A LADY OF QUALITY IN CHINA
The sister-in-law of China's last Emperor
By Leonebel Jacobs
DR. SZE URGES CLOSER TOUCH WITH HIS LAND

Chinese Minister Points to Great Benefits of Nearer Relations.

TALKS TO CORNELLIANS

Must Study His People to Gain Full Advantage of Their Markets.

Intimacy between America and China, the great republics of the west and east, was urged last night by Dr. Sao-Ke Alfred Sze, Chinese minister to the United States, in a speech before the Cornell club of Syracuse at a dinner in the Hiawatha room at the Onondaga. Dr. Sze is a graduate of Cornell university, class of '01, and the first Chinese student at that university.

Closer financial and commercial intercourse and interdependence between the two republics and more intimate knowledge by the people of the United States of the people and customs of China were urged by Dr. Sze as one of the means of combating the "growing leprosy of distrust and suspicion than is being bred by unseen forces among nations."

Haught but Clouds.

"The world has been torn by war," declared Dr. Sze. "Immeasurable and incalculable human suffering has paid and is paying the bill. Instead of the clear, clean atmosphere after the storm, we have naught but black clouds, low running and rumbling on all sides. Forces are at work today to disrupt society and to create and widen breaches between the nations. The psychology of the age seems to have been assailed with leprosy. Suspicion and hatred have forced good will and brotherhood out from the temple of the nations and how does this affect Cornelianns, surrounded by such comforts and luxuries?"

China has been given great assistance by the United States, and urges Americans to closer intimacy with China, pointing to the expanded industrial capacity of the United States which needs an export outlet.

Urges Study of People.

"With this growing commercial contact, the international psychology takes on a new importance. Is it not warrantable, then, that one of your own number, as alumni of your own Cornell, could suggest the possibility that you might be doing some service toward checking possible unwarranted suspicion and misjudgment by coming to know more of the customs and the thoughts of the republic of Cathay."

"It is, of course, self-evident that, if you are going to increase your commercial and financial relationship with China, for your young men to study more fully everything Chinese will tend to give you a better prospect of success and growth in this particular foreign field. But more than this a sympathetic study of our country can mean, just as our study of yours has certainly come to mean to us."

Austin A. Barnes was toastmaster at the dinner which brought together about 100 Cornell alumni from Syracuse and vicinity. Romeyn Berry, graduate manager of athletics, was the other speaker.
Dr. Koo and Mr. Sze.

(New York Evening Post.)

From the land of Wu came Wellington Koo,

The Chinese conference,
And he went for a walk, and he went

With the Chinese Minister Sze.

"Now what would you do?" said Wellington Koo,

"Now what would you do?" sez he,

"If you were Koo and I were you? Be perfectly frank with me."

"Well, if I were you, dear Dr. Koo," says Minister Sze, sez he,

"If it's all the same, I'd change my name—

Yes, that's what I'd do," sez Sze.

"But pray, think of me," says Koo to Sze,

"Though my name may not captivate you,

I'm sure you'll agree, Mr. Sze," sez he,

"That Sze is one worse than Koo."

"Just between me and you, my dear Dr. Koo," says Minister Sze, sez he,

"There isn't much choice. In fact, by your voice I see you agree with me."

"I do, Sze," sez Koo, "and to prove it to you I am going to ask you to tea."

"We've argued too long! a cup of oolong Would help," replied Minister Sze.

So a table for two was selected by Koo,

Where they sat and they guzzled tea.

And, "Here's looking at you," sez Sze to Doc Koo.
And Koo he sez likewise to Sze.

The above sonnets will interest us as Mr. Sze is a graduate of Cornell, class of 1901.
I thank you for the beautiful little book you gave me. It is my pleasure to have known you and Mrs. Patterson. I am going to San Francisco in a few days—my first trip this way. I have attended the Chinese Commemoration of the Panama-Pacific Exposition. I hope to meet you again. I am in this country nearly two more years—your sincerely, [Signature]
Miss Pingsa Hu, who graduated from Wellesley, has been asked by the Nanking Provincial Government to stay in America another half year to study American women education. The ministry of education in Peking has also asked her to represent China in the Third International Congress of the Child Welfare Association which is to be held in Washington, D. C., next April.
CHINESE WOMAN IS HERE TO STUDY WOMEN OF THE U.S.

Graduate of Wellesley, Sister of a Cornell Student, She's a Charming Little Body and Finds Her Task a Formidable One.

Miss Pingta Hu, Wellesley, 1913, is in Ithaca preparing a report on the condition of women in the United States.

Miss Hu came to America from China six years ago with her brother to go to school. She to Cornell, she to a girls' preparatory school. After two years she matriculated at Wellesley and graduated last June.

"She has been asked by the government of the Chinese republic to spend a year in studying the women of America from every point of view—social, economic and domestic. As this means a great deal of research work she has come to Ithaca where access may be had to a splendid university library and professors of note who might give her suggestions in her study.

"Finds Her Task a Big One"

Miss Hu says the problem is so wide and complex that she cannot tell at present whether she will give a detailed account in book form or only a synopsis of the principle facts.

When asked to give her opinion of the present government in China, Miss Hu replied that she believes it will last because of its stability so far and its firm foundation.

No Antis in China

Questioned about the women's suffrage movement in her native country, Miss Hu says that China has no anti-suffragists among her women. They all want to vote.

"She says that whereas in this country people believe that the Chinese women lead, as a rule, domestic lives, this is not the case. The women of China are many of them working women, self-dependent and as free as Americans. She considers that the American women have progressed more than those of any other country.

American Girls Differ

The American girls she has known are essentially like the Chinese girls, she says. Their manners, however, are different. The Chinese girls are more quiet and reserved while the American girls are vivacious and lively. This, Miss Hu seems to think, is probably the result of the fact that this country is pervaded with an atmosphere of nervous energy and the desire to be busy.

Miss Hu has a brother, Mingta Hu, who is at present a student at Cornell. Another brother is the dean of Chingwa College which was founded three years ago in Peking for the purpose of preparing Chinese students to enter American colleges. This is perhaps the chief college in China and was founded by the Chinese government with the indemnity fund returned after the Boxer War by the United States. This money is used to send Chinese students to America to study.

Has a Pleasing Personality

Miss Hu is an excellent example of the type of Chinese girls who come here for this purpose. She is a very attractive little woman of about twenty, with round chubby face, red cheeks and soft black hair. She wore a white Chinese jacket with fastenings of black, a black skirt and very American looking high top boots. While she gives the impression of quiet and repose, her face is bright and expressive. She has the quality of personal magnetism, particularly when she smiles.

Miss Hu Wears a Solitaire

Noticing a solitaire diamond on the third finger of Miss Hu's left hand, The Journal's reporter begged pardon and asked if marriages were still arranged by the Chinese. Miss Hu blushed and said that such usually is not the case, that the young people nowadays feel free to arrange these affairs according to the dictates of their own hearts.
Mr. and Mrs. Ting-Chi Chu.

Ting-Chi Chu, commissioner of China to the Panama-Pacific exposition, is now in this country with his young bride. He says China's representation at the exposition will entail an outlay of at least $500,000.
CHINESE CHILDREN
BORN IN ITHACA
AT CITY HOSPITAL

First of Such Parentage Born
Here—Young Parents Very
Much Pleased and Little
Ones Welcomed by Many
Friends of Two Families.

A great deal of interest has been
occasioned at the City Hospital by
the advent into the world of two lit-
tle Chinese babies, one the son of
Mr. and Mrs. Y. L. Yeh of 112 Stew-
art avenue and the other the son of
Mr. and Mrs. James Yuan of 213½
University avenue. Those who have
seen them say that they are just as
tiny and cute as they could possibly
be.

