of the institution, which led to the recognition of Oberlin as one of a half dozen liberal arts colleges in the country worthy of being granted a chapter of Sigma Xi. His colleagues considered it appropriate that he should serve as the first president of the chapter.

His own investigations in the field of phonetics, supported by basic studies in the analysis of skilled movements, have been described as "probably the most fundamental research in this field being carried on in this country."

International recognition of the significance of this work is evidenced by the choice of his monograph, *Motor Phonetics*, as a yearbook of the Association Néerlandaise des Sciences Phonétiques, and by his election as the American member of the council of the International Congress of Phonetic Sciences.

The qualities which have made possible these scientific achievements—thoroughness of preparation, intensity of purpose, passion for facts, utter disinterestedness, devotion to truth, abhorrence of all that falls short of absolute honesty and integrity—have likewise characterized his personal influence. The force of these qualities, throughout his years of service, have done much to determine the standards of scholarship of present-day Oberlin.

Mr. President, I am happy to present Raymond Herbert Stetson for the degree of Doctor of Science.

Citation by President Wilkins:

Raymond Herbert Stetson, scientist par excellence, analyst of the motion that is life, Leonardo turned at last psychologist, the degree of Doctor of Science.

Paul H. Fall

Presentation by Professor Holmes:

Mr. President, the alumni whom you have called back to honor on this occasion is accustomed to return engagements.

Hiram College, after allowing him two years' absence to complete the requirements for the doctor's degree at Cornell University, gladly insisted on his returning to continue his excellent work in building up their department of chemistry. Williams College, was so well pleased with his year's research that, a few years later, they invited him to become a permanent member of their faculty.

Not to be outdone in expressions of confidence, Hiram College, three years later, elected him as their President, the unanimous and enthusiastic request of their faculty.

Thereupon, as an evidence of good will, William's College conferred upon him the LL.D. degree.

His honors are richly deserved, for in him you find marked ability as chemist, teacher and executive—integrity and sincerity, contagious enthusiasm, and the qualities of inspiring leadership. To call him a typical Oberlin alumnus would indeed be honoring his Alma Mater.

Mr. President, I take deep personal pleasure in presenting for the degree of Doctor of Laws one of Oberlin's distinguished sons, President of Hiram College, Dr. Paul Henry Fall of the Class of 1914 and Master of Arts of 1918.

Citation by President Wilkins:

Paul Henry Fall, chemist—administrator, faithful in each enlarging trust, seeking now the high alchemy of educational transmutation, the degree of Doctor of Laws.

His Excellency Hu Shih

Presentation by Dr. Bohn:

Mr. President: There stands before you a Son of the East who, representing the world's largest republic, its literality and officially designated as "The great Emissary of the Flowery People's Country of the Middle,"—but who in his own personal right represents the flower of a race and a culture which counts its thousands of years more easily than we do our hundreds. In his own person he is the incarnation of those qualities and achievements of the Chinese people which have astonished the whole world and because of which
China, a non-military nation abhorring the arts and machinations of aggressive war, has nevertheless been able to hold the line of Freedom and Human Rights through years of conflict.

In the development of that culture he has played a major role, and it is not evaluating his achievements too highly to link with the name of Sun Yat-sen, the scholar and philosopher, hailed as the "Father of the Chinese Renaissance," for his elevating of the Chinese language and the dignifying "as literature the popular speech of his time and place."

At the age of three he knew eight hundred characters of the Chinese written language and was humorously called "The Master" by his playmates. Before he was thirty he was acknowledged the foremost philosopher of modern China. While avoiding the entanglements of official life for twenty years and still, "even today, insisting, "I have degenerated into an Ambassador"—nevertheless, at perhaps the greatest period in our American history, last December, his ambassadorial qualities "held China and the United States together and was the greatest triumph of his career."

Mr. President, I have the honor of presenting to you an exponent and a creator of great culture and a great literature, an interpreter and a maker of history, a loyal patriot and a citizen of the world, America's Friend and Ally, Dr. Hu—His Excellency, the Ambassador of the Republic of China.

Dr. David Mannes, 36, was conceived for providing a modest scholarship Fund each year, to be known as the Father's Scholarship Fund, to ‘meet’ special emergencies arising in the present war situation and in the normal course of college work for certain students of limited financial resources. The proposal met with immediate and enthusiastic response and a fund of $1100 was provided, with an intimation on the part of some of those who contributed that they would be glad to continue participation in this plan in years to come. This result guarantees that enough will be paid in to meet emergency situations in a number of cases this summer and through next year which might otherwise result in educational tragedies.

For Scholarships

Some time ago, at the suggestion of the father of a freshman student, a plan was conceived for providing a modest Scholarship Fund each year, to be known as the Fathers’ Scholarship Fund, to ‘meet’ special emergencies arising in the present war situation and in the normal course of college work for certain students of limited financial resources. The proposal met with immediate and enthusiastic response and a fund of $1100 was provided, with an intimation on the part of some of those who contributed that they would be glad to continue participation in this plan in years to come. This result guarantees that enough will be paid in to meet emergency situations in a number of cases this summer and through next year which might otherwise result in educational tragedies.

Lahaurine-Johnston Prize Awards Made

First awards of the Lahaurine-Johnston Prizes were made late in May to Edith Shepherd and Harry Otis, both seniors. The prizes, valued at $10 each, were from the fund established in memory of the late Madame Marie-Jeanne Lahaurine-Johnston, former directrice de la Maison Francaise, and were made in recognition of what the committee considered the most persistent use of the facilities of French House. Alice James, 42, received a medal given by the French Consulate in Philadelphia for the best work in French this year.
Ohio State Honors Chinese Ambassador — Doctor Hu Shih, Chinese Ambassador to the United States, receives an honorary degree of law from Doctor Howard L. Bevis, president of Ohio State University at Columbus.

Chinese Envoy, Cornellian, To Leave Post

Washington——(AP) — Dr. Hu Shih, who is going back to Chungking after serving as Chinese ambassador to the United States for four years, paid a farewell visit to President Roosevelt today.

The ambassador, it is understood in diplomatic quarters, will be succeeded by Wei Tao-min, former Chinese attorney general who now is in New York.

Wei Tao-min, 31, was appointed ambassador to Vichy last year but never assumed the post, which is still in the hands of a charge d'affaires. He is a lawyer and took post-graduate work at the University of Paris. His wife, who also studied there, held a juridical appointment for a time in the special court in the French concession at Shanghai.

Chinese Aml Be at Playho

TO SPEAK FOR UNITED CHINA
RELIEF AUGUST 17TH AT PLAY- HOUSE.

Dr. Hu Shih, Chinese Ambassador to the United States, will come to Woodstock on August 17th and will speak that night at the Woodstock Playhouse when the big entertainment for the benefit of United China Relief takes place. In addition to the address by Dr. Hu, there will be the only performer of the famous Chinese spear dance in this country, Chin Wan, and the Chinese Shadow Players directed by Pauline Benton. Also the latest Chinese motion picture, "Western Front," will be shown. Music, prizes, sales of Chinese handicrafts will add to what promises to be an unusually colorful and important event.

Dr. Hu Shih is Leading Scholar And Diplomat of China

Dr. Hu Shih graduated from Cornell University and took his Ph.D. degree at Columbia becoming professor of Philosophy at Peking when only 26 years of age and was appointed Dean of the School of Literature in 1930. He was chosen by Generalissimo Chiang Kai-shek as the best one to represent China in this country, rather than sending a seasoned diplomat. Dr. Hu has made many friends in Washington where he is regarded not only as China's leading scholar but a realistic diplomat, understanding and embodying the finest ideas of both East and West. He is known as an unconventional diplomat who prefers to be addressed as Dr. Hu rather than "Mr. Ambassador" at the many parties in Washington where he is host. Modest for himself, his friends and his audience find him deeply proud of his country and
ALTHOUGH Dr. Hu's stupendous number of honorary degrees—received in universities all over the world—say the retiring Chinese Ambassador, Dr. Hu Shih, in between packing to return to his native China and his first love—teaching.

But not having quite that philosophic approach, Washington is chagrined that the humorous envoy, who has written such a colorful page into the town's diplomatic history, should be departing. And when he leaves, Dr. Hu will take a little bit of China back with him. And a great deal of these United States.

No, he has not missed a visit to one of the 48 States. But under the heading of unfinished business, the poet-lecturer-diplomat has 17 States yet to live in and to lecture in. When Dr. Hu Shih accepted his post as ambassador to this country some five years ago, he made it quite clear to the powers that be that he would not be a "begging" ambassador. And he has stuck to his guns. Instead of demanding money, supplies, etc., for China he has traveled 37,000 miles (on one lecture tour, alone) speaking, in China's behalf. His approach to diplomacy has been revolutionary—and highly successful.

ASKED FOR a comment on his most pleasant memory of this country, Dr. Hu, with true Oriental politeness, said "the press." Unlike many of his diplomatic colleagues he is fond of publicity, as befits an ambassador who has received the best press of any foreign diplomat to come to this country. And that goes for his trips to Canada as well.

But now Hu Shih must pack up his belongings and go home. And those belongings are causing no little trouble. "I came to your country with one book and am returning with 3000," he said with a chuckle. "My only luxury" added the gentleman who is looking forward, once again, to his days as a professor of Chinese philosophy.

HE HAS HIGH hopes of returning, now that he has been "restored," to professorial rank, to the National University of Peking which is now in exile in South Western China. In a world at war, Hu Shih feels that his pet subject, philosophy, is more important than ever before. However, he shall probably remain in this country a while getting a much needed rest before starting off on the difficult trek back to the Land of the Dragon.

Although he goes, the man who has probably told more Americans about China than any other, will leave his two sons behind. Hu Tsu Wang, just like any other American boy, has put his shoulder to the wheel to make the American effort a success. A graduate in mechanical engineering from Cornell University, he is working in the Studebaker plant in South Bend, Ind. Meanwhile, Hu Ssu Tu is a student at Haverford College and will remain here to continue his studies.

Ambassador Hu has not heard from his wife since February and consequently, does not know what part of China she is in. He has not seen her since leaving his homeland in 1937.

ALTHOUGH Dr. Hu's stupendous number of honorary degrees—received in universities all over the country—are, by now, legendary, he says his dissertation on "The Development of Logical Method in Ancient China" is the only doctor's degree he ever worked for. But that is far from truth—no diplomat has rendered his country greater service than has this scholarly little man with a ready smile.

During his stay here the ambassador has indulged in a number of hobbies, so-called ... he still takes great delight in writing poetry and recalls the ancient days when a requirement for a diplomatic post was a good sonnet ... he fell victim, shortly after his arrival, to that good old American custom of collecting match covers ... he likes to feed the gold fish in the pool at Twin Oaks ... and take long hikes over the countryside.

Now maybe he will send me a cup of tea.
Dr. Hu Shih, former Chinese Ambassador to the United States from 1938 to 1942, and a graduate of the College of Arts and Sciences at Cornell, received his A.B. degree in 1914. Other honorary associates named are H. G. Wells, G. B. Shaw, Diego Rivera, Jose Clemente Crozco, Serge Prokofieff, and Dmitri Shostakovitch.

The election of Dr. Hu as honorary associate of the Institute, which was founded in 1898 by Andrew D. White, first president of Cornell; Mark Twain, William Dean Howells, Augustus St. Gaudens, and others, adds the name of the eminent Chinese philosopher and statesman to a list of Cornell alumni who have distinguished themselves in various fields.

In a stimulating address, Dr. Hu told his Commencement audience that the United Nations have a better chance to win the peace this time than they did in the last war. He declared the new world order "must be an international organization based upon the principle of a threat of overwhelming power to prevent aggressive wars. It must be able to command a sufficient amount of internationally organized and internationally supported force for the effective enforcement of its own law and judgment," he said.

"In short, we want a new work order which will devote its first efforts to the organization of the economic and military power of the post-war world for the effective maintenance of international peace and order. All other ornamental things can wait.

Strong opposition to such proposals as an international police force or a league to enforce peace was shown by Dr. Hu Shih. He said it was imperative "for all of us to help break down such prejudiced thinking."

Following his address, Dr. Hu was awarded the honorary degree of Doctor of Letters.
"Dr. Hu Shih, former Chinese Ambassador to the United States, who will make a two-year study of the status of the freedom of the press in the United States, with a grant from Time, Inc., publishers of Time, Life, and Fortune. Chairman of the commission is President Robert M. Hutchins of the University of Chicago. The inquiry, conducted from headquarters in New York City, is announced as embracing radio programs and advertising as well as regular news outlets.

14 AB—Dr. Hu Shih, speaking at the forum on "Building a Better World," Christ Church, Methodist, New York City, September 21, contended that a permanent peace after this war is attainable and outlined supporting reasons. There are, he said, "no aggressor states among the Allied and associated nations," no secret treaties or division of spoils exist, and from the lesson of two wars the world has learned the need of an effective peace organization. He stated that people must be educated to realize there is nothing inherently evil in force but that vigilant force is necessary to assure international peace; he urged that churchmen help spread this idea.

14 AB—Dr. Hu Shih, Chinese Ambassador to the United States from 1938 to 1945, addressed the ninety-third Commencement of Bucknell University. Dr. Hu told his audience that the United Nations have a better chance to win the peace this time than they did in the last war. He declared the new world order must be an international organization based upon the principle of a threat of overwhelming power to prevent aggressive wars. It must be able to command a sufficient amount of internationally supported force for the effective enforcement of its own law and judgment. Dr. Hu was awarded the honorary degree of Doctor of Letters.

THESE DAYS

By George E. Sokolsky

Hu Shih.

Chiang Kai-shek made a mistake when he recalled Dr. Hu Shih, his Ambassador to the United States. It is true that for some time how China has been doubly represented, its Minister of Foreign Affairs, T. V. Soong, being permanently stationed in Washington. No matter how competent Mr. Soong may be as a leasehold negotiator, he does not possess the gracious urbanity, the breadth of culture, the unerring wisdom of Hu Shih.

The Young Sage.

I first met Hu in 1916 or thereabouts when we were both students at Columbia University. His mind was then already occupied with his greatest achievement, for Hu Shih is one of the few men in the whole of human history who, having started a vast revolutionary movement, lived to see its full glory. What Wycliffe was to English, what Dante was to Italian, Hu is to Chinese. He took the vulgar spoken dialect of his people and turned it into a literary tongue, thus bringing the culture of his race close to the masses of his people. When I came to China in 1918 Hu was already acknowledged as among the greatest thinkers and scholars of that land of sages, and it was not many years before he was often referred to as the Young Sage in contrast to the older one, known to foreigners as Confucius.

The events of any day are but the terminal points of great movements that went before. If today the world is astonished at the heroism and patriotism of the Chinese, then we must look backward to the political revolution of Sun Yat-sen and the literary revolution of Hu Shih. And a tremendously important phase of both was the Students Movement in 1919, which prevented China from signing the Versailles Treaty and aroused a now imperishable national consciousness.

The Students Movement found its inspiration and impetus in Peking National University (more recently Peking University), where Hu was both a student of philosophy and at one time dean. From that university this movement spread to every part of China. It was youth asserting itself when most of the youth of the world was in the post-war spiritual slump. When these young people were moving mountains in China, youth in America, for instance, was in the Jazz Age—enjoying the spiritual comfort of prohibition and the inspiration of the bootlegger. Hu Shih was a mainstay of the Students Movement.

The Boldness of Hu.

Hu Shih and Chiang Kai-shek have not always been on good terms. In fact, Hu disliked politicians and particularly those who combined politics and militarism. Chiang was on the rise and China is an Oriental country where the will of the powerful is not too often curbable by the law. He believed that Chiang was usurping power and was using means to an end which were justified neither by the law nor by the ethics of his people. Chiang issued a warrant for Hu's arrest which was never executed on him but his future was certain. He was often referred to as the Young Sage but he all the same became in Asia a best seller. Perhaps, now that he retires from politics, he will return to the country and at such a time as the world acclaimed his worth. Even in Japan scholars acknowledged his intellectual stature.

He once started to write a history of Chinese philosophy but only the first volume was ever published and that was acknowledged a masterpiece and became in Asia a best seller. Perhaps, now that he retires from politics, he will return to the writing of philosophy and at one time dean. From that university this movement spread to every part of China. It was youth asserting itself when most of the youth of the world was in the post-war spiritual slump. When these young people were moving mountains in China, youth in America, for instance, was in the Jazz Age—enjoying the spiritual comfort of prohibition and the inspiration of the bootlegger. Hu Shih was a mainstay of the Students Movement.
'14 AB—Dr. Hu Shih is given credit by the John Day Co. for their recent publication of the juvenile book, The Adventures of Monkey, taken from an ancient Chinese legend. In 1943, when John Day published an English translation of the complete legend under the title of Monkey as a book for adults, they asked Dr. Hu to write an introduction to the American edition, as he had for an earlier edition, published in Shanghai. It was Dr. Hu’s suggestion that the first seven chapters be published as a book for children, since they had always been popular with children in China.

Member of the Chinese delegation to the Conference is Dr. Hu Shih '14; and Dr. Sao-Ke Alfred Sze '01 is chief adviser.

"Doc" Hu Shih keeps doing so many things that I won't try to tabulate them all. Whenever I have talked with him or heard him speak, he has always left behind a thought worth cogitation. I would like to pick out one such remark reported from a speech he made last September 21st before a forum on "Building a Better World." He contended that a permanent peace after this war is attainable, his main supporting reason being that there are no aggressor states among the allied and associated nations." Latest activity: consultant at the San Francisco Conference.


5/1/45 R.T.V.

To Discuss Education Party
Dr. George D. Stoddard, New York State Commissioner of Education, and Dr. Hu Shih, former Chinese Ambassador to the United States, will speak at the inaugural meeting of the United Nations Organization at Teachers College, Columbia University tomorrow at 8 P.M. The open meeting is sponsored by the Teachers College chapters of four national honorary fraternities.

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Dr. Hu ‘14 Serves China

HUU SHIH ‘14, distinguished philosopher and former Chinese Ambassador to the United States, has been elected president of National Peking University, it was announced in Chungking, September 5. He will return to China next March. Meanwhile, he will be a delegate of the Chinese National Government to the United Nations conference on education which opens in London November 1.

At his Twenty-five-year Class Reunion dinner in Ithaca in June, 1939, Dr. Hu was presented a scroll by his classmates, “as a token of respect for his eminent achievement. Master alike of the ancient wisdom of his native East and of the critical methods of Western scholars, he has led the way to the accomplishment within a single generation of a revival of learning in China. His plan for applying modern critical principles to the study of his country’s heritage of philosophy and poetry, and at the same time cultivating the spoken language of the Chinese instead of perpetuating an archaic idiom, has unlocked from dormancy and created a new literature. Cornell University’s pride in owning Dr. Hu Shih as an alumnus is heightened by awareness of his sure place in the esteem of scholars far and near. It is an added satisfaction to welcome him as the College of Arts and Sciences’ ‘man.’

In connection with his visit to the United States, one of Cornell’s most distinguished alumni, will deliver six lectures on the Messenger Foundation in Olin Hall, Feb. 8, 9, 10, and 11.

Subject of the lectures will be “Intellectual Renaissance In Modern China.” The topics in order will be: “Introduction: Revival of Chinese thought and learning after 1200 years of Indifatigation,” “Philosophical Reforms of the 17th Century,” “The Age of Learning and Research,” “China Faces a New World and Is Defeated,” “Peking: Interpreters of the New Era,” and “Contemporary Chinese Thought.”

Dr. Hu Shih is known as the father of the Chinese literary language and as a master of his tongue, and is an able and able writer for Dante and Chaucer for his work of turning the vulgar spoken dialect of his people into a literary form.

Von Scholarship Here

Winning a scholarship for study abroad, Dr. Hu Shih came to the United States in 1910, transferring years later to Cornell. He remained for a year as a graduate scholar in the Sage School of philosophy, going to Columbia for his Ph.D.

A brilliant student, Shih Hu, as he was known then, was regarded as the best Chinese orator in English. Later to attend Cornell, he retained his title. In 1929, when the famous Hiram Corson prize for an essay on Browning, was elected to Phi Beta Kappa in his junior year, and was president of the Cosmopolitan Club.

estimation Presented

In 1942 the scholar returned to his homeland and continued the Cornell Alumni Association. He was Class of 1941 on its 25th anniversary presented him a testimonial as its most distinguished member, which read in part: “Cornell University’s pride in owning Dr. Shih as an alumnus is heightened by awareness of his sure place in the esteem of scholars far and near.”

From 1917 to 1926, Dr. Hu Shih was acting president and dean of the College of Arts and Sciences, teaching University, where he elected to return as president. In 1926 he was president of China’s Institute at Woosung, and that year he was chairman of the Shanghai Institute of Peace.

He was Chinese ambassador to the United States, 1933-42. When Japanese heard of his appointment, he decided to send Japanese ambassadors to Washington to match his prodigious erudition and talent, according to bin Gunther, “Telch A.”

Lecture Series

To Be Given

By Dr. Hu Shih

Three Periods Of Chinese History Listed

History of Chinese thought can be divided into three periods of 1,000-years each. Dr. Hu Shih, Chinese ambassador, told the United States, said Monday evening in the first of a series of lectures he will give on China in Room M-101, Olin Hall, on the Messenger Foundation.

“Modern China may go back to the 10th or 11th century A.D.,” the Cornell graduate of 1914 said, as he described the Chinese civilization and thought during his 50-minute talk.

Series to Continue

Dr. Hu will continue his lectures on China at 8:15 p.m. Wednesday, Tuesday of this week, and Monday, Wednesday, and Friday of next week in Olin Hall.

Introduce by President Day of Cornell as “a great scholar in the humanistic age,” he declared: “One of the president-elect of the University of Peking pointed out that the first period of Chinese thought might be described as the second, from the first century of Christian Europe down to the 10th or 11th century; then the birth of Chinese secular religion as a protest against Buddhism.

The speaker referred to the first period as that of the era of Confucius and other Chinese philosophers, and said that Chinese thought during the period was “humanistic,” it was “rationalistic” and “naturalistic.” There was great emphasis on facts, Dr. Hu said, and “thinking and learning were the two major themes.” The period might be described as “intellectualistic,” the speaker declared.

Humanism Disappeared

With the coming of Buddhism, the “old patterns of a humanistic rationalism disappeared,” Dr. ascribed.

He pointed out that under Buddhism, persons burned their thumb's, their whole arm, or the arm between as a sacrifice to Buddha. The people sometimes fell thousands to see the self-destruct of a monk. “His body was in his own hands.”

The Buddhists made mausoleums and heavens, gave the Chinese the names, the speaker said, “which are only allowed to try foot, and of which the Chinese were dreaming about China, teaching their religion.

New Chinese Learning

Era Explained

A new Chinese era of learning and thought in the 17th Century in a revolt against the previous rational philosophy was explained Friday evening by President Day of the University of Peking, in the title of his series of six lectures on the Cornell University Alumni Association.

The speaker gave the person history and philosophical ideas of Fei Mi, who died in 1642, and Yen Yen, who died in 1704.

In the 17th century learning became more widely spread through China through the printing books on the press and cheap paper. “Collectors do not obtain books printed after 1550, but historians the new type of printings that came more than 600 different books. The revival of learning was the result of the invention of the printed word.” One man printed more than 600 different books. “The revival of learning was the result of the invention of the printed word.” Dr. Hu said.

Another factor in the revival was the coming of learned Catholic missionaries in the last 2 decades of the 17th Century, “Europe was beginning to make a change and the Gregorian calendar has been adopted,” Dr. Hu pointed out. One of the first missionaries to teach in China was Father Ricci, who helped in establishing Chinese calendar that would be accurate. Through the teachings of the Europeans, there came about the two Chinese schools of astronomy —the Mohammedan and the Eu sphere. The former took great delight in the great opposition to the European teachings at first and from 1629 to 1649 the whole world watched their prediction. The Chinese Catholic astronomers, converted by Father Ricci, sent out observers to four provinces. The Jesuit predictions were accepted in four provinces, while the other was recorded in the history. The
The era of a new Chinese philosophy that followed 1,000 years of Buddhism was Thursday evening by Dr. Hu Shih, distinguished Cornell alumnus and former Chinese ambassador to the United States, in the second of his talks on the Messenger Foundation in Olin Hall. Extra seats were again brought in to accommodate the people. Dr. Hu will give more lectures on Friday at 8:15 p.m., and on Monday, Wednesday, and Friday of next week.

During the Buddhist era the Chinese "lost their humanism, their rationalism, and generally, went mad," Dr. Hu declared. Then came the revival of secular learning and secular thought.

About 581 A.D. a monk from India brought into China a piece of bone that he said was a part of the body of Buddha. When the imperial court heard of it, the monk was asked to come from the provinces to the palace. Everywhere he went crowds of people wanted to see and worship the religious relic. The bone was placed on display for public worship and many persons "gave money, threw down their jewels, and burned themselves as a sacrifice to Buddha."

Religious Fanaticism

One of the greatest Chinese scholars of the age, Han Yu, said, "Your majesty, I am ashamed of all this," the speaker declared. Han Yu suggested burning the bone. He was banished to Canada but "this made him a great hero to those who had lost their senses," Dr. Hu asserted.

They came to see the Chinese philosophers with their varied beliefs and teachings. One of the earliest leaders of the classical revival urged the humanization of monks and men. He wanted them to burn their Buddhist books and "convert their monasteries for living beings." One of the teachings of the era of the philosophers was to "purify your emotions and by so doing, rectify your minds." Stress was laid on the perfection of the individual.

About 20 years after the death of Han Yu, in the year 846 A.D., there was a great persecution of Buddhists as a result of his teachings. Thousands of monasteries were torn down, and hundreds of thousands of lives were lost. In a few years, the emperor died, a new regime came in and Buddhism continued.

However, the time was ready for a great revival of Chinese learning and thought, Dr. Hu said. There was a renaissance of human literature, first through folk songs and then a prose revival. In the year 933 the first large scale printing of the Confucius classics was made. The cultural revival included 2 or 3 reform movements in the 10th and 11th centuries, especially the 11th century. Land reforms were advocated. The reorganization of the national university, which dates back to 700 B.C., was worked out. There was a search for historical relics and manuscripts, secular learning was increased in the 11th and 12th centuries.

Asking Lasting Peace

Among the aims of one of the philosophers of the period was "to establish the destiny of man, and to open up an age of everlasting peace for the 10,000 generations to come." The philosophy of the period stressed the purification of individuals. Rational philosophers raised a voice of protest against women marrying men they had never seen, and against the binding of women's feet.

Corruption was at its height in China in the 17th century, Dr. Hu said. In the next several hundred years after the Buddhist era, China was conquered three times by foreign peoples—the first in the 18th century by the Tartars, the second in the 14th by the Mongols, and in the 16th by the Manchus.

But for all of the Chinese thought and philosophy that followed Buddhist era, the people "did not get a philosophy that would protect them in case of an emergency," Dr. Hu said.

China had some "unhappy encounters" with western powers. Dr. Hu cited the introduction of "opium drugs," which began in the days of the 19th Century. Total exports of Great Britain to China amounted to more than $1,100,000 in 1834, and accounted for 1½ per cent of British exports there.

Opium Wars Result

In 1821 a Chinese scholar began urging Japan to stop the importation of opium into the country and his crusade ultimately resulted in the British winning the 1840-42 period. The British were the winners in this strife, and it resulted in giving Hong Kong to Great Britain in the opening of five ports to the western world as "external, material, and superficial." China began to build an Army, Navy, arsenals, telegraph lines, shipbuilding plants, and other things when the fear of western ideas subsided. They were early in these efforts than Japan, but in the Sino-Japanese War of 1895 the Chinese Navy was completely destroyed, and the Army defeated.

Civilization Accepted

Another drawback to the introduction of science in China was the fact that "very few Chinese scholars at first would soil the delicate fingers with smelly solutions," Dr. Hu said. In his youth when a teacher conducted scientific demonstrations, the pupils said, "How Wonderful!"

In spite of almost unsurmountable difficulties, China finally accepted western civilization, and came modernized. "China owes modernization to several things, including the absence of a ruling class strong enough to dictate what to change and what not to change," the speaker said. China was the first non-European nation to open a monopoly of "office and field." Chinese cultural change "came from below and not from the top," Dr. Hu asserted. He spoke of the scholars making for men that would not fit, as formerly, and bopped him coming into popularity. Student who attended American universities took home the political and social discussions. The Chinese finally decided that "their old dead language could not be used for education."
The era of a new Chinese philosophy that followed 1,000 years of Buddhism was described Wednesday evening by Dr. Hu Shih, distinguished Cornell alumnus and former Chinese ambassador to the United States. In the second of his talks on the Messenger Foundation in Olin Hall, extra seats were again brought in to Lecture Room No. 2 to accommodate the people. Dr. Hu will give more lectures on Friday at 8:15 p.m., and on Monday, Wednesday, and Friday of next week at the same time.

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About 819 A.D. a monk from India brought into China a piece of bone that was a part of the body of Buddha. When the imperial court heard of it, the monk was asked to come from the provinces to the palace. During the monk's visit, the people were stopped by fanatical crowds, who wanted to see an archaelogical relic, old manuscripts—converted for the ultimate return of national glory. "Your majesty, I am ashamed of my people," Dr. Hu said. Then came the second half of the 19th Century and the reorganization of the national university, which dates back to 700 B.C., was worked out. There was a search for archaelogical relics, old manuscripts—calligraphy, learning was increased in the 11th and 12th centuries.

The cultural revival included, among other things, increased interest in learning and secular thought. The time was ready for the pre-Buddhist era on the continent and the first half of the 19th Century was described to an audience of Cornellians, faculty, and townspeople. Dr. Hu will give his two final lectures at Stoddard Hall. He spoke in Lecture Room M, Olin Hall, where he will give two final lectures at 8:15 p.m. Wednesday and Friday.

The era of a new Chinese philosophy that followed the Buddhist era was described by Dr. Hu. In the 17th Century Dr. Hu said, in the next several hundred years after the Buddhist era, China was conquered three times by foreign peoples—first in the 8th century by the Turks, the second in the 14th by the Mongols, and in the 16th by the Manchus. But for all of the Chinese thought and philosophy that followed Buddhist era, the people "did not yet have a philosophy that would protect in case of an emergency." Dr. Hu said.

Thousands of monasteries were torn down; and hundreds of thousands of lives were lost. In a few years, the emperor died, a new regime came, but Buddhism continued. However, the time was ready for a great revival of Chinese learning and thought, Dr. Hu said. There was a renewal of human literature, first through folk songs and then a prose revival. In the year 1616 the first large scale printing of the Confucian classics was made. The cultural revival included 2 or 3 reform movements in the 10th and 11th centuries, especially the 11th Century. Land reforms were advocated. The reorganization of the national university, which dates back to 700 B.C., was worked out. There was a search for archaelogical relics, old manuscripts—calligraphy, learning was increased in the 11th and 12th centuries.

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Then came a period of Chinese philosophers with their varied beliefs and teachings. One of the earliest leaders of the classical revival urged the humanization of monks and men. He wanted them to burn their Buddhist books and "convert their monasteries for human housing."

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About 20 years after the death of Han Yu in the year 845 A.D. there was a great persecution of Buddhists as a result of his teachings.

University Trustee George D. Stoddard, New York State Commissioner of Education and president-elect of the University of Illinois, and Dr. Hu Shih '14, former Chinese Ambassador to the United States, discussed the recent London education conference of the Universities Commission at Teachers College, Columbia University, January 11. Dr. Stoddard's "Frontiers in Education," a Cuberkeley Lecture delivered last July at Stanford University, was published October 25 by the Stanford University Press.
How the attitudes of Chinese leaders toward science, technology and educational institutions have changed is evident in the career of Dr. Hu Shih, former-Chinese ambassador to the United States and president-elect of the University of Peking. His career was followed by an audience in Olin Hall at Cornell when he concluded his series of six lectures on the history of Chinese thought and civilization. The lectures were made possible through the Metropolitan Life Foundation.

As an example of the way the great minds of China had changed their ideas about the worth of Western civilization, Dr. Hu cited the history and beliefs of Wu Chih-hui, now 82 years of age, "a unique character" who for the last 18 years has been one of the great statesmen of China.

Wu Now Liberal

"Mr. Wu, who was once an anarchist and resolved never to accept office, he always lived on self-denying rations. He was against all Western civilization, and urged persons to burn churches. "But the defeat of China during the Sino-Japanese War brought him out of his compulsory civilization," Dr. Hu declared. "He and his friends had expected overwhelming victories over Japan," Dr. Hu said. Wu witnessed the Chinese defeat and the dismantling of an audience in Olin Hall at Cornell when he concluded his series of six lectures on the history of Chinese thought and civilization. The lectures were made possible through the Metropolitan Life Foundation.

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THE UNIVERSITY has announced this morning that Dr. Hu Shih, former-Chinese ambassador to the United States and one of the most distinguished scholars of the East, will join the faculty for the coming fall and spring terms as a visiting lecturer on Chinese thought from 700 B.C. to the present. The philosopher and historian comes to Harvard under the auspices of the Harvard-Yenching Institute. A graduate of Columbia with the Class of 1914, Dr. Hu has no less than thirty American degrees, and is the author of a number of books. Harvard awarded him the degree of Doctor of Letters on the occasion of the Tercentenary celebration. His citation read as follows: "Dr. Hu Shih, Professor of Chinese Philosophy at the National University of Peking, China: A Chinese philosopher and historian, the inheritor of the mature wisdom of an old civilization who guides with courage, and understanding the spirit of a new age."