The Yeh child was born at 10
o'clock yesterday morning and the
Yuan baby at 2:15 this morning. Both
of the mothers, who are extremely
young, are doing well and each seems
to be very happy at the prospect of
having a real baby to take care of.

Mr. Yeh said this morning that he
and Mrs. Yeh had finally selected a
name for the little one. He will be
known as Ulraces Yeh. This small
youngster with the Greek name, born
in America of Chinese parents, is
the cause of much rejoicing. His father
has just finished his first year at
Cornell, but expects to get his degree
in 1918. He is specializing in chem-
istry and will probably take a post-
graduate course upon the completion
of the regular Arts course. He comes
from Hongkong and prepared at the
Canton Christian College and the
Chinghua College which is a special
school founded at Pekin for training
the indemnity, or government stu-
dents who are to be sent to America.

The two Chinese families are close
friends and even if the two young-
sters whom the people at the City
Hospital are making such a fuss
over, are the only ones of their na-
tion and about their age in Ithaca,
they will probably enjoy lots of good
times together when they are a few
years older.

Inquiries have been made among
many Ithacans, and it is the general
consensus of opinion that these are
the first Chinese babies that Ithaca
can boast were born here.
Rose J. Yuan

Chun Tam College, Shanghai, China.

James Yuan. 袁文通.

yuan = a proper name.

Victor Yuan. Born June 24th, 1914

Home:

James Yuan,
123 Buffalo Road.
Shanghai, China.

Ithaca, address.
218½ University Ave.

I'm Aiyuan Yeh. Born June 23½, 1914.
Mr. James Yuan.
The Cornell Chinese Students' Club

Reading from left to right and back to front.

Front Row—Y. S. Chow, C. L. Lin, Y. C. Tang, President; C. L. Chang, S. Y. Yau, F. Wou-Ming, Secretary; S. C. Yeung, C. H. Lee,
K. C. Lau, Y. Lo.

Code of Valor Links Brave Fighting Men

Armies change from age to age and the generals are all different, but the men who get in there and do the fighting are pretty much the same, now and always.

Like the cavalrmen in Tennyson’s poem, their job is comparatively simple — to do and/or die; and down through the centuries they have had an implicit and whole-hearted admiration for fellow members of their craft who display especial skill at the grim business.

So that little story about the Chinese “suicide squadron” at Shanghai, and the hit it made with the European soldiers who stood on the sidelines, is a revealing bit of history.

This suicide squadron consisted of a hundred or so Chinese soldiers who had taken cover in a ruinous warehouse along Soochow Creek to dispute the advance of the Japanese. They got in there and stayed for more than two days, subjected to heavy fire throughout, going woefully short on sleep and food, and facing nothing but certain death if they didn’t retreat — which they grimly refused to do.

Across the creek, in the international defense sector, was a detachment of British regulars — Royal Welsh Fusiliers. And the stout fighting qualities shown by these Chinese soldiers somehow got under the hides of these Britishers. So after a while, when the Japanese, attempted a coup to drive out the Chinese, the British Tommies came to the rescue — unofficially, unneutrally, but effectively.

The Japanese came up the stream in two naval launches mounting light guns. The banks of the river were lined with the innumerable little boats called sampans, which are part of every Chinese waterfront. And what did the Royal Welsh Fusiliers do but show the Chinese how to mass these sampans together across the stream, tying them together with cables so as to block the path of the launches? That done, they led them to construct a similar barricade farther down the stream, so that the Japanese launches were neatly trapped.

Nor is that all. The brass hats felt the same sort of soldierly admiration for the dauntless Chinese. A British brigadier general and an American brigadier general joined in sending a telegram to Chiang Kai-shek himself, begging him to order the heroic soldiers to withdraw and save their lives. It was none of their business, of course; apparently the whole business just naturally got to them.

For that is the way it is, with soldiers. Fighting men are a class apart. They live by their own rules and are bound by their own code. They may not often inquire what the fighting is all about, and they frequently grow infinitely weary of the fighting itself — but they never fail to give their admiration wholeheartedly to men of their own calling who show unmistakably that they have what it takes.
Chekiang High School, Hangchow, China

4th College of Tokyo Imperial University, Japan

Cornell '16
Civil Engineering

H. S. Lee
(Haw Shen, Lee)

Haw = Thick or Honest
Shen = Body
Lee (family name) = Plumb
To Mr. & Mrs. L. E. Potterton,

H. S. Lee,

Shantung, China.

Dec. 20, 1919
Dear Mr. and Mrs. Patterson,

you may be surprised to learn
that on the other side of this card, the Chinese
means the invitation to the wedding of Miss Liang
and myself which took place on this day if the
last month at Shanghai. After marriage, I came
here with my wife to resume my work in railway.
You can imagine how nice and comfortable my
home is. I hope you are getting along as well
as ever. Please let me hear from you. W. S. Lee.
Merry Christmas
and
Happy New Year.

To Mr. & Mrs. T.O. Patterson,
From H. C. Lee

Shantung, China.
Dec. 24, 1920
"May all life's aims be realized
Your fondest dreams come true;
And hopes that long your heart has prized
Be each fulfilled for you!"
This is a Japanese steamer. The back side is our name for July 4. We had a celebration on the ship.

To Miss Williams:

I am now on my way home in the middle of the Pacific after nearly seven years in the Americas. Today is Sunday, but we have no church service, but a fire drill instead. It's a lovely day. It's the first time we have sunshine. Many days were dark and dreary. We should have seen the moon, but the nights are too cold and windy for any body to go out on the deck except the crew, of course. But even then I do not think there was much moon. Five more days, then we shall see the land of Japan. We are nearly two days late on account of the bad storms, so we shall stop at Yokohama only one day. We expect to arrive at Shanghai on July 24. Let me thank you for the little letters you wrote me and the little book about the dome beautiful. With best regards, yours sincerely,

Phyllis H. Blake
Mailed from Shanghai,
July 25, 1914.

Mr. Patterson,
317 South Green St., N.Y., U.S.A.
Minfa T. Hu

Wushu
Nanking, China.

Commercial High School,
Nanking, China.

Cornell '14
Arts.

B. A. K. '13
D. M. '14

Dr. M. T. Hu married majoorister T. K. W. Chao

Minfa T. Hu

T. K. H. T. H. K. cousin of M. T. H. K.
H. C. Zen 任鸿隽
Chungking, Szechuan, China

Chinese National Institute, Shanghai.
Tokyo Kotokogyogaka.
Cornell '16
Arts, Chemistry

Private secretary to Dr. Sun Yet-sen

Science Society of China.
Nanking, China.
(Permanent address)
Vice secretary of the
Ministry of Education.
1920
Christmas Bells
The bells of Joy are ringing,
We hear them on every hand,
They are ringing for all the people,
They are ringing for every land.
Hear the loudly pealing bells of Joy.
Dear Mr. & Mrs. Patterson,

Since my coming back to my old dear country I have been travelling round Nan-tung-chow, Hankow, and am going to Canton next Tuesday. It gives great pleasure to see so many old friends and old places. I suppose you have heard the good news of the marriage of Mr. C. Yang & Miss Chao, also an American student, coming back with us.

Wish you a Merry Christmas and a happier New Year than ever.

Yours sincerely,

[Signature]
Dear Mr. and Mrs. Patterson

Come to see you with Mr. Love.