Western People Praised

But Wu, who had lived at various times for a total of 20 years in France and Scotland, gave high praise to the peoples of the West. "These people, who some Chinese scholars call 'moneymakers,' are superior to all others in their active life. They have worked out a better moral and cultural civilization," Wu declared. "They have the will to do good, and always are able to find ways to do it. The sum total is high enlightenment" for the Western civilization. Wu agreed with Dr. Hu on many things, he admitted in his literary work. "In contrast with the improvement in the civilization of other countries, he added, "the progress in Chinese civilization partly came about because of the absence of ruling classes, the Cornell alumni of 1914 pointed out.

14 AB—Excerpt from the "Lyons Den" in the April Reader's Digest tells how Dr. Hu Shih, President of the Chinese National University at Peking, got to be "the owner of the largest private match-cover collection in the world." It started when a Life cameraman reported in a caption that Dr. Hu Shih was a match-cover collector after seeing covers bearing his name which Dr. Hu had kept from a dinner given in his honor shortly after he arrived in the United States as Chinese Ambassador. Readers of the magazine sent him covers, and from then on wherever he went collectors gave him some. Dr. Hu is turning his collection over to the University of Peking. Says Lyons: "Dr. Hu Shih, incidentally, always uses a cigarette lighter."
Hu Shih Lauds U. S. Aid
Cites Work of American Medical Bureau in China in 1937-39
In his final public address before returning to China, Dr. Hu Shih, former Chinese Ambassador to the United States, said that in 1937-39 the work of the American Medical Bureau for Medical Aid to China was in fact a form of smuggling publicity and propaganda in behalf of China through medical aid and relief. Dr. Hu Shih, who will take up his post as president of the Peking National University, spoke yesterday afternoon before the bureau's annual meeting at the Women's Faculty Club of Columbia University, 410 West 111th Street.

Dr. Hu Shih said that the 100 per cent sympathy of the people of the United States with the Chinese cause had been a "mainstay of China's war morale during the most difficult and terrible years of the war against Japanese aggression."

"It makes a world of difference," he said, "if a people fight with the consciousness that all the civilized world is 100 per cent behind them in sympathy." He voiced the thanks of his People to the American Medical Bureau for Educational Aid to China as propagandists trying to inculcate the cause of Chinese higher education.

This week, as the Young Sage turned 36, educators in China's 146 universities, colleges and technical schools debated Hu's controversial new "ten-year plan" for Chinese higher education.

"Wo Tou." Peking University had survived the long war only by moving, lock, stock & barrel, 800 miles to Changsha, then trekking another 1,000 miles over mountains to Kunming. Back home again, Peking is still on the razor's edge. Inflation unhappily has reduced professors' salaries to $30 a month. The typical student diet: 200 tou (million, cornmeal and water). Laboratories and libraries have never recovered from Japanese ravages; for one history class, Peking has only three textbooks.

For the next ten years, Chancellor Hu says, China ought to concentrate all her scholars, dollars and energies on five (or at most ten) select universities. To presidents of the 138 lesser colleges, Hu's plan looks like merger or death. It has already been opposed by officials of Chiang Kai-shek's Ministry of Education, who want more, not fewer, colleges for China's 450 million people. Says Hu Shih: "I am basically a historian, and as a historian I do not expect miracles."

Young Sage
When a storm swamped a rowboat on Cayuga Lake in 1916, a young Cornell man named Hu Shih got a ducking. To memorialize the immersion, a soaking compatriot composed a poem in literary Chinese. Its mannered, delicate style seemed ill-suited to the topic that young Hu dashed off some lustier lines of his own. They were written in Pai Hua (the living speech) instead of Wen Li (the literary language), and they were good. Until Hu did it, no one believed that serious literature could be made from Pai Hua, as Dante had from Italian.

Returning to China, a Peking University professor, at 26, Hu started a literary reform that crackled through China like fire through a paper house. Today Pai Hua is used in China's schools, books and some newspapers (though not government documents). All China reveres Hu Shih as the "Young Sage" (the old one: Confucius).

Tempest over Teacups. Now chancellor of Peking, China's oldest and best university, Dr. Hu is his country's most influential educator. He is also its No. 1 living historian and philosopher, and a wartime ambassador to the U.S. His latest achievement: the first syndicated column in China, which now broadcasts his views on social reform to 50 newspapers from Manchuria to Siam.

The Young Sage was once a young rip. A precocious child, he knew 800 characters of Wen Li before he was three, had earned the nickname Shien-seng (the master) by the time he was five. In his teens Hu became disillusioned, turned to gloomy poetry and carousing, awoke one morning in jail for assaulting a cop while soused.

Looking at his scratched face in a mirror, Hu recalled a proverb ("Heaven intended this material surely for some use"), vowed to win a Boxer Indemnity scholarship to the U.S. He did, and went to Cornell.

There Hu studied farming, switched to philosophy when told that he had to memorize the names of 500 varieties of apples. Later he took his doctor's degree at Columbia under John Dewey, who coined the keenest mind he had ever met on Morningside Heights. Hu dated a Chinese Vassar girl, but married the village girl to whom his family had engaged him in childhood. Ambassador Hu's wife, too shy and unconfident to come to the U.S., stayed behind in China. When the Japanese came,
Unwelcome Guests

In less dogmatic days, most U.S. colleges were places where all sides of many questions were heard. Student groups sponsored all-night speeches by Republicans, Democrats, Communists, Buchananites, Zoroastrians and eclectics. But times have changed. Last week, six colleges barred their doors to speakers who were Communists or fellow travelers.

The unwelcome guests: Novelist Howard (Freedom Road) Fast, an editor of the Communist New Masses; Communist Gerhard Eisler, reputed U.S. Comintern boss; Arnold Johnson, legislative director of the Communist Party; Carl Marzani, dismissed by the State Department for concealing his Communist card.

Johnson found the door shut at New York's City College, Eisler at the universities of Michigan and Wisconsin (Marzani was also banned at Wisconsin). Howard Fast tried to speak on four campuses (Columbia, Brooklyn, City College and Hunter College) before a fifth, New York University, let him in.

Most officials who banned the speeches were unwilling to say in one-syllable words that Communists as such were unwelcome. Eisler, Marzani and Fast were refused ostensibly because they had been convicted of perjury or contempt. Said an editorial in Campus, student newspaper at City College: "[The ban] insulates the student body by casting doubt on its ability to evaluate, analyze and form decisions."

In Geneva, at the Commission on Human Rights, Eleanor Roosevelt diagnosed the basic ailment. Americans, she thought, "are not completely sure of our ability to make democracy work."

It Takes Two

"Sarah Gibson Blanding, president of Vassar, told the readers of Woman's Home Companion what she would do "if I were president of a man's college": Said she: "It is just as important to teach the fundamentals of home economics, budgeting, marriage and child psychology to students at Yale, Harvard and Princeton as to those of Vassar, Smith and Bryn Mawr. After all, it takes two persons to make a family..."

Young Sage

When a storm swamped a rowboat on Cayuga Lake in 1916, a young Cornell man named Hu Shih got a ducking. To memorialize the immersion, a soaking com- patriot composed a poem in literary Chinese. Its mannered delicate style seemed so ill-suited to the topic that young Hu dashed off some lustier lines of his own. They were written in Pai Hua (the living speech) instead of Wen Li (the literary language), and they were good. Until Hu did it, no one believed that serious literature could be made from Pai Hua, as Dante had from Italian.

Returning to China, a Peking University professor at 26, Hu started a literary reform that cranked through China like fire through a paper house. Today Pai Hua is used in China's schools, books and some newspapers (though not government documents). All China reveres Hu Shih as the "Young Sage" (the old one: Confucius).

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50
No literary & likings:

1. Peking's Hu Shih
2. Wo Tou.

she rescued at great peril what she knew was most precious to her husband: 70 crates of rare books and manuscripts.

This week, the Young Sage turned 56, educators in China’s 148 universities, colleges and technical schools debated Hu’s controversial new “ten-year plan” for Chinese higher education.

Wo Tou. Peking University had survived the long war only by moving, lock, stock & barrel, 800 miles to Changsha, then trekking another 1,000 miles over mountains to Kunming. Back home again, Peking is still on the razor’s edge. Inflation has reduced professors’ salaries, to $30 (U.S.) a month. The typical student diet: wo tou (millet, cornmeal and water). Laboratories and libraries have never recovered from Japanese ravages; for one history class, Peking has only three textbooks.

For the next ten years, Chancellor Hu says, China ought to concentrate all her scholars, dollars and energies on five (or at most ten) select universities. To presidents of the 138 lesser colleges, Hu’s plan looks like merger or death. It has already been opposed by officials of Chiang Kai-shek’s Ministry of Education, who want more, not fewer, colleges for China’s 400 million people. Says Hu Shih: “I am basically a historian, and as a historian I do not expect miracles.”

The Things They Teach

The Things They Teach

Latest refinements of learning in the U.S. and Canada:

1. The Episcopal Academy in Overbrook, Pa. appointed an instructor in safe driving and mathematics.
2. British Columbia’s public schools added a course on how to hold your liquor.
3. Detroit’s adult educators were giving a 12-week course in salad making.

Found in the Pentagon

Old soldiers are getting other jobs these days. Columbia University, with 15,000 students, picked a five-star general to run the show. This week Phillips Academy in Andover, Mass., with 740 students, chose a lieutenant colonel. Old Andover men were in for a surprise: the new headmaster never went to prep school, never taught at one, has never even seen his new post.

The appointment was just as surprising to the new headmaster, shy, soft-spoken, young (35) Lieut. Colonel John Mason Kemper, deputy chief of the Army’s Historical Division. Until Andover’s trustees penetrated the labyrinthine Pentagon to proposition him, Colonel Kemper was a convinced career soldier. Says he: “I’ve never known anything else.”

John Kemper’s earliest memories are of life as an Army brat, trailing his father, an infantry officer, from post to post, getting a lick-’n-a-promise schooling. At West Point, John managed the lacrosse team and was president of the class of ’45. Four years later, he went back to the Point to teach history.

When war came, Kemper built the Historical Division from a paper directive to an organization of 300 historians working as teams in combat areas. Their findings will fill 99 volumes. On this job, Kemper met Historian James Phinney Baxter, president of Williams College and an Andover trustee. Baxter found Kemper refreshinglly free of brass-hattitudes. He thought Kemper would be the man to succeed retiring Claude Moore Fuess (Time, May 5). Says Kemper of his first civilian post: “Gosh, it’s a big job.”

Colorado College, founded by a Union general, last week also reached for a West Pointer instead of a scholar. Its new head: lean, weather-beaten Major General William Hanson Gill, 61, who rebuilt the shattered 32nd Division after the Buna campaign, led it back to Leyte (Time, Dec. 4, 1944), defeated General Yamashita.
Moral Support of U.S. Would Save China, Dr. Hu Declares

Dr. Hu Shih, the subject of this interview, is a distinguished graduate of Cornell. He received the A.B. degree in 1914 and did graduate work the following year. He has returned to Ithaca a number of times, once as a Messenger Lecturer. The interview took place in New York City.

By DEWITT MACKENZIE
AP Foreign Affairs Analyst

Your columnist has encountered an unusual analysis of China's crisis, by an interesting personality — Dr. Hu Shih, Chinese philosopher, educator and diplomat who was ambassador to Washington in 1938-42.

The distinguished Dr. Hu has just arrived in New York from his homeland on a tour to study the world situation. I had a chat with him over a cup of tea which he himself brewed. I asked him what he thought of the testimony before the Senate armed services committee by Gen. Claire Chennault, who said America still could save China and (Asia) from Communist control by assistance costing about $1 million a day.

"I'm not a military expert," replied Dr. Hu, "and am not qualified to pass judgment on that estimate. Of course material aid is needed but I don't believe the exact amount needed by the Chinese. I'm almost so much as would the moral support of America.

"That's the great thing — the assurance that the United States is with us.

"The greatest weakness of Nationalist China now is lowered morale due to the belief that she has lost American support. I can tell you now that the collapse of the Nationalist government resulted from the reports that the United States could do nothing more for China."

I pointed to the very grave military position of the Nationalist forces in face of the great Communist drive, and asked Dr. Hu if he felt the Nationalists still had a chance to win. He nodded, and said:

"As I see it, our position is no worse today than that of any rancorous Belgium after they were invaded by the Germans in the late war. Both those countries were overrun by the enemy. Their positions were as desperate as could be. But the people didn't lose their courage. Why? Because they knew the Allied powers would stand by them. An in due course the Germans were evicted."
Philosophers need more training in factual knowledge to help in guiding people to proper ethical judgements, a University of Michigan professor declared last night (Tuesday, July 17).

Prof. Charles L. Stevenson told the Harvard Summer School conference on "Philosophy in Our Culture Crisis:"

"I do not think that philosophers, at present, are being trained in enough factual knowledge to make much contribution to evaluative questions. But I think they could be and should be.

"If they were," he added, "the discipline of contemporary analysis would be a great help in leading them to organize the vast, unspecialized knowledge which a rationally defended ethics would make necessary."

He said: "Ethics cannot hope to be a kind of bigger science. It cannot have the impersonality of science, nor can it offer 'reasoned' conclusions that have the degree of finality that we find in science."

He suggested that philosophers act on the assumption "that a full factual knowledge will cause people to have convergent attitudes at least on the larger issues; and that on the others they can at least agree to compromise or arbitrate."

"To get this much out of rationality in ethics," he added, (more)
"requires one to make use of all the sciences. It requires non-specialization. It does not require specialization on some alleged super-sensible knowledge, the latter being conceived, by some, as the special province of philosophy."

"Ends" and "means" cannot be separated, he said, and "one cannot entrust 'ends' to philosophers and 'means' to scientists."

Prof. Stevenson, a graduate of Yale who received the Ph.D. from Harvard in 1935, is the author of "Ethics and Language" (1944) and is now preparing a book on aesthetics.

He shared the Harvard platform with Dr. Hu Shih, former Chinese Ambassador to the United States and Chancellor of National Peking University, who spoke on "The Important Role of Doubt in Chinese Thought." Dr. Hu Shih is a graduate of Cornell who received the Ph.D. degree from Columbia University in 1917.

Professor Walter T. Stace of Princeton and Professor Jacob Loewenberg of the University of California commented on the two papers.
Hu Shih Says Asia to Be Site
Of Main War, Europe Safe

In the opinion of Dr. Hu Shih, China's leading philosopher and former ambassador to the United States, the main war will be fought in Asia, not Europe.

"Nobody in America or in Europe wants to fight a war on the Asiatic continent," said Dr. Hu, a graduate of Cornell in 1914, in an interview copyrighted by U.S. News & World Report, independent weekly news magazine printed in Washington. "Everybody is afraid that military involvement in Asia might greatly weaken the Western powers on the European front. Everybody says that Europe is safe—the war is going to be fought in Asia, and Stalin being a shrewd strategist will not lightly open a second front in Europe.

Dr. Hu enumerated four reasons why Europe is "relatively safe." Europe is protected by the North Atlantic Pact. Stalin has said that Hitler destroyed himself by opening up a second front and "Stalin is not going to destroy himself by opening up a second front in Europe." If that should happen, it will not be in Europe "because Stalin doesn't feel he has a sufficient hold over his satellites. Poland would be the first to revolt, Czechoslovakia the second. Bulgaria, Hungary and Romania would be the next.

Question of Supply Important

"Most important of all," he continued, "is the question of equipment and supply—the industrial ability of the USSR to maintain huge armies in Asia and in Europe. MacArthur has said there are over 175 divisions ready to be mobilized in Europe, if Stalin wants it. But who is going to equip and keep on supplying these 175 divisions? The industrial power of the Soviet Union is backward compared with the democratic countries. That should be an important determining factor in the situation."
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"Question of Supply Important" Dr. Hu continued, "is this question of equipment and supply—the industrial ability of the USSR to maintain huge armies in Asia and in Europe. MacArthur has said there are over 1 million Chinese--and North Korean Communist troops in Korea. And it has been said that there are over 175 divisions ready to be mobilized in Europe, if Stalin wants it. But who is going to equip and keep on supplying these 175 divisions plus the 1 million or 2 million Chinese troops? The industrial power of Soviet Russia is backward compared with the democratic countries. That should be an important determining factor in the situation.

Asked how strong Mao's hold is on the Chinese people and whether we could chisel in there in any way, he replied:

"Of all the peoples conquered by world-communism to date, China is the most civilized. It has the highest civilization of all these Communist-dominated countries—including the fatherland of world communism. If civilization means anything, I would predict that China's last to be conquered may be the first to revolt.
From a Very Wise Chinese

Question: How do you think this war is going to end?
Answer: Nobody knows. I have a feeling that the collapse of the Communist gangsters may come sooner than you and I would dare to expect.