Sorry to find you absent. Am going to Buffalo tomorrow. May

Mr. H. C. Zen

come to see Mr. Patterson at his office tomorrow morning. Good-bye.

Szechuen, China
任鴻雋叔永
Confucianism and State Religion.

Confucianism as state religion is one of the latest and most perplexing questions that are facing the Constitution Committee of the Chinese National Assembly. The absence of any provision in the Draft Constitution, which has recently been completed, for a state religion for the Chinese Republic has called forth a petition for the insertion of a clause in the Constitution making Confucianism the state religion in China. Among the signers of the petition are such men as Yen Fu, Liang Chi Chao and Chen Huan Chang, and the prime mover of the movement is Dr. Chen. That such a movement should be the work of scholars who know the history of the West as well as that of China, and that it should have among its supporters several eminent Westerners, gives it special significance, and makes its understanding imperative on all who are interested in the future moral and spiritual welfare of the Republic. It is wise, then, to see what the motives are that have prompted them to take such a step.

Simultaneous with the adoption of the Provisional Constitution, guaranteeing religious liberty, and with the establishment of the Republic, the traditions, customs, manners, ideas and morals that had long regulated the life and conduct of the people, suddenly underwent a tremendous change. The offerings which used to be made twice a year in the Confucian temples, that exist in every district of the land, were discontinued. The Temple of Heaven, which is the only place where the Emperor worshipped once a year, was used as a quiet place for the Constitution Committee to deliberate and draft a constitution. Some of the more radical members of the National Assembly proposed that it be turned to even more vulgar use. Such manifestations of the popular mind shocked the agitators of the Confucian movement, and made them think that the people take religious liberty to mean no religion at all.

Some of the half-educated have attributed the stagnation of Chinese civilization to Confucian principles, forgetting that it is the disregard, rather than the observance, of these principles that is responsible for it. They readily seize the period of the Revolution as an opportunity to break away from the old standard of character and morality, without sticking to any new. This tendency, reinforced by the inevitability of relegating the study of Confucian classics, through the introduction and extension of Western sciences, to a very insignificant position in the school and college curriculum, naturally arouses a curiosity, or even apprehension, as to whether it is leading society. Is society to be permeated wholly by the desire for efficiency, progress and gain? Is the traditional standard of character and morality totally to be done away with, without anything to come into its place? In such readjusting and chaotic conditions that set in immediately after the Revolution, the serious-minded see a degeneration in national character and morality. Thinking men, then, begin to reflect and apprehend that the foundation of a nation lies in morality, and that morality is a product of religion.

The mistaking of religious liberty for no religion, and the decline in national character and morality, are, no doubt, the primary causes that have given rise to the movement for making Confucianism state religion. With its prime mover, therefore, every thinking man will sympathize so far as his object is concerned. The methods with which he expects to achieve his worthy object of remedying existing social evils and elevating and conserving national character, however, are not without their defects. If Confucianism is to be preserved, it can be done without making it state religion. In other words, the preservation of Confucianism, and of its influence on the Chinese people, does not depend on its being made state religion.

Confucianism is an entirely rational system of thought. It reveals nothing of what is beyond, it treats of nothing that is not rationally comprehensible, and its whole doctrine deals solely with the relations of men. Though Confucius does not deny the existence of a Higher Order, which he calls "Heaven," yet he never tries to explain either it or the origin of the universe. He simply recognizes the existing system of the universe, and formulates his principles, according to which men may live peacefully, prosperously and happily. Whatever is incomprehensible by the human mind can fairly be said to be non-Confucian. Thus every human being who has intelligence enough to understand the Confucian principles will be a Confucian, irrespective of whether it is state religion or not, because he will be convinced of their truth. If, on the other hand, he has not the wherewithal to understand them, no amount of compulsion can make him a Confucian, for the simple reason that he has not been led to their truth. The remedy, then, is not so much artificially to make Confucianism state religion as to educate the people to an understanding of its principles. When they understand those principles, they will be convinced by
THE CHINESE STUDENTS' MONTHLY.

them, as they are by the principles of mechanics or mathematics.

While China gains nothing from the adoption of Confucianism as state religion, she suffers much for so doing. Until the fall of the Manchu dynasty, Confucianism had been the dominant factor in exerting moral and intellectual influence on all the eighteen provinces. While Buddhism, Mohammedanism and Christianity had also their hold in different parts of China, they were the transplanted religions, and never attempted to dispute the authority of Confucianism. But, as the establishment of the Republic has been made the pretext for claiming autonomy by Outer Mongolia, the making of Confucianism as state religion may conceivably afford Thibet, Hsinchiang and Inner Mongolia a pretext for breaking away from the Republic. At a time when our troubles are so overwhelming, it is highly unwise to alienate the sympathies of a considerable portion of the people by making Confucianism state religion, which they may interpret as a suppression of their religions.

Though it is unnecessary and unwise to make Confucianism state religion by provision in the Constitution, yet it is more than unwise to dismiss it at one blow. Whatever its merits and demerits, its sufficiency or insufficiency may be, it is the foundation on which the Chinese nation has been built, the thread by which her whole civilization has been strung, and a native product of the Chinese soil. It is still the root from which the Chinese mind derives its nourishment, and the standard by which morality in China is judged. Nothing is calculated to do the nation greater harm than to remove it from communion with the source of its power and life, without first grafting it to some other source. Such a course of action can result only in the sudden and complete collapse of the Chinese institutions and society, followed immediately by chaos. Wise men will think thrice before allowing such results to happen. If change must come, let it come what may, but let it also come slowly and gradually.

Deplorable as the obliteration of Confucianism may be, yet it seems almost inevitable that, should it be allowed to rest in its present situation in China without anything being done to it, it is destined, sooner or later, to lose its influence entirely. It is not supported and maintained by any organizations or societies, as is religion in the West. The only means by which it has been maintained is the universal system of education which makes the study of Confucian classics a necessary, if not
Festival in Cherry Blossom Time.

The road to Lung-Wha presents a scene of great animation during the whole week of the Festival. Landaus, Victorias, cabs, sedan-chairs, jinrichshas, wheelbarrows, vehicles of every description, crowded with people, roll on at top speed. Pedestrians, in groups or singly, all in their gayest attire, plod under the burning sun; small tradesmen, with their wares in baskets suspended from poles carried on their shoulders, dodge in and out among the vehicles, sometimes no sooner escaping the hoofs of a horse than running into a wheelbarrow, which generally upsets with the collision, spilling the passengers, who denounce the proceeding in much loud talk and violent language. Grandfathers, dragging protesting children along by their hands; mothers, with baskets of provisions on their arms; young men, with their sweethearts, mingle in the stream of holiday seekers flowing in the direction of the fair. Nor is the other highway, the river, which runs almost parallel with the road, any the less animated. Waters, of all sorts, sampans, open boats, launches, and tugs with ten or twelve house-boats in tow, crowd and jostle each other for headway. Here a launch is wedged between a tug and a house-boat towed from the shore by a mule, and no amount of profanity (the pilot seems to have a good supply of it), not even the incessant screeching of the whistle, seems to be able to extract the craft from its penned up position. Every collision sends up a shower of water in the air, which, strange as it may seem, has little effect in cooling the hot words that rise from every concussion. Boatmen are shouting, whistles are screaming (in tones no less profane); all is bustle and animation; all are anxious to move on, actuated by the same desire to be at the Pagoda as soon as possible.

Not all people, however, are thus involved in the confusion. There are many who are able to look on at the scenes around them with enjoyment, who are amused by its humor, and are yet untroubled by its inconveniences. Watch that happy family gathered around the table under the awning of that house-boat. See them fill their cups and drink a toast to the cherry blossoms, which indeed are at their height. The knurled and rugged old trees lining both banks are simply loaded with masses of breathing bloom of pink, which extend as far as the eye can see. Now they are ready for lunch. The butler disappears into the cabin, and reappears with loaded trays—rolls, cold roast fowls and meats, fruits and ice-cold drinks.
China, the Land of Promise.

By Henry U. Yip.

And thou art free, my country! Thou art free!
Four thousand years of monarchy are o'er;
The God of all has heard our humble plea,—
The Manchu chains are riven! Ever more
Thy ships shall sail, unchallenged, on the sea,
The world shall bear its commerce to thy shore,
The earth shall share its plenitude with thee.
And fortune's smile shall 'lume thy open door—
Behold, Cathay! My country! Thou art free!

Peace, Progress, Hope, Prosperity!
We cannot grasp the measures of our boon!
God has been good—and merciful—to thee;
The Dragon dies! The midnight and the moon
Have passed and gone, and lo, our eyes may see
The day, the dawn! How soon, Cathay, how soon
Yon Orient's Rising Sun Supreme, shall be
At Hope's fair height—the zenith and the noon!
Behold—behold, my country! Thou art free!

God of our Fathers, gird us with thy might!
Omniscient Judge, behold our country's cause!
Soul of the ages, guide us with thy light!
Eternal Mind, shape thou our nation's laws!
Infinite presence, lead us to the height,—
Forgive our failures and correct our flaws,
Make us to feel the power and strength of right—
To earn thy love, yet seek not earth's applause,—
God, give us strength, and keep us in Thy sight.
MERRY CHRISTMAS AND
A HAPPY NEW YEAR
Dear Miss Williams,

Many thanks for the kindness you and Mr. Patterson have extended to me during my stay in Sthaca. I am always "homesick" for Sthaca and hope to visit my friends there sometime before going back. Please excuse me for not writing you until this greeting.

Yours very sincerely,

[Signature]
BEST WISHES
To Mr. & Mrs. L. E. Patterson

Greeting from
Mr. & Mrs. H. C. Sen.

May the
Season be Bright
and
Bring Good Sport

[Right side]
Appreciate very much your card which has just come to hand. We have moved to Hankow and our present address is 26 Prince Society, China, Hankow, China.

Best wishes from your friend
H. C. Sen.
May 3, 1918

My dear Mr. & Mrs. Patterson,

You can hardly imagine how glad and joyful I am in receiving the announcement of your happy marriage. I only regret that I am not in Ithaca to congratulate you personally.

Under another cover Mr. Young and I are sending you a little article for wall decoration.
I am planning to go back this year and hope to see you in case I can make a short stop at Ithaca on my way home.

With hearty congratulations and best wishes,

Yours very sincerely,

H. C. Ben

It is neither a production of Chinese arts nor a Chinese curio, but its picture and inscription will always remind you that it is something of a hearty token sent by some Chinese friends on this happy occasion. The inscription reads:

"In the time of King when the Spring in the beautiful house is as gay as embroidery, the maidens are contesting their floweriness with fine paintings."
Shanghai,  
Ap. 7. 1919

Post Card

Dear Mrs. Patterson:

Your letter of Jan. 12th was read with great pleasure. I have spent two months in with Dr. F. Hsu, and am now going homeward — after 12 years absence.

With best wishes for you & Mr. Patterson,
Yours sincerely

H. C. Zen

Mrs. L. E. Patterson
317 So. Geneva St.
Ithaca, N.Y.

U.S.A.
No. 8 Camel caravan, Blockhouse, Tartar City, Peking
The Senior Class of Cornell University requests the honor of your presence at its Class Day Exercises on Tuesday morning, June the twentieth at eleven o'clock, Ithaca, New York.
Peking Feb 27, 1924

Dear Mr. and Mrs. Patterson,

Thank you very much for your New Year Wishes and Congratulations. Yes, I was appointed as the Director of the Bureau of Higher Education and I have been working with the Ministry of Education since last Sept.

There is one thing in particular that I wish to tell you—I have married to Miss Sophia H. Chen, a graduate from Vassar College and now teaching in the Government Univ. So we are keeping a little home in Peking. I see Mr. S. H. and Mrs. C. Chu often and many other old friends. All of them are doing well.

With best wishes,

Y. C. Lee

Mr. and Mrs. L. E. Patterson
317 So. Geneva St.
Ithaca, N. Y.

M. S. A.
My dear Miss Williams,

I intended to write to you a long time ago, but so many things in my hand prevented me from doing so. I am now studying at Harvard graduate school of business administration and enjoying my new study as well as new home very much. This unexpected change is very beneficial, tho I am sorry to depart from old dear Ithaca. Will send wishes. Yours

[Signature]

Ithaca, N.Y.

Miss Wenona Williams
317 South Geneva St.
THE HALL, "CRAIGIE" HOME OF LONGFELLOW, CAMBRIDGE, MASS.
Yang, C.
Chinkang,
Kiangsi

Chinese National School,
Shanghai

Private Secretary to
Dr. Sun Yat Sen

Cornell,
ME '16

Chien Yang, Cornell Chinese Secretary

Officers of the Eastern Section of the Alliance, 1914-1915

Teaching in Nanking Teachers' College
Nanking, China
DINNER

HORS D'OEUVRES

Variety.

Consommé Flamande.

Fish, à la Béréz.

Irish Stew.

Escalope de Poulet à la Milanaise.

Roast Ribs of Beef, Horseradish.

Stewed Turnips.

Pork Curry and Rice.

Potatoes, Boiled and Browned.

—SWEET—

Apple Pie.

Desserts...

Fruits.

Coffee.

—COLD BUFFET—

Smoked Sausage.

S.S. "SUWA MARU", Commander, T. Sekine.

Tuesday, 1st October, 1952.
My dear Mr. & Mrs. Patterson:

We are on the Pacific already ten days and are having a comparatively bad voyage, as the sea is very rough for several days. Probably the ship will arrive at Yokohama four days after to-night. How are you?

Shall write you when in China.

Censor

Oct. 12, 1918.

From C. Yang

S.S. Suwa Maru

Pacific Water

Mrs. I. Patterson,
U. S. A.

317 South Geneva St.,
Ithaca, N. Y.
My dear Mr. & Mrs. Patterson:

The announcement of your happy union gave me a great pleasure unexpectedly. The letter came just on time when Mr. H.C. Jen was in Cambridge and stayed in my house. We were overcome with joy on reading the news. How great the pleasure will be, if we can be in Ithaca on your wedding day!

Mr. Jen is working in New York City now, he obtained his M.A. degree last February. I will finish my business course at the end of May and shall begin my factory work early in June. Both of us planning to go home this September. We shall try to come to Ithaca before we sail for China and see you both then.

With all test wishes,

Yours very sincerely,

Chien Yang
Best wishes from Miss Williams.