Q. You think it would come in China?
A. Within China, within Eastern Europe, and even within Russia.

These words, probably the most hopeful uttered by a responsible observer occur at the end of a copyrighted interview by the U.S. News & World Report with Dr. Hu Shih, former Chinese ambassador to Washington and China's leading philosopher. Hu Shih is one of Cornell's most distinguished alumni. The gist of his interview was printed in The Journal Jan. 17.

They are hopeful words because they come from a man thoroughly familiar with the former Nationalist government and with the Reds who now control the country. It is Hu Shih's belief that there is little popular support for the Red government. He also believes that after their experience with the Reds, the Chinese people begin to look back upon the long regime of Chiang Kai-shek with respect.

Dr. Hu Shih says this is not the beginning of a third world war but so far is a cleaning up of unfinished work of the second world war. He is certain the Russians will not attack in Western Europe and his reasons have some soundness. First, Stalin has no intention of being caught as Hitler was, with two fronts. Next, he must supply the Chinese Reds with their materiel and he is not equipped at the moment to stock a second great army in the west. Most important of all is his knowledge that his western satellites cannot be trusted completely. Hu Shih says he would be deserted by Poland first, then Czechoslovakia and then by the others.

All this has a strong appeal to peace loving peoples. Coming from a man of learning and wide knowledge of world affairs, it is doubly impressive. We hope that events will prove it sound.

But of course the State Department has never paid much attention to Hu Shih. Mr. Acheson rejected the Nationalists on the advice of such "liberals" as John Carter Vincent and Owen Lattimore.

Hu Shih, of course, knows more about the real China than the whole Far Eastern division of the State Department, past or present, will ever know. They had or thought they had a concept of a new China that fitted into their intellectual fantasies. Maybe it was in tune with an "ideology" from which the "intellectuals" are scurrying to safer positions.

Anyway Hu Shih gives us hope.
Dr. Grayson Kirk, president of Columbia University, will serve as chairman of a weekly series of thirteen radio lectures on "Man's Right to Knowledge," beginning Jan. 3.

The program will be broadcast nationally over the Columbia Broadcasting System from 1 to 1:30 P.M. in honor of the university's 1954 bicentennial celebration. The title of the lecture series is taken from Columbia's bicentennial theme, "Man's Right to Knowledge and the Free Use Thereof."

The radio talks will be only one of many worldwide activities planned to advance the principles of free inquiry and free expression in conjunction with the Columbia celebration. More than 400 universities, museums, libraries and organizations will participate in the activities.

The first speaker in the CBS series will be Arnold Toynbee, British historian and author of "Civilization on Trial" and "Man and Civilization."

Mr. Toynbee's topic will be "The Idea of Man." The next three speakers also will talk on that subject. They are Sir Sarvepalli Radhakrishnan, vice president of India; Prof. William F. Albright, American orientalist and archaeologist, and Joseph Wood Krutch, essayist and critic.

Other Lectures Planned

The next four lectures will be on "The Idea of Society," and will be delivered by William Linn Westerman, professor emeritus of history at Columbia; Hu Shi, president of the National Peking University and former Chinese ambassador to the United States; the Very Rev. Martin Cyril D'Arcy, Master of Campion Hall, Oxford, England, and Robert M. MacIver, professor emeritus of political philosophy and sociology at Columbia.

"The Idea of the Universe" will be the topic of the following four talks. The speakers will be Dr. George Sarton, science historian; Swami Nikhilananda, head of the Indian Center in New York; Prof. Francois L. Dansonof of the University of Gent, Belgium, and H. J. Bhalla, Professor of Theoretical Physics at the Tata Institute of Fundamental Research in Bombay, India.

The final lecture of the series, "The Idea of a University," will be delivered by Dr. Kirk.

A second series on the general theme of "Present Knowledge and New Directions" is planned for the fall. Scheduled speakers include Dr. J. Robert Oppenheimer, physicist; John Lord O'Brien, attorney; Jean Monnet of Luxembourg, and Dr. Brock Chisholm of the World Health Organization.

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Dr. Hu Shih is the outstanding educator, assembly member, and intellectual figure among the 1,529 delegates now registered at the National Assembly here. Because of his past influence on Chinese thought as a "liberal reformist," Dr. Hu Shih was a member of the Kuomintang, which reorganized China's higher educational system. The short, 62-year-old bespectacled educator-philosopher, who is working on a history of Chinese thought, has placed renewed stress here on the Kuomintang's "anti-Communist" activities. The Kuomintang has become one of the Kuomintang's "anti-Communist, resist Russia" campaign. Mindful of the Communist infiltration and defections that took place on the mainland, the Kuomintang has also placed renewed stress here on local organization, political indoctrination and internal security controls. "Loyalty should be to the state and not to an individual," Dr. Hu Shih said. "On the whole, there would be more freedom here than there is on the mainland under the Communists. But I would like to see still more freedom of press and person in Taiwan."

"Security is a problem, for Communist conspiracy is sinister," the assemblyman said. "Even in the United States many Americans defend the need for security measures. What I would like to see here, however, is responsible criticism of Government measures and the fundamental philosophy of the Kuomintang. Only from such criticism can new ideas emerge."

Dr. Hu Shih described the Kuomintang as a "third force," in addition to the Communist and anti-Communist parties. He added that the present Kuomintang party has its roots in the "anti-Communist" movement of the early Nineteen Twenties. Subsequently, he served as a wartime Chinese ambassador to the United States, where he advocated for a virtual party monopoly in Formosa. As for the "overseas Chinese," he maintained that the present policy of trying to link them directly to Formosa was "artificial." He advocated letting them become assimilated into their local communities. Educated at Cornell and Columbia, Dr. Hu Shih played a leading role in the Chinese "literary renaissance" movement of the early Nineteen Twenties. Subsequently, he served as a wartime Chinese ambassador to Washington and later became the post-war president of the National Peiping University. Dr. Hu Shih said he had no plans to take an official post here and added he intended to return to the United States around April 1.
St. Louis Conference Considers Some Basic Problems in the Thinking of Modern Men

By WALDEMAR KAEMPFERT

There was a conference in St. Louis last week on "Science and Human Responsibilities," arranged by Washington University. The conference was important not only because it discussed phases of a subject that is troubling thinking men but because such distinguished scientists and educators as Dr. Arthur H. Compton, Werner Heisenberg, E. Harris Harbison, Ho Shih (former Chinese Ambassador to this country), as well as a philosopher in his own right, William F. Ogburn (formerly of the University of Chicago and now of the University of Florida), and Sir Sarvepalli Radhakrishnan, philosopher and Vice President of India, participated in the conference.

Dr. Compton of Washington University, a Nobel laureate, opened the proceedings with an address on "Man's Hopes and the New Need for Human Responsibility." In the face of a growing distrust of scientific and technological advance it was his opinion that both had improved man's lot.

"We see ourselves in a new perspective," Dr. Compton pointed out. "What are we? Whence have we come? Whither are we going? To what degree are we free? What new possibilities does science open before us? What sources of strength of spirit are open to us?" He did not attempt to answer these questions, yet took much hope for the future because man "is a being of spiritual aspiration, of human feeling and emotion."

"To Dr. Compton, "the hope for the longer future lies in a growing understanding of the conditions for the good life of man in a world of science and technology, and the acceptance of a morality that is consistent with these conditions." As he sees it, "men are learning with new emphasis that health and abundance are best achieved by cooperative effort."

Learning to Cooperate

Men are learning to cooperate more and more, because of the effect of scientific advance. They cooperate in the mass production of goods, in selling these goods in distant markets, in dealing with infectious diseases that once decimated populations.

The goals toward which mankind is striving are no different from those of the ancient Greeks. One is understanding of the truth, and it is a primary purpose of science to seek the truth. Science is pursued as a worldwide, cooperative effort in the search. So Dr. Compton sees salvation in cooperative effort, and this means the "ability to win the full and devoted participation of competent groups" in doing the "world's work. We need to agree on goals, but once agreement is reached "the basis for wholehearted cooperation" is established.

Professor Harbison, Princeton University professor, was less cheerful. He looked at science with the eye of a historian and found that "the climate of aspiration has changed." In the Middle Ages people prided themselves on their piety; now they pride themselves on being "scientific." The scientific revolution acquired momentum in the seventeenth century. This revolution taught the world to regard the universe as a colossal machine.

Preparation for Change

Though "revolution" means sudden change, an upheaval, Dr. Harbison finds that science was accepted only after long preparation—what he calls the "secularization of Western society."

"Ours may be a scientific civilization but this does not necessarily mean that the civilization will last, even though the scientific method does."

We have paid a heavy price for electric lighting, nylon, standardized radio entertainment, subways and airplanes, and the price has been a loss of spiritual values. Dr. Harbison does not think that man is rushing down a steep place into a sea of monotonous despair, but indicates no method of salvation.

One reason for Dr. Harbison's view—point is a loss of cocksureness on the part of the scientist. A man who did much to deflate this cocksureness was Nobel laureate Werner Heisenberg, one of the creators of the new conception of the atom and formulator of the "principle of uncertainty." Dr. Heisenberg was on hand to explain how the principle had left the physicist contemplating a set of difficult mathematical equations and wondering what he could believe.

"The principle of uncertainty says that if we know where a body is we cannot know how fast it is moving, and that if we know how fast it is moving we cannot know where it is. That seems a harmless statement; yet it made it impossible to believe in a machine universe."

Uncertain Phenomena

In a mechanistic universe it would be possible to predict what when a solar eclipse would occur or that water would boil at 212 degrees F. at sea level. It turned out that these "facts" were not facts at all but merely statements of statistical averages.

For practical purposes a scientist like Heisenberg will admit that the house across the street is really there, but as a theoretical physicist he would say only that the odds in favor of his being there are multiplied to one. There is no other way of getting at the invisible atom than this. Events are of more importance in an atom than anything else. Events can be dealt with only in accordance with the theory of probabilities. Hence the need of probabilities in discussing what happens in an atom.

Moralists have not been slow to draw the conclusion from the work of Heisenberg and others that since determinism (that is, materialism and mechanism) goes by the board we may talk of "free will" again. The argument has been punctured over and over again by Heisenberg, Niels Bohr and the late Sir Arthur Eddington. The best that we can do is to distinguish "between the situation in which we have to decide something and the situation in which we study the causes in the behavior of other human beings," Dr. Heisenberg declares.
Four Talks on Intercultural Relations Listed for April

Four lectures on Chinese culture and intercultural relations between China and the West will be given at the China Institute in America in April and May.

Dr. Hu Shih, former Chinese Ambassador to the United States, will give the first lecture April 4 on "Three Founders of Chinese Thought." Dr. Y. P. Mei of Princeton University will speak on "Buddhist China and Chinese Buddhism" on April 18; Dr. William Hung of Harvard University, will lecture on "Tu Fu, the Greatest Chinese Poet" on May 2; and on May 16, Dr. Hsin-Hai Chang of Long Island University will speak on "The Influences of Chinese Culture on Western Culture." Each lecture will be given at 8 P.M., free of charge.

Chinese Scholar Returns to U.S.

Famed Chinese scholar Hu Shih left today for the United States to wind up his personal affairs before settling in Formosa.

Philosopher Gives Set of His Works to Old School

Dr. Hu Shih, philosopher, historian and director of Academia Sinica of the Republic of China, has given Columbia University's East Asiatic Library a newly published twenty-five volume set of his Chinese writings. Dr. Hu, who received his Ph. D. from Columbia in 1917, and served as ambassador to the United States in the war, many of the works in his gift contain new prefaces written especially for this edition, which includes his history of Chinese philosophy (1919) and the essays which made him one of the leaders of the Renaissance Movement, the literary revolution of China. Also reprinted are the diaries of his student years in America (1910-1917).

Appended to the gift is a twenty-sixth volume, "Five Years Under Dr. Hu Shih," by Professor Lo Erh-Kang, a noted historian.
Hu Shih to End U.S. Residence

TAIPEI, Formosa, June 10—Hu Shih, known in Nationalist China as “the father of the Chinese renaissance,” is giving up his residence in the United States and settling in Formosa.

Today Hu announced he will leave for America next Monday to wind up his personal affairs there and will return to Formosa in the fall.

HONORS COLUMBIA
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A Hu Shih Fund

Executors of the will of Hu Shih ‘14 have established the Hu Shih Memorial Scholarship Fund as a non-profit, tax-exempt foundation. The current aim is to raise $50,000 to establish an undergraduate scholarship in philosophy, history, or literature at the university, and another $50,000 for a graduate fellowship in the same subjects at Columbia, where he took the PhD in 1917.

Among the executors of the will of the noted Chinese scholar, educator, and diplomat is Harold Riegelman ‘14, and President Deane W. Malott is on the memorial fund’s Board of Sponsors.

His classmates held a dinner in New York in May, voted unanimously to support the fund, and named J. J. Munns, Y. R. Chao, Emerson Hinchliff, and H. Wallace Peters to represent the class on the Board of Sponsors. The Class of ’14 hopes ’13 and ’15 will join in support.

The contributions of Cornell alumni are to be made payable to “Cornell University for Hu Shih Memorial Scholarships,” and sent to the Hu Shih Memorial Fund, Inc., Room 2101, 420 Lexington Ave., New York 17, for recording and forwarding to the university. Contributions will be credited as alumnus donations.

Solicitation began in September with the plan of having the major portion of the fund in hand on Dec. 17, Hu Shih’s birthday, and the balance by Feb. 24, 1963, first anniversary of his death.

Scholarship To Memorialize Dr. Hu Shih

Launching of a scholarship memorial in honor of the late Dr. Hu Shih, Chinese philosopher, historian and diplomat who died last February in Formosa, was announced yesterday by Dr. Hu’s will.

Mr. Riegelman said sponsors of the memorial hoped to raise $100,000 for scholarships at fellowships at Columbia University, where he took his doctorate.

Among the sponsors are Dean Busk, W. Averell Harriman, Henry R. Luce, Charles Merz, Dean W. Malott, president of Cornell and Grayson Kirk, president of Columbia.

A link with hopeful years.

Nationalist China

The Departed Traveler

While serving as China’s wartime Ambassador to the U.S. (1938-1942), Scholar-Philosopher Dr. Hu Shih received $60,000 from his hard-pressed government to use for propaganda. He returned the money with the remark: “My speeches are sufficient propaganda and do not cost you anything.”

Independence of mind and forthright expression marked the course of his life. Born in Shanghai, “his father was a geographer, his mother an illiterate peasant (when he was eleven). Hu Shih was an intellectual prodigy, won a Boxer Indemnity scholarship to Cornell (where he was called "Doc"). He went on to study at Columbia under the pragmatic philosopher John Dewey and became one of his outstanding disciples. Hu Shih once said that philosophy was his profession, literature his entertainment, politics his obligation. Literature was much more than just enjoyment: on his return to China in 1917, he crusaded for the "paihua" (vernacular) movement, which gave that vast land a written language corresponding to its spoken tongue, thus breaking the ancient literary monopoly of the mandarins and making reading and writing accessible to the people.

During his first 20 years as a teacher, mostly at Peking National University, Hu Shih sharply attacked the one-party government of Chiang Kai-shek, but when the latter had to be made between the Chinese Communists and Nationalists, the philosopher and the Generalissimo were reconciled. In debate at the United Nations and on lecture platforms everywhere, Hu Shih spoke boldly and forcefully against Red tyranny. Frequent ill health inclined Hu Shih to nine years of scholarly neglect in New York and Princeton, but in 1958 he again returned to Formosa to serve as president of the Academia Sinica, Nationalist China’s renowned research institute. He also worked out a complex interpretive system of population analysis, which convinced him that the current estimates of some 700 million mainland Chinese were wrong and that 300 million was a closer approximation of the actual figure.

Last week, in his headquarters near Taipei, Dr. Hu Shih, 70, presided at a cocktail party in honor of new Academia fellows. Suddenly, he collapsed and died of a heart attack. His death severed one of the notable links between his present-day, divided nation and the hopeful revolution years of a half-century ago when Sun Yat-sen founded the Republic of China. Like his country, Hu Shih’s own family was split: one son is on the Communist mainland, another in the U.S. For his many friends, Dr. Hu Shih’s epitaph could be taken from one of his own poems:

Again the thin clouds
Again the brilliant moonlight after the clouds
But no more the travel companion of last year.”

PHILOSOPHER HU SHIH

1912

TIME, MARCH 2, 1962

PHOTO BY HOWARD CRONENBERG.
Dr. Hu Shih Dies Of Heart Attack

Passing Of Dr. Hu
Deeply Lamented By
American Ambassador

American Ambassador to China Everett F. Drumright issued a statement last night after learning of the death of Dr. Hu Shih, President of the Academia Sinica.

In the statement, the American envoy said:

"My countrymen and I deeply lament the passing of China's great scholar, teacher, diplomat, philosopher and humanist Dr. Hu Shih.

His was not only China's loss but that of the free world. His contributions will live on but Dr. Hu, the person, will be deeply missed."