C.F. Wang

Geneva, N.Y.
Going to
Sept. 1917
New Year
1916

1916  H. S. Lee  Yuyao District, Chekiang, China
1917  C. L. Chien  Hangchow, Chekiang, China
1919  Y. C. Ma  Amoy, Fukien, China
1917  Y. Lo  Nan Chang, Kiangsi, China
1916  K. Yang  Kiangsi, China
1918  Y. Tahi  Fukien, China
1918  C. H. Li  Canton, China
1915  P. W. Tsou  Soochow city, China
K.T. Mei 梅克新 中华安徽宣城
Northwestern University, Evanston, Ill.
History and English literature '15

Y. Chang 长江 中国陕西朝邑县
Cushing Academy, Ashburnham, Mass.
The Season's Greetings

Rho Psi Society

Dec. 30th, 1918

Li. Sau
C. S. Liu

W. S. Chow
K. P. Pao

L. F. Yang
C. H. Cheung
S. F. Tung

Fred S. T. Chow
C. F. Liu
C. S. Liu
H. H. Chu
K. Y. Wong
Xmas 1915

With best wishes for Christmas and the Coming Year
Letters From The People

To the Editor of The Journal:

In the hope of "finding a place in the sun" Germany raked herself by starting the World War, the horrors of which will shock all the people that are to be born for generations to come. Time and again, the whole world has been threatened to bow to the German autocracy, but the American ideas and ideals have never tolerated and, I believe, will never tolerate the prevailing of such autocracy that endangers the world peace. For the preservation of democracy and the peace of the world America has plunged into the war and now the war is won. It looks as though the "world is safe for democracy."

At the defeat of Germany there has come the birth of the League of Nations. It is the efforts of President Wilson that have brought about the existence of this league. But just at the moment when all the peoples of the world celebrate the achievements of President Wilson that may bring a lasting peace, the sky is darkened by the emergence of Japan—Germany of the Orient—trying to follow the footsteps of Germany to find a place in the sun. The latest dispatches indicate that Japan desires to annex the Pacific islands and the province of Shantung from China and imposes upon her many drastic demands, to comply with which would virtually make China a dependency of Japan. The success of her doing would mean that autocracy which endangers the world peace has not been rooted out but simply migrated from the European continent to the Far East.

The spark for another conflagration, tending to destroy humanity of the world is set. It is to be hoped that all peace loving peoples of the world will stamp out this spark before it spreads. When the last devil is fixed up then, and only then, the "world is safe for democracy."

L. N. LAU.
Y. C. Yang '17 Winner of Woodford Prize

Annual Award of $100 Made by Committee of Three Judges — Six Seniors Speak.

"Civilization of China"

Says East Led West in Arts and Sciences Until Within Last 300 Years.

Ying Ching Yang '17 was awarded the prize of $100 as the best speaker of six undergraduates competing for the Woodford Prize Contest in Original Oratory held in Barnes Hall last night. The committee who awarded the prize consisted of Prof. E. W. Kemmerer '03, E. L. McCollam '05, and W. W. Taylor '07. In making the award both the subject matter and the manner of delivery were considered by the judges.

The other seniors speaking in the contest were G. J. Hecht, Gladys Hess, H. A. Holt, C. F. Probes, and D. L. Ullman. The judges gave no honorable mention. The contest was presided over by Dean T. F. Crane instead of President Schurman, as originally announced. Henry Klauber '17, read the prize winning poem of the Morrison Prize, which was written by Samuel Wilson '17.

The subject of Yang's oration was "The Civilization of China." In his talk, he drew the distinction between the material and immaterial, or what he called spiritual civilization. Tracing the achievements of the Chinese along the lines of the arts that are usually considered essentials in the civilization of today, the speaker showed how China has been a pioneer in scientific invention and in industrial and agricultural pursuits. He emphasized the fact that it is only within the last 300 years that the West has outstripped the Orient in the arts and sciences. Laying greater stress, however, on the other kind of civilization, Yang pointed out the striking points in the philosophy of the Chinese, telling of the individual's reverence and awe for the sage, the poet, and the scholar.
CHINESE BENEFIT
WILL BE STAGED
IN OLD ARMORY

Workmen Converting Big Floor
Space Into Oriental Show
Place for Bazaar Saturday —
Prominent Ithacans Back
Famine Relief Fund.

Workmen have begun the task of transforming the Old Armory into an oriental showplace for the Chinese bazaar which will open Saturday afternoon for the benefit of the North China Famine Relief Fund under the auspices of the Cornell Chinese Students' Club. The bazaar promises to be one of the most pretentious of its kind ever held in this city. A number of prominent Ithaca women, under the leadership of Mrs. Hugh Moran, are co-operating in the arrangements for the affair, for which a number of distinctive novelties have been worked out.

American-Chinese booths will be arranged at either end of the armory. The Chinese booths will contain costumely iron working, embroidery—not purchased for the occasion—but donated by their owners, Chinese students in Cornell University, who have been touched by the terrible famine conditions which exist in their native land and have ben prompted to sacrifice their valuable collections for the relief fund. There will be a Chinese tea room and pagodas where tea will be served in Chinese fashion by Chinese women students of the university in native costume. Another booth will contain Chinese candies and cakes and "wondrous" Chinese "punch" also will be served to visitors. The program also includes an informal dance.

There will be two American booths containing candles, cakes and flowers and a special booth for articles contributed by the merchants of Ithaca. The latter contributions are to be left with Mrs. Hugh Moran, 221 Eddy street; Mrs. Fred E. Potter, 5, Ithaca, and Mrs. S. H. Brougham, 313 North Aurora street, or at the old armory Saturday morning. The bazaar will open at 3 o'clock Saturday afternoon and will continue until midnight. All articles unsold by 8:30 o'clock Saturday night are to be auctioned off by "Lou" Lement, who has shown proficiency in this type of salesmanship at Rotary Club gatherings.

The decorations for the recent freshman banquet have been left in place for the bazaar by Rothchild Brothers. On Friday night the Chinese Students' Club will give a play "A Transition," in Bailey Hall, together with an exhibition of Chinese boxing and other stunts.

CHINESE PLAY
MAKES HIT AT
BAILEY HALL

The Chinese students of Cornell University combined their talents to present an enjoyable evening's entertainment in Bailey Hall last night. Playing to a large audience, the Chinese performers appeared to excellent advantage, both in the vaudeville acts and in the short play, "The Transition," which was the feature act on the program.

In the first number, four students called forth several good laughs in a vaudeville act, called "Two in One," in which two seniors "showed up" two freshman who were inclined to be boastful of their achievements. There were lines of this act which showed keen humor and admirable appreciation of occidental wit and thought.

H. U. Wang, a professional Chinese magician, then performed seemingly impossible tricks to the delight and wonder of the audience. His act was well worthy of the professional stage, and it had its part in bringing in a larger and more familiar to an otherwise entirely oriental program.

In an exhibition of the art of defense with weapons, T. King, P. C. Huang, and R. P. Poa introduced something entirely new in the nature of boxing and fencing. The audience was breathless during one part of the performance as one of the fencers defended himself from the vicious attacks of a particularly bright and sharp-looking steel sword merely by guarding with a stick.

The last two acts of the vaudeville part of the program, Chinese music by C. S. King, and Sword Wielding by K. P. Poa, were intensely interesting.

The play makes hit.

From the viewpoint of the acting, the line, and staging, the short playlet, "The Transition," was a revelation in the production of a play from the first writing to the last curtain within a few weeks. Written by Miss O. L. Ling and H. C. Wang and coached by Mrs. L. N. Broughton, the play offered an excellent opportunity for good acting by the characters. The results merited the hearty appreciation accorded the play. The lines showed deep thought and a spirit of appreciation of the part which American thought and ideas have had in assisting in the recreation of China. At the same time the play had commendable dramatic structure, showing close attention to the working up of the situations.

On the whole, the performance of the Chinese students and the management of the entertainment augurs well for the success of the bazaar and tea garden which they are conducting in the old armory this afternoon and evening. The entire profits from the all-Cornell dance and the proceeds from the bazaar will go to the famine fund which is being raised in this way by Chinese students at Cornell.