Dr. Hu Shih, President of the Academia Sinica, collapsed and fainted at 6:40 p.m. yesterday on the porch of the Tsai Yuan-pel Memorial Hall on the grounds of the nation's highest research institute. He passed away 40 minutes later.
Many Chinese Leaders and Scholars Laud
Dr. Hu's Achievements, Mourn His Death

The Chinese people, from the Vice President down, expressed their deep sorrow over the passing of the country's distinguished scholar and educator Dr. Hu Shih yesterday.

Vice President Ch'en Cheng said that the death of Dr. Hu is a great loss to the country.

He rushed at 8:20 p.m. yesterday to the site of the plenary meeting of the Academia Sinica at Nanking, where Dr. Hu died at 7:10 p.m.

The Vice President told some 60 Government officials and the country's scholars present at Dr. Hu's bedside that Dr. Hu's funeral services should be held in such a manner as befits the position of the great educator.

Dr. Wang Shih-chieh, Minister without Portfolio, said that Dr. Hu was the most severe critic of the Government but his loyalty to the Government and the Republic is most praiseworthy.

Huang Chi-lu, Minister of Education, told the CHINA POST that the country suffered an "irreparable loss" in the death of Dr. Hu who has been "the most gallant warrior in the field of learning in this era."

"His contribution to the nation and people will be remembered by his countrymen for ever," he added.

Dr. Chien Sau-liang, Chancellor of the National Taiwan University, told the CHINA POST that Dr. Hu's death was "irreparable loss" to the Chinese people as a whole. "We can never expect to see another man in this country as great as he."

Professor Mao Tse-shui of the NTU said that Dr. Hu had devoted his lifetime to the realization of his and the Chinese people's goal: to make China one of the most civilized nations in the world.

Dr. Li Chi, Director of the Institute of History and Philology of the Academia Sinica, said that Dr. Hu's personal integrity and his works and deeds represent the cultural tradition of the nation.

"He has devoted himself to the renovation of the country's culture during his lifetime," added Dr. Li. "In every way Dr. Hu deserves to be called a 'paragon' as has been said of him by the American journal Atlantic Monthly."

Dr. Wei Hsu-yao, Dean of the College of Medicine of the NTU, said that Chinese youth have lost a great leader in the death of Dr. Hu.

Dr. Chiang, Fu-tsong, Director of the National Central Library, said that Dr. Hu loved the country all his life and contributed tremendously to the education of the country's youth. "His memory will stay with the people forever."

Dr. Hu Shih Leaves To Wife All Property Except Books

Dr. Hu Shih, President of the Academia Sinica — who passed away yesterday evening, willed to his wife all his property except books, which will be donated to the National Taiwan University.

The will, signed by the world-famous Chinese scholar-diplomat in New York on June 4, 1957, says that the books kept in his home in New York should be presented to Taiwan University and the 102 boxes of books kept in his office in Peking University to the Institute of Higher Learning of which he was President for four years.

The unfinished books and drafts should be turned over to Mao Tse-shui, well-known Chinese philosopher and good friend of Dr. Hu's, to be completed with the assistance of another famous scholar Yang Lien-sheng, says the will.

Dr. Hu also states in his will that his body should be cremated. He asked Liu Chieh, Yu Kien-wen and Yeh Liang-tai to execute his will, which is written in English.
Passes Suddenly At End Of Busy Day At Academia Sinica Meeting

Dr. Hu Shih, President of the Academia Sinica, died of a heart attack yesterday evening at the age of 71.

The world-famous Chinese scholar-diplomat passed away at 7:10 p.m. at the T'ai Yuan-p'ei Memorial Hall on the grounds of the nation's highest academic research institute in Nanking, a small town some 10 miles north of Taipei.

Dr. Hu collapsed at about 6:40 p.m. on the porch of the T'ai Yuan-p'ei Memorial Hall, while he was seeing off Chinese scholars participating in a reception following the conclusion of the Fifth Plenary Meeting of the Academia Sinica.

Dr. Wei Hoh-yao, dean of the National Taiwan University's College of Medicine who was also attending the reception, immediately applied emergency treatment to the 71-year-old Chinese scholar, while the latter's personal physician and Dr. Yang Shih-piao, authority on heart disease, were being sent for.

At 7:25 p.m. Dr. Yang arrived at the Academia Sinica. He examined the condition of Dr. Hu and announced that he had passed away 15 minutes before.

Artificial Respiration

During the 40 minutes of emergency treatment, which included artificial respiration with the aid of oxygen and every other possible means, Dr. Hu did not regain consciousness.

Some 300 people present at the reception, including noted scholars and newspapersmen, later learned when Dr. Yang announced the passing away of Dr. Hu.

In his last remarks made at the reception Dr. Hu urged the 300 odd people present to drink and eat more.

"I'll talk no more. I hope those who have not drunk and eaten enough will help themselves," Dr. Hu said to the people attending the party marking the conclusion of the Fifth Plenary Meeting of the Academia Sinica at 6:30 p.m. He collapsed and fainted ten minutes later.

Earlier during the reception Dr. Hu reported on the work done by the Academia Sinica during the past few years and welcomed home seven Chinese scholars who have returned here from foreign countries to participate in the plenary meeting.

Dr. Hu also introduced Dr. Wu Tain, chief of the physics section of the Canadian National Research Institute, during his address before death.

Close Friends

Vice President Chea Cheng, Minister of Education Hsiung-Chih-hu, and many other close friends, of Dr. Hu rushed to Nanking as soon as they had learned of the bad news.

Dr. Hu is survived by Mrs. Hu and two sons, one of whom is presently in Washington. The other failed to flee the Chinese mainland when it fell into the hands of the Communists.

(Cont'd on Page 6 Col. 6)
Dr. Hu Shih, Chinese Philosopher, Is Dead at 70

Ambassador to U.S., 1938-42, Led Literary Movement

TAIPEI, Taiwan, Feb. 14 (AP)—Dr. Hu Shih, philosopher, statesman and man of letters, died of a heart attack today at the Academia Sinica, a research center he had headed since 1948. He was 70 years old.

Dr. Hu, ambassador to Washington, was struck at a cocktail party at the headquarters of the center at near-by Nankang.

Philosopher of Distinction

Dr. Hu, one of the greatest scholars of modern China, was a philosopher who led in the movement to extend the use of a more widely understood form of written Chinese, he was sometimes called the "father of the Chinese literary renaissance."

He used to say that he taught a future life either in Heaven or in Hell.

He was a scholar of the highest kind and the species and posterity is understood form of written Chinese. "I know the ancient concepts of the East and Western learning was meeting and I want to find the evolution of this life and the next — the "father of the Chinese literary renaissance."

As a young man he was an atheist; he wrote that he had "narrowly escaped becoming a Christian" at one time.

Over the years, Dr. Hu's comments on the totalitarian regimes of the Kuomintang, ruling party of Nationalist China, were frequent and often bitter. As early as 1932, he wrote critically of the totalitarian principles of the ruling group.

Dr. Hu wrote a series of political articles from 1928 to 1939 that defined totalitarianism, in any form, as a violation of the ancient articles which, the political beliefs that made him an opponent of the Kuomintang,

Dr. Hu remembered that he had been raised in "an idolatrous environment" amid "ugly and fierce faces of gods and folk versions of Heaven and Hell."

This was about 1910, and the young Chinese intellectuals were very confused. The surge of Western learning was meeting the ancient concepts of the East.

Dr. Hu recalled that he and his friends had "talked day and night," written bitter poetry and had been so addled and bored that they had hired an instructor to teach them to sing.

The theory of evolution advanced by Sir Charles Darwin had been questioned. When Dr. Hu had to pay the Chinese custom of selecting an additional name for himself, he chose Shih, "fitness," and would, he hoped, recall Darwin's concept of the survival of the fittest.

Anti-Red Opposed Chiang on Theory of Totalitarianism

Dr. Hu went forthwith to Peking, where he qualified for a scholarship for study in the United States, and within a few months was at Cornell University. At the football games he was at first afraid to risk his dignity as a student by cheering, until he saw his white-hat botany professor yelling lustily. Then he joined in.

He was elected to Phi Beta Kappa, graduated with an A. B. degree in 1914. He received a Doctor of Philosophy in 1917 at Columbia, where his thesis was much influenced by the teaching of John Dewey.

Returning to China, Dr. Hu taught philosophy and English literature at the National University at Peking and in the ensuing years held other faculty positions in Chinese and other universities.

He was also a close adviser to the Generalissimo, Chiang Kai-shek.

Dr. Hu was considered as an outstanding example of the distinguished Chinese man of learning anxious to repay his good country the will that once welcomed him as a young student.

As Ambassador to Washington and joined the Chiang Kai-shek Government in its beleaguered wartime capital at Chungking as a close adviser to the Generalissimo.

He was a frequent and often bitter critic of the Kuomintang, ruling party of Nationalist China's leading research institute. Two years later he was again involved in dispute with the Kuomintang over the suppression of civil liberties, a source of recurrent quarrels between him and the Nationalist Government.

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In 1938, to accept the presidency of the Academia Sinica, Nationalist China's leading research institute. Two years later he was again involved in dispute with the Kuomintang over the suppression of civil liberties, a source of recurrent quarrels between him and the Nationalist Government.

Dr. Hu came to the defense of Lei Chen, a magazine publisher who had been convicted of sedition as the result of the publication of articles critical of the Chiang regime. The publisher was sentenced to ten years in prison.

Dr. Hu was a son of Hu Chian, a geographer and a man of means. His mother, who was nearly thirty years younger than his father, was an illiterate peasant who was never able to read a line of her son's writings. He made many friends for his country. He resigned because of the relatively minor difference of opinion with Generalissimo Chiang Kai-shek.

He married Liang Tung-shiu in 1917. They have two sons, one in Communist China and the other in the United States.
Dr. Hu Shih Is Dead; War II Envoy to U.S. Chinese Philosopher, Scholar Simplified His Nation's Language

By United Press International

TAIPEI, Formosa.

Dr. Hu Shih, seventy-one, China's Ambassador to the United States in World War II and noted philosopher, died yesterday of a heart attack.

He was chairman of the Academia Sinica, Nationalist China's highest research institute, among his other accomplishments was the simplification of his country's language.

Dr. Hu Shih, Chinese educator, poet, diplomat and the greatest philosopher produced by his country for the twentieth century, was a man of rare intellectual accomplishment; before he was thirty, his scholarship had established him as a permanent and prominent place in history.

In launching his movement to smash the monopolistic hold of classical Chinese on all serious writing in China, a decision he made with the ink hardly dry on his Doctor of Philosophy degree from Columbia University.

Dr. Hu made available for the first time to hundreds of millions of his countrymen cultural treasures that had been reserved for the privileged rich for thousands of years.

Dr. Hu made classical Chinese a museum piece by writing two articles articulating the reform of Chinese literature.

Dr. Hu's movement to explore all horizons, to black out every word inimical to Marx and Lenin.

Studied at Cornell

Born in Shanghai on Dec. 17, 1917 (the apparent discrepancy in his reported age is due to the fact that the Chinese consider babies one year old at birth), Dr. Hu first came to the United States in 1919 to study at Cornell. He was twice given a scholarship by this government for damages incurred by China during the Boxer Rebellion.

Dr. Hu's intention was to study advanced agricultural methods but, once arrived on the Ithaca campus, his interest was diverted to the humanities. A program emphasizing history, philosophy and English literature was arranged.

Dr. Hu's attitude toward Chiang was clearly set forth when he went to Taipei in 1939 to serve as a member of the 1,539-delegate National Assembly. Asked why a liberal of his views should leave his post of curator of Princeton's Geer Library, one of the world's greatest collections of Oriental literature, and return to Formosa, Dr. Hu replied:

"I felt it a moral obligation to be here. There are only two main political forces in the world today—Communist and anti-Communist. Only fools or people like Nehru (India's Prime Minister) think there is a third force."

On the specific issue of Chiang's domination of the Nationalist government, Dr. Hu commented that the situation in Formosa left much to be desired in the way of freedom of thought and freedom of the press—"it is still more attractive than Communist rule on the mainland."

Son Joined Red Ranks

Three years previously, in 1950, he had put his feelings about the Chinese Communists in eloquent words when he was advised that one of his two sons had joined the mainland Communists instead of Nationalist ranks—and had demanded that he follow a "reactionary" path.

Dr. Hu first confessed that he was not at all astonished by this development and then explained why he was acquainted with communism should share his lack of surprise.

"We know, of course, that there is no freedom of speech," he said. "But few persons realize that there is no freedom of silence either. Residents of a Communist state are required to make positive statements of belief and loyalty."

In January, 1938, he was appointed president of Academia Sinica, Nationalist China's highest research institute. He returned to Formosa to take over the office in April of the same year.

A Chiang Adviser

He had left Washington in 1942 to become one of Chiang's chief advisers in Chungking, the war-time government.

In the United States again three years later as a member of the Chinese delegation to the United Nations in San Francisco, he established the United Nations. Then he returned to China to become president of Peiping University.

For seven years prior to this decision, he had served as chairman of the China Council of the Institute of Pacific Relations.

His father, a scholar and poet, died when he was four years old and he was reared by his peasant mother. Dr. Hu recalled that she inspired him to pursue his studies. She could neither read nor write.

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Dr. Hu Shih Won Great Fame As Scholar, Writer Early In Life

Dr. Hu Shih, scholar and philosopher of world renown and leader of China's new cultural movement, was born on December 17, 1891, in Anhwei Province. Being a brilliant student, he was distinguished in his studies in the schools he attended at Shanghai. Two years before the founding of the Republic, he went to the United States to study agriculture at Cornell University on a government scholarship. He later changed to the study of liberal arts, and completed his education at Columbia University where he was a student of the famous American philosopher, Dr. John Dewey. He graduated from Columbia with a Ph.D. degree in 1917.

On his return to China in the 6th year of the Republic, he became a professor in the School of Arts of Peking University. It was during those years that Dr. Hu first started his new cultural movement. His literary writings during that period, such as the first volume of the History of Chinese Philosophy, articles on cultural revolution, and his poetry, were widely read in China and his revolutionary thinking both won him much admiration and made him a controversial figure.

In later years Dr. Hu toured Europe and the United States. He returned in 1929, became president of the China Institute. The following year, he was appointed a member of the Committee of the Chinese Cultural and Educational Fund. Two years later, Dr. Hu became dean of the School of Arts of Peking University. Upon the outbreak of war between China and Japan, Dr. Hu left China again for extensive tours in Europe and the United States.

Dr. Hu Shih was appointed China's ambassador to the United States in 1938. He was regarded highly by the people in the United States as a diplomat and scholar and contributed much to the warming up in cooperation between the two countries.

After the conclusion of the war, Dr. Hu was appointed President of Peking University. He was twice elected a delegate to the National Assembly in 1946 and 1948. In 1948, when Communist troops started their massive offensive in North China, Dr. Hu made great efforts to give moral support to the defending government forces. He remained in Peking till shortly before it fell into the hands of Communist troops.

After leaving Peking, Dr. Hu soon went to the United States where he made his temporary home and gave lectures on many occasions. He visited Taiwan once in 1952 and again in 1954 for lectures here and returned to settle down in Peking in April 1958. He was appointed President of the Academy Sinica.

Dr. Hu Shih '14, renowned Chinese philosopher, statesman and man of letters died Saturday in Taiwan. He was 70 years old.

Dr. Hu, one of modern China's greatest scholars, had an extensive career both in teaching and in government. He was known in this country for his 1932-34 ambassadorship to the United States.

Although, Hu always aided the Chiang Kai-shek regime in times of crisis, he was frequently very critical of its authoritarian methods and suppression of civil liberties, and several times broke his ties with the government. His final break with Chiang came in 1949 after the Communist takeover of mainland China.

After nine years in the United States, he again returned to Taiwan in 1958 to accept the presidency of Nationalist China's leading research institute, the Academy Sinica.

While a student at the University, Dr. Hu was elected to Phi Beta Kappa and received his A.B. in 1914.

He returned to China in 1917 with a Ph.D. from Columbia. There Hu worked to popularize the use of the vernacular tongue for serious literature, so that those who did not know the classical language could also enjoy literary works.

Dr. Hu Shih, dead of a heart attack at 71, was probably the most cultivated and charming of the officials of Nationalist China. He was ambassador to the United States in the early World War II years.

At the time, Chiang Kai-shek was powerful, Madame Chiang was high-powered, her famous brothers were rich and influential. But Dr. Hu Shih, who represented the regime in Washington, was a gentle person, a skilled diplomat and a top-rank scholar. In his later years he drifted away from Chiang's regime on Taiwan and devoted most of his time to intellectual pursuits.