Chinese Entertainment
Nets About $3,000 For
Famine Relief Fund

May 12 — That the Chinese relief campaign held recently in the form of an entertainment, bazaar and dance netted nearly $3,000 for the Chinese Famine Relief Fund, according to a statement issued yesterday by the committee. The local committee yesterday forwarded to the American Committee for the Chinese Famine Fund a check for $2,880 and a further remittance will be forwarded as soon as the accounts are finally closed.

The Chinese student committee has requested that anyone having a bill to present resulting from the activities of the campaign present it as soon as possible, at any event not later than May 17. All unsold goods from the bazaar will be put on sale again at some future time, in order to swell the fund already obtained.

The members of the Chinese Student's Club and the committee are lavish in their praise of the co-operation of the Ithaca people in patronizing their entertainments. On the other hand the community has appreciated the form taken by this campaign, inasmuch as the Chinese students gave full value for what they received. The success of the venture is attributable entirely to the energy and ability of the members of the Chinese Students' Club and to members of the community who gave time and services in carrying out their plans.
Y. Chi-Wa

X'mas 1918

Wishing you
CHRISTMAS AND
NEW YEAR GREETINGS

Y. C. MA

AMERICAN
ON ACTIVE SERVICE
WITH THE AMERICAN EXPEDITIONARY FORCE
On board Helene
Apr. 21, 1919

My dear Mr. & Mrs. Patterson:

Left N.Y. on 12th. Direct. Had company of a China
man who had been to France. In general
mercy with me.

The ship is a transport - 3 or
4 passenger only. Left all heavy men.

Arrive at Brest 10:00. Then to Paris.

He & Paris. & obtain
YuChi Ma

Xmas 1915

American Expeditionary Force, France

POST-CRDm APR 22

[Handwritten note:]

[Signature:]

Y. C. MA

[Handwritten note:]

[Handwritten note:]
IS PUBLIC SERVICE A BURDEN?

By Y. C. Ma.

In the midst of laborious studies, with a day limited only to twenty-four hours, time and again, we would complain that our work for a club, a society, or an association has become a burden. We detest correspondence, are tired of going around on business, and regret at the thought of the pleasures which we have denied in order to do some work for the public. This is called public service. Is it not a burden?

Strange enough, however burdensome a public service may be, we often like to bear the weight of it. Some of us do so unwillingly in response to the call of duty and obligation. Others tread the path of public service with the intention of reaching the land of honor and fame. Still others give their time and energy aimlessly, regarding public service as a convention which tradition has established. Thus, when the honor once obtained fades, the unwilling heart, finding no inspiration in the conventional way of serving, can not but conceive the extra work as a burden.

This unnecessary burden can only be lifted and removed by the force of love. Be it organized as a society or separated as individuals, we must love before we serve them. Just as we can love a man, only when we know him well, admire his virtues and have common interest, our love for an organization comes, only when we understand its conditions, appreciate its objects, and have real interest in it. As soon as that love enters our heart, it seeks for expression, and nothing is more spontaneous for expressing love than service. The latter may require time, energy and labor, but the former makes us forget them all; for love knows no burden nor hardships. So public service based on love, or as expression of it, is not a burden but a joy.
Chen-Yew Sang

Nan Sung, Kiang Si, China

Graduated in Tsing Hua Co. in 1918

Princeton University '21
Fei-Chung Li

Hong Kong

Taing Hwa College
Be King

Cornell
Ch.E. '23
Nov. 19, 1934.

Dear friends,

Hoping this card will find you all very well. On the other side you will see my family. My wife looks smaller than my daughter sitting in front of her. The four little ones are really darlings.

We are all very happy.

Yours ever

[Signature]

L. R. Cheng
Season's Greetings

FROM

LAN-KO CHANG AND FAMILY
Dear friends,

With the coming of the Easter Season and what all it means to us, one can not but turn his thoughts to his friends at this time. He may not be anywhere near to his life’s goal, but with renewed confidence and faith grown up from this triumphant Easter, he may yet see brighter hopes to come.

Since my return, circumstances had been very discouraging. The moment I was home I found my Widowed Aunt, who died a month later, very ill in bed. I was glad, however, that I was home in time to attend to her sickness during her last month of life. Because no good doctors could be had in the country, and her health was too feeble to allow traveling, I brought doctors home from Peking at a day’s journey. But all efforts were futile. Being her adopted son, it then became my duty to arrange for her funeral, which took two months time for preparation. Just after the funeral, the civil war broke out, and our district was very much affected. All communication was interrupted until December of last year. During all that period of time I had to stay in the country.
The only one Chinese Protestant Church here is connected with the American Methodists. Miss Lee, the Pastor, is Mr. John C. Hawke, American, who speaks fluent Chinese. Together with few other American returned Chinese students, we have formed a group. Like many other Chinese Churches, the congregation is largely composed of the less intelligent, and therefore the sermons have been such as to suit the level of their intelligence. This is one of the big reasons that the intelligent class do not find inducements to go to Church. I do not quite agree with Mr. Hawke's preachings, but I must go there with the idea to give aid help.

My family is very happy. Father and mother are both enjoying good health and now living in the Country since the political change. My own family entanglements have been very satisfactorily solved. My first wife, who has given birth to a daughter and a son, has agreed to live separately with me. She lives with my parents. The wife of my late Aunt, married for me is now my real wife and is now in Peking supervising the children's education. They shall soon come to Harbin to join me after the summer vacation. The children are all grown up now and quite capable to win my love.

I have received all the good letters from Rev. Cundy & Mr. Moore. I will write to theirmother before very long. Before that, please give my best regards to thei family.
My original plan was to organize a small industrial shop to make agricultural implements (improved mechanically & scientifically) and at the same time supervise my father's wall mining business. But owing to the interruption of transportation, no freight can be moved for months; and the constant threat of war at any time made business insecure. It was certainly not the time for starting a new business. I waited till the Chinese New Year (February) for better conditions, but conditions showed no improvement. At last, I had to give up my original plan and came to Harbin on March 9th to join the Chinese Eastern Railway as a locomotive inspecting engineer. I have been almost a month and half now. My work is quite in my line and very interesting. The only difficulty is, that the C.E.R. use Russian as its official language, because the road is a joint-enterprise between China & Russia, and therefore I must learn the Russian language. To study the Russian language is what keeps me busy all the time.

Harbin, though a Chinese City, is largely inhabited by Russians, and consequently has the appearance of any European city. Living conditions are very convenient and comfortable. Being in midst of Russians for most of the time, I am talking quite a little Russian now.
Lan-ko Chang
張蘭閣
1931

Tsing Hua College
Peking

Cornell
M.E. '22
C.S.C.A. FELLOWSHIP NOTES
Published by the Chinese Students' Christian Association of America
Central Office 347 Madison Ave., N.Y.C.

Vol. 4 November, 1924 No. 2


I shall not here appeal for a gracious pardon from the gentle reader if he should find this discourse too personal and presumptuous, for such was the request of the Editor who felt that I should write informally about my personal religious experience which led to my baptism at Northfield, Mass., 1919, and what it has led me to during the following years.