A philosophy major at Cornell University, with a doctorate from Columbia, Dr. Hu combined the warmth of western humanism with the diligence of oriental scholarship. His break with Chiang was more than a cultural withdrawal from a harsh hurly-burly of power politics. It reflected a philosopher's concern over the regime's progressive departures from the practice of democracy. In public and private life, Dr. Hu Shih was a model of dignity and honor.
Every Phase Of Dr. Hu's Career Was Marked By His Faith In Man

WASHINGTON — To few men has it been given to live at firsthand through so much of the ordeal of a time of troubles as Dr. Hu Shih, the Chinese philosopher, who died last week in Formosa. Few men have had the steadfastness of faith that marked every phase of Dr. Hu's career. In his 70 years he lived through the revolution that swept China out of feudalism, the Manchus and the counter-revolution of Communism which imposed a new dictatorship on the people. He never wavered throughout this tragic cycle in his belief in the rights of free men and the dignity of the individual.

Those who knew him here in his service as ambassador to Washington, between 1938 and 1942 felt that in his presence as well as in his voluminous writing he embodied the integrity and the quiet courage that are at the base of freedom. He had a serene spirit but his was not the serenity of resignation and withdrawal from life, for from first to last he was an active participant in the events that shaped his time.

Leaving Washington he returned to China's beleaguered wartime capital, Chungking, to become one of Generalissimo Chiang Kai-Shek's closest advisers. His influence was always on the side of greater trust in the free choice of the individual and against the dictatorial trends inherent in the character and background of the Generalissimo which were to lead him into one error after another. When the ruling one-party Kuomintang was gaining dictatorial ascendency in 1928 Dr. Hu wrote a series of critical articles that later appeared in a book under the title, "Essays on the Rights of Man."

One of his last public acts was in this same tradition. After years of teaching, study and writing in New York, he returned to Formosa in 1950 to become head of Nationalist China's leading research institute, Academia Sinica. But this position of power and prestige conferred on him by Chiang did not alter his viewpoint.

In 1960 he protested publicly against one of the most stupid repressions of the regime, that was the trial and conviction of the magazine editor, Lei Chen, for sedition for writing articles critical of the Nationalist government and its exercise of arbitrary authority. Lei was sentenced to 10 years in prison.
'Most Distinguished Son'

A classmate's tribute to the extraordinary Hu Shih '14

By Emerson Hinchliff '14

Hu Shih '14 died February 24, 1962, and Alma Mater lost perhaps her most distinguished son. Many years ago the late beloved and respected Professor Martin Sampson, English, said in substance: "If in 2,000 years Cornell should cease to exist, it may well be remembered as the place that educated Hu Shih."

The New York Herald Tribune gave him a two-column obituary; the New York Times added a most appreciative editorial. I can imagine what it must have been in Formosa, where his third heart attack carried him off. He had lived in Taiwan since 1958, being president of the Academia Sinica, Nationalist China's highest research institute.

A Boxer repayment

Suh Hu, as he was then known, entered Cornell with me in the fall of 1910. He was one of many Chinese students here, supported by the Boxer Indemnity Fund—the US devoted its part of the Boxer indemnity to bringing Chinese students to the States. He took three terms in Agriculture, then shifted to Arts, emphasizing history, philosophy, and English literature.

Our Class Book says that he was secretary of the Cosmopolitan Club as a junior, president as a senior, Phi Beta Kappa, Chinese Students Club, Philosophy Club, Civic Club, and Senior General Committee. I have an idea that he was also a member of Sampson's Manuscript Club.

I still remember his presidential address at the annual banquet of the Cos Club; it was easily the best student speech of my four years and hardly surpassed by any faculty talks. He stayed on another year in graduate work, then moved to Columbia for his PhD.

Up until his time, all literature was in classical Chinese, about as far from the spoken language as is English from Latin. "Doc" (our nickname for him) changed all this. He gave us the inside dope at a Reunion banquet as to how it all came about:

One June a Chinese Vassar freshman fell into Cayuga on a picnic which so stimulated one of the men present that he wrote a poem about it and sent it to Doc in New York. It was all, or part, in the vernacular. That set Doc's fertile mind to work. Why should poetry be confined to a language no one could read? There was correspondence among his compatriots, including some at Yale or Harvard.

Product of a dunking

Out of this came his two famous articles published in China and the US, entitled "Suggestions for the Reform of Chinese Literature" and "A Constructive Revolution in Chinese Literature." Within three years, the majority of Chinese writers had shifted to p'ai-hua, meaning clear talk. And it all happened, according to Doc, "because a Vassar freshman fell into Cayuga Lake."

Back in China, he taught at Peiping National University, leaving in 1928 to become president of the China National Institute at Woosung, near Shanghai, where he also edited a series of Chinese translations of European classics. Patriotism caused him to accept a call to become Chinese ambassador to Washington in 1938, during the Japanese invasion.

In 1942 he was a Chiang Kai-shek adviser in Chungking but came back three years later as a member of the Chinese delegation at San Francisco for the formation of the United Nations. Then he went back to become president of Peiping University, leaving when the Communists were at the city's gates. One of his two sons was caught behind the Bamboo Curtain.

Several years ago at a Cornell Club of New York luncheon forum, Doc told us about that and how the Reds were still fighting his shadow, haunting everyone who had even been a student of his. He was not surprised that this son was reported to have denounced him as a reactionary capitalist, nationalist methods, which do not even allow freedom of silence. Two paragraphs from the Tribune obituary are indicative:

Dr. Hu's attitude toward Chiang was clearly set forth when he went to Taipei in 1943 to serve as a member of the Legislative National Assembly. Asked why a liberal of his views should leave his post of curator of Princeton's Geology, one of the world's great-collections of Oriental literature, and return to Formosa, Dr. Hu replied: "I felt it a moral obligation to be here. There are only two main political forces in the world today—Communist and anti-Communist. Only foolish people like Nehru (India's Prime Minister) think there is a third!

In connection with Taiwan, another classmate, William I. Myers '14, former dean of the College of Agriculture, came back from a Rockefeller Foundation mission to Formosa and the Philippines last year to urge a "showcase on the doorstep of mainland China." Myers noted the almost awe in which Doc was held, some of which rubbed off on him when Doc came back to the airport to see him off. He is repeating the trip as this is written and I hope the two may have met before death came.

A moral drawn

Hu Shih held honorary degrees from over thirty American universities and colleges. The Times editorial started thus: "When Harvard University in 1936 celebrated the 300th anniversary of its foundation, it chose to give an honorary degree to one man from the whole great continent of Asia. That man was Hu Shih, who died on the island of Taiwan over the weekend."

I have a story about that, too. At our tenth Reunion in June 1949, at which we gave him our first outstanding achievement award (which he cherished), he spoke at the big Reunion Rally in Bailey and mentioned that degree.

He said that the Harvard tercentenary program listed all of the institutions represented in the order of their founding. The oldest was the University of Cairo, circa 1,000. He himself represented five or six Chinese universities, and, although there were important universities in China 2,000 years ago, the oldest of those he represented stood at about 450 A.D. on the program.

He drew a moral. Those old Chinese universities were dynastic institutions; they fell when the dynasty fell. American colleges spring from the people, have the support and love of their organized and constantly replaced alumni, and are destined to live forever.

With this column we reestablish the "Intelligence" heading long associated with the writing of Emerson Hinchliff in the Cornell Alumni News—Ed.
Dr. Hu Shih, Chinese Philosopher, Is Dead at 70

Dr. Hu Shih, Chinese philosopher, died Tuesday in Peking of a heart attack. He was 70 years old.

Ambassador to U.S., 1938-42, Led Literary Movement

TAIPEI, Taiwan, Feb. 24 (AP) — Dr. Hu Shih, philosopher, statesman, and man of letters, died of a heart attack today at the Academia Sinica, a research center he headed since 1958. He was 70 years old.

Dr. Hu, who had been Ambassador to the United States from 1938 to 1942, was stricken at a cocktail party at the headquarters of the center at near-by Nanking.

Philosopher of Distinction

Dr. Hu, one of the greatest scholars of modern China, was a philosopher of distinction. A leader in the movement to extend the use of a more widely understood form of written Chinese, he was called the "father of the Chinese literary renaissance.

As a young man he was an atheist; he wrote that he had "narrowly escaped becoming a Christian" at one time. His father, a businessman, was much impressed by the Confucian belief that those religions that seek a Heaven and the next life in the (Chinese) Pure Land are selfish religions.

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Over the years, Dr. Hu's conflicts with the controlling figures of the Kuomintang, ruling party of Nationalist China, were frequent and often bitter. An essay he wrote in 1929 that defined totalitarianism, in any form, as a violation of the rights of man, was written critically of the totalitarian principles of the ruling group.

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Son of Geographer

Born in Shanghai on Dec. 17, 1891, Dr. Hu was a son of Hu Chun, a geographer and a man of means. His mother, who was nearly thirty years younger than his father, was an literature at the National University in Taiwan.

Anti-Red Opposed Chiang on Theory of Totalitarianism

been raised in "an idolatrous environment" amid "ugly and fierce faces of gods, and folk versions of Heaven and Hell."

This was about 1910, and the young Chinese intellectuals were very confused. The surge of Western learning was unsetled by the ancient concepts of the East. Dr. Hu recalled that he and his friends were "stricken at a cocktail party."

The father of the Chinese "lit-terary renaissance," Dr. Hu, wrote a series of political articles from 1929 to 1930 that defined totalitarianism, in any form, as a violation of the rights of man, was written critically of the totalitarian principles of the ruling group.

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From Taipei comes the sad news that Hu Shih, scholar and patriot, is dead at the age of 70. Dr. Hu was of course the Ambassador to the United States from the Chinese Republic from 1938 to 1942, but this post was essentially a detour in his life's itinerary. A philosopher and poet, Dr. Hu was one of the great figures of modern Chinese literature; no less important, his name was synonymous with the quest for truth and freedom and for that reason is anathema in Communist China.

Dr. Hu graduated from Cornell and earned his doctorate from Columbia University. When he returned to China, he took some yeast of modern times to an ancient culture. In 1917, his article, "Suggestions for Literary Reform," expressed the heretical view that the classical Chinese language was not the only legitimate means for written expression. It was he who first advocated the use of "pai hu", or the plain language as it is spoken, in the written literature of China.

Throughout the troubled times in China, Dr. Hu maintained an honorable and independent position and never hesitated to criticize Chiang Kai-shek's Nationalist Party for its authoritarian tendencies. Familiar in this country as a lecturer and resident scholar, Dr. Hu seemed to personify the humble and humane tradition of China. His sense of humor was equal to any predicament.

Once the American philosopher, T. V. Smith, visited the Chinese Embassy and confessed to the Ambassador that a scholar he most wanted to meet was a certain Dr. Hu Shih. The Ambassador, sensing that Dr. Smith had been inadequately briefed, smilingly replied that the visitor's wish could be quickly fulfilled and the red-faced Dr. Smith met Hu Shih. Whatever the masters of the Chinese mainland do, it will be hard to obliterate the memory of the gentle Hu Shih.


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**Chinese Envoy To Visit Paterson**

(See Story on Page 17A)

REP. GORDON CANFIELD presents to Dr. Hu Shih (right), Chinese Ambassador to the United States, a testimonial award from the Paterson "X-Men's Club" in tribute to Dr. Hu's efforts to better relations between his country and the U.S. The ceremony took place at the Chinese Embassy in Washington. Dr. Hu announced that he will visit Paterson in March or April to thank the club for its presentation.

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**Chinese Leader, Cornell Graduate, Sees National Strength, Unity Growing**

Japan's latest activities in North China have had the incidental but important effect of revealing China's growing strength and national unity, in the opinion of Dr. Hu Shih, one of the world's greatest living philosophers and leader of the Chinese liberal renaisance and a Cornell graduate with the Class of 1914. He was known in Peking as Hu Shih. This opinion carries additional weight because Dr. Hu Shih has for long been ranked as the foremost candid and fearless critic of the Nanking government.

Pointing out in an interview with Hallett Abend of the New York Times the concession which the Chinese have made in response to Japanese "wishes" backed by the "mailed fist," the learned Chinese asked: "Now what have the Japanese military achieved by their acts, their demands?" He then proceeded to answer as follows:

"They have certainly succeeded in creating the Japanese concession in Tientsin and probably many other places in the province of Hopei the safest refuge for Chinese political offenders and reactionary leaders, who will continue to plot all kinds of separatist movements against the state and government. They have also succeeded in practically demilitarizing Peking and Tientsin and a vast region around, leaving undeterred frontier cities at the mercy of any possible invasion. And they have certainly succeeded in completely demonstrating to China and the world at large that it is the military caste which has dictated the policy of Japan.

"Long Disappeared"

"Above all, they have wrung from the Chinese Government an official decree forbidding all anti-Japanese utterances and action in China. In act, all overt action and publication of this kind which can be prohibited by law and police work have long since disappeared. What remains is a deep-rooted resentment which no government can ever suppress and which the "mailed fist" on the part of a 'friendly power' can only strengthen and deepen if not perpetuate. This resentment is the most formidable when it is not given vent in the cheaper but less dangerous forms of poster, speeches and demonstrations.

The only effective antidote for this inward resentment is a miracle. The miracle of truly great, far-sighted statesmanship will remove all the roots of suspicion and hatred between two peoples who have geographic proximity and 2,000 years of close cultural relationship which should not permit to remain at odds. Will Japan's foreign minister, Mr. Hirota, and the first Japanese ambassador to China, Mr. Arisumi, be permitted to perform or hasten the coming of the miracle? Time alone can tell.

"New China Foreseen"

"I wish to point out that even during these most humiliating and annoying days in North China the Chinese have never assumed the post, which is still in the hands of a charge d'affaires, who has never assumed the position for a time, in the special court in the French concession at Shanghai.

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**Envoy Given Cabinet Post**

Chungking—Dr. Hu Shih, who is going back to Chungking after serving as Chinese ambassador to the United States for four years, paid a farewell visit to President Roosevelt today.

The ambassador, it is understood, is in diplomatic quarters, will be succeeded by Wei Tao-min, former Chinese attorney general, who now is in New York.

Dr. Hu was graduated from Cornell in 1914. He visited the Campus May 25 to speak on the alumni reunion program.

**Envoy May Teach in Formosa**

TAIPEI, Formosa, March 13 (UP)—Dr. Hu Shih, Chinese scholar and philosopher, who teaches at Princeton University, has agreed tentatively to lecture at the National Taiwan University here for six months. He is in Formosa for the meeting of Nationalist China's National Assembly.
Chinese Leader, Cornell Graduate, Sees National Strength, Unity Growing

Japan's latest activities in North China have had the incidental but important effect of revealing China's growing strength and national unity, in the opinion of Dr. Hu Shih, one of the world's greatest living philosophers and leader of the Chinese literary renaissance and a Cornell graduate with the Class of 1914. He was known in Ithaca as Hu Shih. This opinion carries additional weight because Dr. Hu Shih has for long been ranked as the foremost candid and fearless critic of the king and foreign minister, Mr. Hirota, and the first Japanese ambassador to China, Mr. Ariyoshi, who will continue to perform, or hasten the coming of the miracle? Time alone can tell.

New Chinese Foreseen

"I wish to point out that even during those most tumultuous and alarming days in North China the careful observer cannot fail to perceive certain signs indicating the rise of a new and United China. Under the most trying conditions, the government has been able to retain its stability and the population has remained undisturbed. While there was no slightest act to embarrass the government, Chinese armies have been moved about and powerful commissions have been sent to important offices at Japanese behest. The government has been able to make tremendous concessions to the Japanese—concessions which three years ago no government in Nanking could have dared make.

All these signs of growing strength and national unity. Only a united nation with a strong government can afford to rely on a truce which the Japanese military, in their complaints against China, simply cannot understand."

Cornellians Honored

The Institute of Arts and Letters has announced the election of 24 distinguished foreign citizens as honorary associates. Included is Dr. Hu Shih, a graduate of Cornell University in 1914, and such writers, artists, and composers as H. G. Wells, G. B. Shaw, Diego Rivera, Jose Clemente Orozco, Sergei Prokofiev, and Dmitri Shostakovich. The names, of one painter, one sculptor, and five composers who in occupied countries have been kept confidential.

The election of Dr. Hu as honorary associate is a measure of the eminent Chinese philosopher and statesman to a list of Cornell members which includes Kenneth Roberts and Henrik V. Norden, alumni; Carl Becker, emeritus professor of history, and Glimore D. Clarke, dean of the College of Architecture. ROBERT LANG.
Dr. Hu Tells Forum There Is Basis for Hope That This Will Be 'Last World War'

Three reasons why the present international conflict can be made the "last world war" were outlined yesterday by Dr. Hu Shih, former Chinese Ambassador to the United States, at the close of the two-day forum on "Building a Better World," at Christ Church, Methodist, Park Avenue and Sixtieth Street.

Dr. Hu was one of several speakers who discussed international peace machinery, while others, among them, Mr. Proskauer, president of the American Jewish Committee, spoke of the urgent need to fight racial animosities to create a successful post-war world.

Dr. Hu related that in 1941, when President Roosevelt asked the public to go to war, he had written to the President suggesting the "Last World War," but that later on it was remarked that the President thought "War for Survival" was the most appropriate name. Dr. Hu, however, said he felt that his idea was valid.

Reasons for Peace Hopes

In the first place, he held that a durable peace was more likely now than before because there were "no aggressor states among the Allied and neutral nations on our side," whereas in the last war, Italy, Japan and Czarist Russia, all aggressors, fought with the Allies against Germany.

As his other reasons, Dr. Hu said there did not now exist among the United Nations, as was true before, any secret treaties of territorial aggrandizement or division of spoils, and from the lessons of the two wars the world "may be more ready to recognize the need for a better and more effective peace."

Explaining his contention that there were no aggressor nations on the side of the United Nations now, Dr. Hu held that the Soviet Union had for the last twenty-seven years pursued a policy of pacifism and avoidance of war at any cost.

He warned that people must be educated to understand that vigilant force is necessary to assure international peace and urged that children should spread this idea.

"In short," he said, "we want a new world order which will devote its first efforts to the organization of the military and military power of the post-war world for the effective maintenance of international peace and order.

"We must learn to think that there is nothing inherently evil in war—which is but another name for the power or energy necessary for doing work or achieving ends; that force is only an instrument which, if properly controlled and directed, can become the very cornerstone of justice and order; and that all law, all peace and order, internal or international, are empty words if they cannot be effectively enforced by the organized power of the community."

Mr. Proskauer warned that "Hitler-made political anti-Semitism was a threat to the American way of life." He counseled against complacency and urged his audience to take active measures against anti-Semitism.

"With the satanic ingenuity of the sadist," he said, "Hitler has played upon the innate yearning of mankind to find a scapegoat for its ills; and with subtle propaganda and spread into this country the dogma, a baseless complete fact, that in some mysterious way the Jews have brought upon the world the evils which have befallen it and at last this holocaust of war.

"If you take the easy way out for the handful of Jews that constitute 4 per cent of the people of America, and either by action or inaction permit injustice to be wrought upon them, you are setting a vicious pattern for injustice to every man and woman in these United States."

Test of American Ideals Seen

Dr. David D. Jones, president of Bennett College, Negro women's school in Greensboro, N. C., declared that "minority groups in America furnish a close-at-hand test for all the world to see as to whether the American ideal that 'all men are created equal and endowed by the creator with certain inalienable rights' shall become a reality or shall remain an ideal to which we give mere lip service."

He observed that Russia, which had eliminated the racial issue, presented a great appeal to the non-white majority in the world; and that China had indicated her interest with a proposal for a race equality treaty in the peace treaty.

"The effectiveness of the motion picture as a propaganda weapon for good was discussed by Francis S. Harmon, executive vice chairman of the war activities committee of the motion picture industry.

Katharine F. Lenroot, chief of the Children's Bureau of the United States Department of Labor, said she could be developed if the economic and social fabric of community and national life was such that parents could make sufficient room for their children in their lives and their activities.

George E. Bigge, a member of the Social Security Board, outlined the present social security program, but suggested that in addition to unemployment compensation and old-age pensions, provision be made for temporary and permanent disability, death and medical aid.

Stressing the importance of strong parent-children relationships, Katharine F. Lenroot, chief of the Children's Bureau of the United States Department of Labor, said they could be developed if the economic and social fabric of community and national life was such that parents could make sufficient room for their children in their lives and their activities.

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Mrs. Patterson added: "The departure from objective writing in the news columns not only makes a tragic mockery of the free press, but makes it a vicious weapon in the hands of journalistic gangsters."

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Asia Is Not Inscrutable

BY HAMILTON BUTLER

A ROLL CALL of China's delegations to the San Francisco conference should make Americans blush.

At the head of it is T. V. Soong, world renowned financier. Then there is Wellington Koo, veteran diplomat and troubleshooter. Wang Ching-hui is China's greatest legal authority. Ambassador Wei Tsao-ming, a noted jurist.

The only woman delegate is brilliant Miss Wu Yi-fang, college president and feminist leader. She holds a M.A. and Ph.D. at Yale.

Another notable is Dr. Hu Shih, China's leading contemporary philosopher. This distinguished diplomat of long experience, will act as chief adviser to the delegation.

Adviser see at nine of the 10 delegates studied in this country or in Europe or Japan. See, Soong, Koo and Shih speak American like natives.

What other delegation to the conference can match China's in knowledge of both the Orient and the Occident?

CHINESE. Japanese and other Asiatic peoples are said to be "Inscrutable." They aren't.

Very few Americans or Europeans have studied or come to know China and its people. With the exception of missionaries and a handful of diplomatic and military officers, Americans in China have not been in a position to learn its language. They could talk to and understand the Chinese people.

Americans should be just as interested in the Chinese as they are in us. Yet thousands of Chinese can read us a book. They have taken the trouble to study our language.

Chinese graduates of our colleges are not "American educated." They are educated before they come here.

When they go home they are twice educated. They know all we know and a lot that we don't.

THE shallowness of our knowledge of China and other Asiatic countries has led to serious mistakes in the past.

After this war, if we do not try harder to understand these countries and their peoples, we must expect more difficulties.

While dominance in Asia has raised the people of China solely on superiority in applied science. As Asiatic peoples come abreast of us in this respect—which they are rapidly doing—there shall have to be a change in the way we look at them. But this is unworthy of serious study.

We have excused our intellectual inferences by referring to the idea that China is an "intellectually reactionary organization," which welcomed liberal ideas into its lives under the rule of the Manchu emperors.

We have no comparable group of men and women, who know China and the Chinese, as these Chinese know America and Americans.

The future of our relations with China would cause less concern if the United States were in a position today to send to San Francisco a delegation as talented as China's.

THE FIRST group of Chinese students sent to the United States arrived in the 70s of the last century. They were of pre-college age.

They were placed in preparatory schools. A reactionary faction in Peking had them recalled before their education was completed. They were accused of becoming "too American." At least they took back with them an addiction to baseball and poker and a love for America, which they never had. They regarded this as their "second fatherland."

Among them was T'ai Bho-wu, who rose to be "taot'ai" or Intendant of Circuit at Tientsin. I knew him after he had been back in China a quarter of a century. The State Department had been misled into backing a naturalized American trying to put over a fast one on the Tientsin authorities. T'ai came down to the Consulate General to discuss a communication from the department. Obviously he was both hurt and angry.

"Why does our Government," he asked excitedly, "take so much interest in a damned foreigner?"

WEALTHY Chinese continued to send their sons to this country or to Europe to "finish" their education.

After the Boxer trouble in 1900, we gave back to China all of the indemnity exacted from her above the actual cost of our contribution to the Allied expedition to relieve the beleaguered Legations in Peking. This money was earmarked for the education of Chinese students in the United States.

The Chinese who do not come to our universities are not likely to refer to the Government in Washington as "thee' Government.

Yet they constitute a cultural bridge between their own country and ours.

We have no comparable group of men and women, who know China and the Chinese, as these Chinese know America and Americans.

CHINESE PHILOSOPHER PLANS LECTURES HERE

Dr. Hu Shih Unpopular in China Because of Criticisms of the K'ung Government.

Dr. Hu Shih, the internationally recognized young Chinese philosopher, who is now in the black books of the K'ung Government, is definitely planning to leave for the United States early next January to lecture at Yale University. He will also probably give a few lectures at Harvard and Columbia and then spend the Summer of 1931 in Europe, returning to China by way of Russia and Siberia.

Dr. Hu, who is endeavoring to compile a monumental work entitled "A History of Chinese Philosophy" before the leaves China, has resigned from the presidency of the National Institute at Woosung in order to devote all his time to his writing. His work will embrace three volumes. The first volume has already appeared in Chinese publication and has run through several editions.

Two of Hu's, a graduate of Cornell and Columbia universities, continues his fearless criticisms of the K'ung Government and of the ideology of the late Dr. Sun Yat-sen, whose writings are the gospel of the K'ungist party. His criticisms appear every month in his own periodical, The Crescent Moon, which has as a result had circulation difficulties.

The government has not pronounced a formal ban against the magazine, but the Shanghai K'ungist press keeps close watch and whenever possible seizes and destroys bundles of the publication when they reach the postoffice.

Dr. Hu has been "reprimanded and warned" by the Central Political Council, head organization of the K'ungist party, and the State Council, the highest organ in the government as distinct from the K'ungist Party. The Shangchial, K'ungist public prosecutor, has urged that he be arrested and punished for his criticisms, but the government at present has not felt that he would have an extremely unfavorable reaction upon the foreign opinion of the K'ungist régime.

In his latest issue of The Crescent Moon Dr. Hu attacks the K'ungist party as the "intellectually reactionary organization," which welcomed liberal ideas into its lives under the rule of the Manchu emperors.

It welcomed liberal ideas into its lives under the rule of the Manchu emperors.
Dr. Hu to Advise Cabinet.

Chungking, Sept. 5—Generalissimo Chiang Kai-shek has appointed Dr. Hu Shih, until recently Chinese Ambassador to Washington, as a high advisor to the Chinese cabinet, a new post. It was announced tonight.

Your emotions in America are easily inflamed. Many chances of such incidents as drew you into the World War arise in an aerial war like ours, and you will probably be dragged, however unwilling, into it.

—Dr. Hu Shih, Chinese statesman.

Public Lecture. Dr. Hu Shih, Dean of the School of Literature, Peking National University, Peking, China; "Recent Discoveries of New Materials for Chinese History," Moot Court Room, Myron Taylor Hall, 8:15 p.m.

Died: Dr. George Nicholas Papaneliolou, 78, Greek-born cancer sleuth; of a heart attack, in Miami, Fla., Feb. 19 (see page 72).

> THOMAS JEAN HARGRAVE, 70, longtime leader of Eastman Kodak, in Rochester, N.Y., Feb. 21 (see page 68).

> JAMES EDWARD BARTON, 71, New Jersey-born son of vaudevillians, who turned troupers himself at age 2, eventually winning tatterdemalion glory as Broadway's longest-running Jeeter Leeter (1,899 performances, 1934 to 1939) in "Tobacco Road"; of a heart attack, in Mineola, N.Y., Feb. 19.

> RICHARD CHRESSON (Dick) HARLOW, 72, Harvard football coach of the 1930s and '40s, whose colleagues named him coach of the year in 1936 even though Harvard won only three of its eight games, and whose renown as a collector of birds' eggs led to a side title at Cambridge as Curator of Oology; after a long illness, in Mineola, N.Y., Feb. 19.

SEEN IN ITHACA

Holding top billing in this category is, I should say, Hu Shih, Sun Hu to us in our undergraduate days. "Doc" spent two weeks here in the late winter, delivering the Messenger Lectures, and he certainly "packed 'em in." I remember seeing him bustling off with a group of Chinese undergraduates after one lecture, looking just as pleased and excited as any of the youngsters. On Sunday night he came over to the house for dinner. I also got hold of Morris Bishop, "Steve" Stephenson, "Cedo" Guss, and Clarence Morse and we had a delightful get-together. "Doc" had just come back from London, where he was a delegate to the United Nations Conference on Education, and was about to leave for China, where he is to be president of National Peking University. He's a prince of a fellow!
Hu Shih, "Father of the Chinese Renaissance."
Dr. Hu Shih

-Hu Shih Memorial Scholarship Fund, Inc.
PURPOSE

"To honor and perpetuate the memory of Dr. Hu Shih, philosopher, historian, humanitarian, writer and diplomat, by establishing scholarships and fellowships in philosophy, history and literature at one or more universities in the United States of America to enable students and scholars of promise in those fields to pursue their studies in the expectation that the fruits thereof may contribute to harmony and peace among all peoples everywhere."

Hu Shih's immortality is the impact of his thinking on his own and future generations. The chronology of his career discloses the diversity of areas which engaged the mind and spirit of this philosopher who was a discerning teacher, historian and diplomat and a gifted man of letters.

Born in Anhwei Province December 17, 1891, son of a Chinese civil servant, he received his preliminary education in his native land, came to Cornell University in 1910 on a Boxer Indemnity scholarship, graduated with honors and took his doctorate in philosophy at Columbia University in 1917.

That year he fathered a cause destined to mark a significant milestone in Chinese culture. His two articles, "Suggestions for the Reform of Chinese Literature" and "A Constructive Revolution in Chinese Literature," gave impetus and direction to a movement to substitute Chinese writing and printing in popular characters understood by the literate masses in place of the then prevalent classical Chinese which
but relatively few intellectuals understood. Within three years most writers accepted \textit{pai-hua}, plain talk, as their medium. Hu Shih thus opened the channels of printed communication and the world of ideas to the Chinese people.

In 1917, he occupied the chair of philosophy and was Chairman of the Department of English Literature at the National Peking University. In 1927, he became President of the China National Institute at Woosung near Shanghai. He had already begun his monumental Chinese historical studies, the preparation for publication of which was his life's work. In this early period he also edited a series of Chinese translations of English classics.

In 1930 he returned to Peking University where he served as Dean of the College of Arts. He had revisited the United States from time to time to lecture at several universities, and in 1938 became China's wartime Ambassador to Washington. His sympathetic insight into the American character coupled with his knowledge of the desperate challenge to China in the Sino-Japanese struggle contributed greatly to the fidelity of the wartime alliance between the two countries.

He participated for China in the San Francisco Conference of 1945 where the United Nations Charter was drafted and adopted. The following year he was Chancellor of Peking University, but was forced to leave when the Communists overran Peiping in 1948. He came back to the United States where he made his home in New York City, continued his studies, writings and lectures and served as Curator of the Chinese Gest Library of Princeton University, visiting Taiwan in 1953 to attend the Chinese National Assembly where he presided over many important sessions.

He assumed, in 1958, the presidency of Academia Sinica, China’s foremost center of academic and scientific research and except for the 15th General Assembly of the United Nations when he joined the Chinese Delegation and presented his historic denunciation of the tyranny of Chinese Communism, he resided on the grounds of the Academy in Taiwan till his death February 24, 1962.

During the turbulent and tragic period in China within the span of his lifetime, he was a member of no political party but was a respected advisor and servant of his government. His speeches and writings were fired by a passionate desire to see all his countrymen enjoy the blessings of freedom under constitutional government.

Hu Shih drew his intellectual inspiration from the wellsprings of both oriental and occidental cultures, and from the best in each he sought an amalgam of the truth. He had a high regard for the culture of the West. He believed that if Chinese culture could be viewed objectively and understandingly without sanctification by age or national pride, present and future generations would value it all the more and its stature would grow under the process of modern criticism.

He belonged to no church or formal creed, but was moved by deep spiritual feeling and by an abiding
reverence for the dignity of the human person. He had a profound aversion to all political, social and religious systems which circumscribe freedom of individual thought or hamper intellectual freedom to search for the truth.

His personal code was summed up in his diary as early as 1915 when he resolved to cultivate virtue by adhering to four rules from which he never afterward departed: (1) Do not deceive yourself—meaning there must be oneness (or consistency) between inward self and outward self; (2) Do not deceive others—meaning there must be oneness between word and deed; (3) Practice forgiveness or tolerance—meaning there must be oneness in treating others as oneself; (4) Practice perseverance or constancy—meaning there must be oneness in regarding the past and the present.

His concept of immortality was that every human word and deed influences the actions of others, and these actions in turn affect those of still others, and so on and on through time and space without end. The evil as well as the good word and deed are therefore immortal. This concept is a compelling discipline of the thought and conduct of those who have the courage to accept it.

Hu Shih had the courage to accept and live by this concept. His immortality is the impact of his thinking on this and future generations everywhere.

"All that happened in the past has resulted in what I am. Let me not regret, nor my thoughts dwell upon it. From now on, I must first sow what I hope to harvest."

—Hu Shih on his own birthday, 1916
Hu Shih Memorial Scholarship Fund, Inc.

President    HAROLD RIEGELMAN
Vice Presidents  LIU CHIEH, KIEN-WEN YU
Treasurer    LEUNG TSOI YIP
Secretary    CHI-WU WANG
Ass. Sec.-Treas.  LILLIAN WEINBERG

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LI SHU-HUA             TA-YOU WU

Room 2101, 420 Lexington Avenue, New York 17

LEXINGTON 2-3330
Dear President Malott:

To honor the late Dr. Hu Shih, we are inviting a number of his Chinese and American friends to a memorial at China House on Monday, April 16, at 4 p.m.

Hu Shih has had such close relations with the great American Universities of Cornell, Columbia, Harvard, Princeton and Yale that we believe each of them will wish to be represented. We hope that you will represent Cornell and speak for about three minutes on the occasion. Your remarks will be preserved as part of the permanent repository of Hu Shih’s papers.

Mr. Henry R. Luce will preside. Ambassador T. F. Tsiang will speak as an old personal friend of Hu Shih. President Grayson Kirk has already consented to speak for Columbia.

We very much hope that you can be with us and that you will let us know as soon as possible, so that we may include your name on the invitation we are sending to friends who may wish to attend.