My personal religious experience has never yet come to be anywhere near a quest for life after death, or an advantageous place in the "happy hunting ground for my soul," or other similar conceptions generally called "religious". The wave of scientific thought has once for all swept away from within my consciousness any mark of the old Chinese superstition. Unless I am "haunted", while my mental faculties remain normal, or shown with scientific observations and conclusions the truth of psychic phenomenon, I shall yet adhere to the belief that within the universe there are nothing more than things, animals, persons, and all the laws governing them. The supreme value in the universe is life and personality, and the Law which sustains life and urges it to go on to a higher and nobler plane until it issues forth the highest and greatest personality, is, to me, God. Then, my religious experience has been no more than a process of development of the personal consciousness of my inescapable relation to God. That which is in me and urges me to live through and beyond the physical and intellectual realms to a fuller understanding of, and approaching near to the requirements of God, is my personality (or spirit, or soul,) and a part of God. Any act which assists the evolution of human personality to the requirements of God is moral. As one comes to be conscious of this process of ethical and spiritual development, he chooses certain values; he embraces certain ends; thus his understanding of life becomes moral and his actions religious.

Prior to my baptism, the above conception and consciousness of life in the spiritual realm was unknown to me. The central spot in my being, where the Master should sit was void and without form; life was therefore no more than going through the daily routine—only now and then with energies raised to the point of an ideal in the form of pursuit of education. If one should ask me to what ends I desire to use my education when attained, I even now feel much ashamed to tell, for my motive in acquiring a modern education was to be able to have an upper hand over others.

Upon arriving at Worcester Tech., I soon found myself in the midst of an American family, the Fullers, I went to church with them, (the first time in my life), but was not interested; for in China I had heard enough of the medieval preaching of heaven and hell from the Christian missionaries and seen enough of the deeds of the so called "rice-Christians". But the warm friendship and inviting interest of the Fullers in me were too strong; consequently, I followed them into their church. Truly good people were they, living in a home where love glows with equal intensity as the family fire and radiates warmth and joy to the lonely heart of a stranger. One from a foreign race I was, it did not take them long to convert me into their "Buddy II". This started me thinking and questioning why they should be so friendly to me, a "heathen Chinese". Later with my increased knowledge of their religion, it gradually dawned upon me that it was Jesus who taught them to recognize my personality and to make my life abundant as they would do to themselves. Then my attitude toward their religion changed from passive indifference to active inquisitiveness. As a result, I went to Northfield Student Conference the following summer with the sole purpose to learn more about the religion of Jesus Christ. Address after address, I listened with wide-open mouth, and in bewilderment of such gladness as I had never known before, I caught a glimpse of the true goal of life which was to develop one's spiritual life through Jesus, culminating in the fulfillment of the requirements of God. And at the last session of the great conference, after listening to the statement of Dr. David Yui, who declared to the Chinese Delegation that if not for his following of Jesus, he would have fallen in to a life of despair and uselessness as many returned students had, I made my decision to join the great Christian family.

My decision has led me in the following years to intense struggles against sin in individual as well as social living which often throttles my effort to cultivate my spiritual life. The same struggle exists within me today, and shall continue to exist in the days to come when I enter into a more perplexed life until I attain such an dexterity in spiritual control and reach such a height of personal development that I can defy time and space in a supreme assertion of myself. "Oh, help me, God!"

HAVE REUNION 6000 MILES FROM HOME.

L. Chen, L. K. Chang, P. T. Hsieh, K. P. Pao, P. C. Cheng, S. Tung, T. H. Chang, T. Y. Wen, all graduates of Tsing Hua College in Peking, China, ran across one another during the first two days of the Conference. A class reunion followed, and the spirit that prevailed in that meeting probably far excelled the average American class reunion. Two of my classmates, H. C. Wang, and C. S. Yu, arrived the next day, making the total number of friends, ten. White By 1930
CHRISTMAS
GREETINGS

L.K. Chang
and Family
from the depths. If you cannot afford to give more, five or six cents will keep a man, woman or child alive for a day; two dollars for a month; and twelve dollars for six months; when the emergency should be over.

North China Famine Relief Committee
(Cornell University Chinese Students' Club)

Ming Sing Kwei, Chairman
113 Ferris Place, Ithaca, N. Y.

Hsi Chen Wang, Secretary
405 Eddy Street, Ithaca, N. Y.

Chu Hsiao, Treasurer
107 Cook Street, Ithaca, N. Y.

P. C. Huang,
411 Thurston Avenue, Ithaca, N. Y.

S. C. Hsueh,
301 Dryden Road, Ithaca, N. Y.

K. F. Sun,
4 Founders Hall, Ithaca, N. Y.

S. F. Tan,
411 Thurston Avenue, Ithaca, N. Y.

Checks should be mailed to C. HSIAO, Treasurer, 107 Cook Street, Ithaca, N. Y.

"WITHIN THE FOUR SEAS ALL MEN ARE BROTHERS."
Famine

Califomia knows, the Great West knows, what it would mean to the country beyond the Rockies, if for two years no rain fell in the fertile valleys, no snows drifted deep in the mountain passes.

Above, day after day, a hot sky, cloudless, lifeless, save for the circling buzzards; dust clouds whirling across the gaunt plains and dancing along the dry water courses; seed lying dead in the baked ground; trees bleaching gray; bones of uncounted cattle whitening around water holes or sticking grotesquely through taut and rotting hides—that would be the Great West if the rains and snows failed it utterly. Unless help came from across the mountains the people would die—slowly, dreadfully, like beasts, stripping the bark from the trees and tearing up the dried grass roots.

Conditions like these prevail in China today. Life has been held cheap, much too cheap, for six years now. It is time that we got back our old conception of its sacredness. For a few pennies we can save a man from starvation for a day, buy enough food for twelve dollars to keep him alive until the next harvest. Help from America is his only hope, his one chance. Unless that help comes to him from across the sea he must die.

The Affected Area

The five northern provinces, Chili, Shensi, Shansi, Honan and Shantung, are all affected. The actual famine zone covers 100,000 square miles with a population of 45,000,000 Chinese. There has been almost two years of continuous draught, during which the normal rainfall has decreased from twenty-five inches a year to less than three inches.

Forty-five million Chinese are affected. Millions are facing starvation; thousands are already dying daily.

The Agencies at Work

All funds collected by the American Committee are transmitted to the International Famine Relief Committee at Peking. This body acts as a clearing house for the five regional committees in the famine areas; the Peking Committee (including the Red Cross), the Hankow, Tientsin, Honan and Shantung Committees, all of which are represented on the International Famine Relief Committee. Their members are working among the famine victims. Plans are being made to put all those who are strong enough at work building roads and repairing the irrigation systems.

What You Can Do

Everywhere, East and West, in China and in Europe, mankind calls to America
Nov. 22, 1937

Dear Friends,

Hope this card will find Mrs. Pat as strong as Mr. Pat. We are all quite well in Tientsin inspite of the hostilities and miseries all around.

Yours ever

L.K. Chang

With Best Wishes for
A Merry Christmas
and
A Happy New Year

Mr. & Mrs. Lan Ko Chang & Family
Program

PART 1

"Two in One"
- Frosh Joe - P. C. Huang
- Frosh Tom - C. F. Wu
- Upperclassmen - Y. Chin and C. Hsiao

Magic - - - - H. U. Wang

"Chuan Su"
(Art of Defense)
- T. King - P. C. Huang
- K. P. Pao

Chinese Music - - - - C. S. King

Sword Wielding - - - - K. P. Pao

Program

"A TRANSITION"

By
MISS O. L. LING and MR. H. C. WANG
Coach MRS. L. N. BROUGHTON

CAST OF CHARACTERS

Mr. Lee, a schoolmaster - - - - C. W. Woo
Yiu Lin Lee, his son - - - - L. K. Chung
C. C. Chow - S. C. Hsuich
H. H. Ho - pupils of Mr. Lee - - - - C. K. Huang
K. K. Koo - S. T. Chan
T. T. Chang, a returned student from America - H. P. Wu
Lee Foh, a servant - - - - T. H. Shen
Mrs. Lee - - - - Eun S. Chu
Soo Tsung, Mr. Lee's Ward - - - - Rose H. H. Lau

TIME AND PLACE

Act I. Scene 1: Schoolroom in the home of Mr. Lee. Soo Chow, China. Early morning.

Scene 2. The same. Midnight four months later.

Act II. Scene 1: Sitting-room at the home of Mr. Lee. Two years later.

Scene 2. The same. Six years later.

Music between intervals

Scenery courtesy of the Cornell Dramatic Club
North China Famine Relief Committee  
(Cornell University Chinese Students' Club)

C. HSIAO, Chairman  
H. C. WANG, Secretary 
L. K. CHANG 
S. C. HSUEH 
P. C. HUANG 
K. F. SUN 
S. F. TAN 

Dear Madam:

On behalf of the Cornell University Chinese Students’ Club, we take the honor of thanking you for your valuable assistance and moral support which contributed greatly toward the success of our entertainment and bazaar.

In token of your beneficence, we are sending you enclosed a souvenir ribbon to express our profound gratitude and respectful adoration.

Yours very respectfully,

[Signature]
Chairman

[H. C. Wang]
Secretary.

Mrs. L. E. Patterson,  
617 S. Geneva St.,  
Ithaca, N. Y.
709 Wyckoff Road,  
Ithaca, N.Y.  
April 6, 1920.

Mr. and Mrs. Patterson,  
317 S. Geneva Street,  
Ithaca, New York.

My dear Mr. and Mrs. Patterson:

Thank you sincerely for your splendid dinner party last night, which I joined, and I have been very happy to see your vast collection of various kinds of postage stamp. Allow me to send you a pocket of postage stamps of China and Japan herewith inclosed. Your acceptance will confer upon the honour much greater satisfaction than the receiver can possibly derive it.

Very sincerely yours,

M. K. Chao
Dinner.

Easter Sunday April 6, 1920

Lan-ko Chang '21
I-Pu Fady '23
Ming-Kao Chia '22
Pu-Ching Cheng '21
Second Meeting of
THE C.C., Nucleus of the L.U.
Oct. 22 1921.

1922 M.E. Lan Ko Chang Peking, China
C.E. Graduate Peter C. Huang Canton, China

25 C.E. C. K. Huang

Agr. Graduate Paul C. Tung Chin, China
Agr. Graduate Robert Feng Canton, China

Louis Yen '24 B. Chem. Tientsin, China
Chao Chuan Feng, Graduate School

(Plant Breeding)

Kiangsu, China.

倪俊 T. Nih, Graduate School,
Shanghai, China

Arts (Economics) '24
Chou = corynantheium
Son = to be born

金菊生 Chou-son Samuel King "roi"
Shanghai, China.

23 Aug. 荊夔文 Robert Hamilton K.D.P
24 Aug. 廖崇真 C.S. Lin
Dear Mrs. Patterson,

done time ago you asked me to give you a copy of Mr. Chang's interpretation of what Christ meant to him.

I am sorry that I did not give it to you before I left Columbia but I have a bad habit of putting things off so that many times they never get done. I am trying to break myself of the habit.

This was Mr. Chang's parts to the interpretation as I got it:

1. Christ as a man leads by love, kindness and goodness.
2. Christ's life and teaching as practical because he lived them as a man.
3. He is the true interpretation of God in man.
This may not be just what he meant, but they are what I understood him to mean. They are to me a wonderful interpretation of what Christ should mean to all of us because they make it so clear that we can all follow him.

At present I am working here with the Electric Light Co., selling all kinds of electrical equipment. I have not been here very long but I thing there is a very good opportunity to succeed and I like the work. I miss the people I have known at the Church and I hope I can get back and see everybody sometime.

Sincerely,

Henry T. Walcott
MENU

SHRIMP BALL CHICKEN SOUP

HAM SLICE ON CABBAGE

MUSHROOM SHELL FISH CHICKEN

BAMBOO SHOOTS MUSHROOM PORK

LI CHEE

CHINA TEA

Feb. 10, 1922

THE CORNELL LOCAL UNIT
OF
THE CHINESE STUDENTS' CHRISTIAN ASSOCIATION
REQUESTS THE HONOUR OF
Mr. and Mrs. Patterson's
COMPANY AT A CHINESE BANQUET
AT THE COSMOPOLITAN CLUB
FRIDAY, FEBRUARY 10TH, AT HALF-PAST SIX O'CLOCK

An answer is requested, addressed to the secretary of
The Cornell Local Unit, C.S.C.A.
Paul C. Pugh
301 Dryden Road, Ithaca.
The Milwaukee Institute of Music
125 Prospect Ave.

*****

RECITAL

Given by Pupils of

Miss Florence Bettray, Mr. Edmund Thatcher and
Mr. Jesse Raymond Meyer

Wednesday Evening, March 26, 1924, at 8:15 P. M.

■ ■ ■

PROGRAM

Arabesque ........................................ Debussy
Scherzo ........................................... MacDowell

Miss Ann McKay

Abrent ........................................... Tirindelli
Twilight .......................................... Glen
Obstination ...................................... Fontenaille
If Winter Comes ................................. Tennant

Mr. Lanko Chang

Old Refrain ..................................... Kreisler
Hungarian Dance No. 5 ....................... Brahms

Mr. Milton Dramburg

The Lord is Mindful of His Own .......... Mendelssohn
Ich hab’ ihren Namen geschrieben ...... Franz Apt
Mighty Like a Rose ............................ Nevin
I Love You ...................................... Sobieski

Mrs. G. Wentworth Stevens

Mazurka .......................................... Zarzycki

Mr. Jerome Kohout

Espenlaub ...................................... Sauer
Tarantella ...................................... Liszt

Miss Marie Quinn
Miss Eileen Steller, Accompanist

Knabe by Kesselman- O’Driscoll Co.
A Wish
May all your Ways be Pleasant Ways
and all your Days be Happy Days
From S.C. Asueh 8-27-21

To Mrs. C.E. Patterson

和命运有缘的人
In the Procession, June 1921
To Mr. & Mrs. E. Patterson
from
Shao Ting Hsiu

Kiang Yu
Kiangsu
China

Cornell
E.E. '21

Prep. School
Government
Institute of
Technology,
Shanghai,
China
or
Nanyang
College

This Mountain Barrier prevented the passage of troops in Revolutionary times and preserved its people and their industries free from harm.
Sept 15, 1921

Post Cards of Quality. — The Alberrey Co., Brooklyn, N.Y.

Post Card

Mr. H. E. Patterson
317 S. Beaver St.

Wellesley Field Day 10-29-21

Riding contest

For Boston Trust Co.

Prof. Vincent

Grew up much

as a great success,

congratulations.

Hawaiian University

Compt. High Tension Laboratory
To Mrs. L.E. Patterson

50

from yours sincerely
S.G. Neneh
Nov. 1921

To Mrs. L.E. Patterson

50

from yours sincerely
S.G. Neneh
Nov. 1921

To Mrs. L.E. Patterson

50

from yours sincerely
S.G. Neneh
Nov. 1921
The Faculty and Senior Class
of
The Cornell University
request the honor of your presence
at the Fifty-fourth Commencement Exercises
from June eighteenth to twenty-first
nineteen hundred and twenty-two
Ithaca, New York

SHAO CHING HUSEN

SHANGHAI, CHINA.

90 D.M.T. HU

LATACENDA, UTOPIA