Sincerely yours,

A. D. Calhoun
President

President Deane W. Malott
Cornell University
Ithaca, New York

Phoned Luce’s Sec.
Miss Noller
LL 62673
p.m. will represent C.U.
3/19/62
7a
Dr. Hu Shih, Son of the East, was a man of many talents, a man of many virtues.

In his youth, he sparked the reform of Chinese literature and opened the cultural treasures of his land to all classes of people. In times of crisis he served his native China with brilliance and sagacity as ambassador and diplomat. In more peaceful days he directed the leading educational institutions of his country, the China National Institute and the Academia Sinica, with tact and wisdom. As teacher, humanitarian and public statesman, Dr. Hu Shih earned an enviable place in history and his death will be mourned for generations to come by all the peoples of the civilized world.

But remarkable as these achievements are, Dr. Hu Shih will be remembered best, as a man of intellect. He was, first of all, a man of ideas; a man who respected the power and the freedom of the human mind. Through his written and his spoken word he created among his fellowmen a genuine love and respect for the life of learning. He championed a crusade among the peoples of the Orient to cast off the shackles of ancient myth and of blind tradition and challenged them to develop confidence in the ability of their own intellects to discover new knowledge and generate new wisdom.

By the example of his own life, by the clarity and force with which he communicated his ideas and his love of knowledge, Dr. Hu Shih effected a revival of learning in his native land within a single generation. He was convinced that by serving the development of the human intellect to its full capacity, he best served the noblest cause of life -- human liberty.
Acclaimed by his fellow Cornellians as "master alike of the ancient wisdom of his native China and of the critical methods of western scholars", he lives among us still in the words he has written and the ideas he has inspired. In our own times of crisis and travail, may his life and his work inspire among us all, a new renaissance of learning and of freedom.
SYA106 BC286

B UDA169 DL PD=UD NEW YORK NY 3 213P 1964 MAY 3 PM 2 54

PRESIDENT DEAN W. MALLOTT=
CORNELL UNIVERSITY ITHACA NY=

COULD I PLEASE HAVE WRITTEN CONFIRMATION OF YOUR
GRACIOUS ORAL ACCEPTANCE AS A SPONSOR OF HU SHIH
MEMORIAL SCHOLARSHIP FUND? GRAYSON KIRK AND T. F.
TSIANG HAVE CONFIRMED. THE PROJECT NOW ONLY AWAITS
YOUR LETTER OR WIRE=
HAROLD RIEGELMAN 420 LEXINGTON AVE. NEW YORK CITY.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE.
I am puzzled by the lack of response to my letter of May 29th to Dr. Zwingle which he referred to the Development Office. Columbia's response on the Fellowship phase of the program was immediate.

Was I mistaken in assuming that Cornell would welcome scholarship funds in history, philosophy or literature in the name of Dr. Hu Shih? If this is contrary to University policy I do think that Dr. Zwingle should advise me now so that we may avoid any representation to the contrary in enlisting support, and make alternate arrangements elsewhere.

In any case, I have sought to bring the matter to a head by writing Dr. Zwingle as indicated by the enclosure. I send the latter to you to keep you informed and for such attention as you might consider helpful.

With warmest regards, I am,

Sincerely,

[Signature]

Harold Riegelman

President Deane W. Malott
Cornell University
Ithaca, New York.

June 18, 1962

HR:lw
Encl.
June 18, 1962

Dr. J. L. Zwingle
Vice President, Cornell University
Ithaca, New York.

Dear Dr. Zwingle:

Because the Trustees of this Memorial are about to meet and set the pattern of its objectives, I should appreciate your confirmation of arrangements with Cornell University which may be submitted to them for their approval. I have no reply to my first letter which you referred to the Development Office a fortnight or so ago and perhaps none is necessary if I could have an early response to this letter.

Please advise me whether the University will accept funds from or through this Memorial as a Hu Shih Memorial Scholarship fund or account, the interest on which, at the going rate established from time to time by the University for like funds, will be applied to whole or partial undergraduate scholarships (as the University may determine) in the fields of history, philosophy and literature or any of these three subjects. What is the present going rate of interest?

Will the University administer these scholarships in perpetuity and select awardees of promise on the basis of merit, with some consideration of need and such preference to students of Chinese origin as the University deems consistent with the main purpose of the scholarships, which is to provide incentive and opportunity to develop unusual talent in the designated fields?

Will the University report to this Memorial at least once a year on or about a date to be fixed by the University, the principal credited by Cornell to the Memorial fund or account, the amount allocated during the period accounted for to each Memorial scholarship student by name and home address, the basis of award, if a first award, and of accomplishment during his or her enjoyment of the scholarship?

I think it will be unnecessary to enlist the cooperation of the University in the solicitation of Memorial funds as it would now appear that the large bulk of these will come from sources
which do not normally contribute to Cornell. In those instances where we or you receive alumni checks payable to the Memorial fund or to Cornell and earmarked for the Memorial, we should like your assurance (1) that these will be deemed Hu Shih Memorial Scholarship funds and (2) that if the contributor is a Cornellian alumnus he will also receive record credit for his contribution by the Alumni Fund or other appropriate alumni account.

If the answers to the foregoing questions are favorable and reasonably soon, I see no reason why the Memorial Trustees would not approve the arrangements at their next meeting the first week in July, in good season for the beginning of the countrywide solicitation.

Sincerely yours,

Harold Riegelman
May 3, 1962

Dear Harold:

I shall be happy to serve as a sponsor for the Hu Shih Memorial Scholarship Fund.

He was a distinguished and loyal Cornellian and I am pleased to have the opportunity to participate in this most worthwhile effort to memorialize his name for future scholars.

Cordially,

Deane W. Malott

Mr. Harold Riegelman
420 Lexington Avenue
New York 17, New York

dcc: Mr. Brenda W. Riegelman letters
Dear Deane:

The organization of this corporation has been completed and the Board of Sponsors established as noted on this letterhead. As a sponsor you have indicated your approval of the purposes of this Memorial, namely "To honor and perpetuate the memory of Dr. Hu Shih, philosopher, historian, humanitarian, writer and diplomat, by establishing scholarships and fellowships in philosophy, history and literature at one or more universities in the United States of America to enable students and scholars of promise in those fields to pursue their studies in the expectation that the fruits thereof may contribute to harmony and peace among all peoples everywhere."

Application for tax exemption of contributions is being filed and we are confident will be granted.

You are under no obligation to make contribution to the Memorial. There are, however, three ways you could help if you wish:

1. The fact that several of the sponsors have made such contributions unsolicited suggests that others may wish to do so. If you are among these, your gift will be most useful at this time, as we prepare for a solicitation of substantial support beginning mid-September and, we hope, ending on Dr. Hu's birthday mid-December.

2. Whether or not you yourself make a contribution at this time, you may be willing to enlist gifts of several individuals or foundations who might wish to be identified with the Memorial. This would be of great value to our effort and we should wish to supply any material you would require in that connection.
3. Whether you give or recruit aid, it will be most helpful if you could supply us with names of individuals, foundations and corporations you think we should approach directly with some confidence that they would wish to join with us. This, too, would be much appreciated.

Our immediate goal is $105,000, of which $5,000 will be for printing, postage and other out of pocket expenses, $50,000 for undergraduate scholarships and $50,000 for graduate fellowships.

Do let us hear from you. We know this is a pretty informal way of communicating with you and we plan no systematic "follow-up" or "reminder" to you.

This tribute is going to succeed as a voluntary effort by all concerned if it is to be the tribute we want it to be.

With kindest regards, I am,

Sincerely yours,

[Signature]

Harold Riegelman

HR: cw
October 12, 1962

Mr. Harold Riegelman
Hu Shih Memorial Scholarship Fund
Room 2101
420 Lexington Avenue
New York 17, New York

Dear Mr. Riegelman:

I am enclosing herewith check for twenty-five dollars from Mr. Deane W. Malott for the Hu Shih Memorial Scholarship Fund.

Sincerely yours,

Secretary to Mr. Malott
January 8, 1963

Dr. Deane W. Malott
President, Cornell University
Ithaca, New York.

Dear Mr. Malott:

We think we have reached a point where the Hu Shih Memorial scholarships at Cornell should be established and begin to function with the Fall term, 1963.

Obviously, this will be on a partial basis because the systematic fund raising effort is only four months old and the costs have been kept to a minimum.

We plan to bring the Fund, inclusive of the earmarked payments already made to Cornell, up to $10,000 on February 18th and a similar amount will be remitted to Columbia, both partial payments being made that day.

At the current yield there should be by October 1st roughly an accrual of $575 on the payments already received and the February 18th remittance. This is not much to start with, but we believe a start should be made and the mechanics already agreed on tried out so that a workable routine can prove out while we are building up to our Cornell target of $50,000.

If all of this makes sense to you, would it be possible for you to have a representative of the University present at this office at 10:30 Monday morning, February 18th, to receive our check? There may be some press interest in the event.

With warm regards and best wishes to you,

Sincerely,

[Signature]

President
January 11, 1963

Dear Harold:

Thanks, indeed, for your letter of January 8, with the current report on the development of the Hu Shih Memorial Scholarship Fund. We certainly are pleased that this scholarship assistance will be coming our way and that we will have at Cornell a means for perpetuating the name of this distinguished alumnus.

The Dean of Admissions and Financial Aid, Walter A. Snickenberger, will be the University representative on hand at your office on February 18 to receive the initial gift for the establishment of this scholarship award. I have alerted our public relations people here about the press possibilities on this occasion.

We are most grateful to you for your dedication and efforts in developing this project.

Cordially,

Deane W. Malott

Mr. Harold Riegelman, President
Hu Shih Memorial Scholarship Fund, Inc.
420 Lexington Avenue
New York 17, New York
January 30, 1963

Dear Art:

The collection to be given Cornell in memory of Dr. Hu Shih has not been received yet. Our library staff who regularly handle this type of material do not expect it right away and are quite aware that processing a gift of this type does take time.

When the volumes are received, someone of Steve's staff will let me know and we shall pass the word along to you.

Cordially,

Deane W. Malott

Mr. Arthur H. Dean
Sullivan and Cromwell
48 Wall Street
New York 5, New York

bcc: Steve McCarthy
March 1, 1963

Dear Harold:

It was a great honor for us to be represented at the ceremony observing the memorial fund in memory of Hu Shih, and Dean Snickenberger reported that it was an impressive occasion and one in which Cornell felt most honored to participate. Thank you very much for all of your consideration.

I am enclosing a clipping from the Ithaca Journal telling of the event.

Cordially,

Deane W. Malott

Mr. Harold Riegelman, President
Hu Shih Memorial Scholarship Fund, Inc.
420 Lexington Avenue
New York 17, New York
Chinese Students Alliance
Thirteenth Conference
Boston, 7-4
August 24th, 1913

Henry D. Tearing
Amherst, Mass.
Kwang O. Young, Tientsin, China. 310 N. Lake Street, Ww.
Yuan Shan Djang, Tientsin, China. 302 Bryant Ave, Saturday.
Nge Shen, Fuhien, China. Cos. club, Saturday.
Suh Hu, Anhui, China. Cosmopolitan Club, W. Hsueh, N.Y.

Joy Chang (Harvard)
Canton, China.

Tientsin, China.
CHINESE NIGHT

COSMOPOLITAN CLUB

SATURDAY, MARCH SEVENTH
NINETEEN FOURTEEN
PROGRAMME

COMMITTEE

CHIH PING, '13
MINFU T. HU, '14
W. Y. CHIU, '15
H. C. ZEN, '16
NYE SHEN, '14, Chairman

ALMA MATER
PRESIDING OFFICER, NYE SHEN
MISS ELLA S. SZE

PIANO SOLO
W. Y. CHIU, '15

"CHINESE WOMAN"
SUH HU, '14

"GET WISE"
B. E. CHEU, '14
S. I. SZ-TO, '15

VOCAL SELECTIONS
W. Y. CHIU, '15
H. H. E. WONG, '17

EVENING SONG
Chinese Dinner. March 20th, 1914

Sub Hn. Anhui, China
Tao Cheng-Kung, Anhui, China
Yang Shan-Ping, Soochow, China
Y. T. Wang, Canton, China
C. Z. Chen, Foochow, China
Y. H. Shen, Foochow, China
H. C. Tsang, Canton, China
C. Yang, Kowloon, China
H. C. Yin, Szechuan, China

Private beginnings
Cora Williams

Theodore Williams
The Class of Nineteen Fourteen
of
Cornell University
requests the honor of your presence
at its
Class Day Exercises
Tuesday morning June the sixteenth
at eleven o'clock
Ithaca, New York
THIRTY-FIRST SESSION

THE BOSTON BROWNING SOCIETY

THE TWO HUNDRED AND THIRTY-SECOND REGULAR
MEETING WILL BE HELD AT THE VENDOME ON TUES-
DAY, JANUARY 19, 1915, AT 3 IN THE AFTERNOON.

Confucianism and Browning
BROWNING VIEWED BY A CONFLICTIONIST
Mr. Suh Hu

Vedanta and Browning
Sister Devamata

GENERAL DISCUSSION

Guest Tickets at fifty cents may be bought by members at the door, or they will be
sent by mail upon application to the Treasurer, Miss Ella R. Shull, 1588 Beacon Street,
Brookline.
Members are reminded that membership tickets are not transferable.

Miss Marie Ada Molineux
Corresponding Secretary
94 Schiller Road
Dedham, Massachusetts
Reception

by

The Cornell

Chinese Students' Club

At its Tenth Anniversary

Barnes Hall

December 5th, 1914
The Class of Nineteen Fourteen
of Cornell University
requests the honor of your presence
at its
Class Day Exercises
Tuesday morning June the sixteenth
at eleven o'clock
Ithaca, New York

Mrs. Leb-An
THIRTY-FIRST SESSION

THE BOSTON BROWNING SOCIETY

THE TWO HUNDRED AND THIRTY-SECOND REGULAR MEETING WILL BE HELD AT THE VENOM ON TUESDAY, JANUARY 19, 1915, AT 3 IN THE AFTERNOON.

CONFRONTATION & BROWNING

BROWNING VIEWED BY A CONFLICTIONIST

VEDANTA AND BROWNING

SISTER DEVAMATA

GENERAL DISCUSSION

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Members are reminded that membership tickets are not transferable.

Miss Marie Ade Molineux

Corresponding Secretary

94 Schiller Road

Dedham, Massachusetts
Reception
by
The Cornell
Chinese Students' Club
At its Tenth Anniversary
Barnes Hall
December 5th, 1914
Ushers

Y. S. DJANG, '15, Head Usher
M. T. HU, '14
S. E. SHEN, '15
K. C. TSANG, '16
C. T. CHANG, '17
Y. C. YANG, '17
C. T. HUANG, '18
The Opening Reception of the Tenth Anniversary Celebration of the Cornell Cosmopolitan Club

"Success is naught; endeavor's all."
—Robert Browning

January the Ninth
1915
Programme

1 "Welcome" - H. Blanco (Porto Rico) President

2 Violin-Solo - A. K. Icasiano (P. I.)
   Accompanied by L. E. Freudenthal (U. S. A.)

3 "What We Stand For?" - Suh Hu (China)

4 "Eight-Beat"—Chinese Music
   Y. R. Chao (China)

5 "The World State: Obstacles and Advantages"
   Dr. George W. Näsmyth (U. S. A.)

6 "Something Neutral"
   Dr. John Mez (Munich, Germany)

Ushers

H. A. CAHEN, Head Usher

E. A. BELLER

W. Y. CHIU

E. G. FLEMING

G. J. NOBACK

J. B. SHEPARD

REFRESHMENTS
Autographs

Yours R. Chas.

Hun

George W. Marcy

Holston Plains, Tenn.
The Cornell-in-China Club
Requests the pleasure of your company
at
Barnes Hall on Tuesday Evening
March the Eighth at half after nine
To Meet Dr. Hu Shih

1927
To His Excellency
Dr. Hu Shih
of the
Class of 1914 of Cornell University

his former fellow students of that Class, assembled
for reunion at Ithaca in June 1939, tender their affec-
tionate greetings and present this token of respect for his
Eminent Achievement.

Master alike of the ancient wisdom of his native
East and of the critical methods of Western
scholars, he has led the way to the accomplish-
ment within a single generation of a revival of
learning in China. His plan for applying modern
critical principles to the study of his country's her-
tage of philosophy and poetry, and at the same-
time cultivating the spoken language of the Chinese
instead of perpetuating an archaic idiom, has un-
locked a treasure and created a new literature.

Cornell University's pride in owning Dr. Hu Shih
as an alumnus is heightened by awareness of
his sure place in the esteem of scholars far and near.
It is an added satisfaction to welcome him as the
Ambassador of the Friendly People of China
to the United States of America.

Given at Ithaca this Seventeenth Day of June
in the Year of our Lord the Nineteen Hundred
and Thirty-ninth and of the University
the Seventy-first.

[Signatures]
President of the University
President of the Class
END OF REEL

PLEASE REWIND