

**START**

**REEL**

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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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**BIBLIOGRAPHIC RECORD TARGET**

**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

**ID:** NYCV90-A235

**Photo Services, B-27 Day Hall  
Cornell University, Ithaca, New York 14853**

**Film Size:** 35mm microfilm

**Reduction Ratio:** 11 X

**Image Placement:** 2B

**Date:** 1/4/91 **Camera Operator:** Alan Thomas

# **The Hu Shih Papers at Cornell: 1910-1963.**

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," c. 1962

"Biography of Dr. Hu Shih," undated

7. Newspaper Clippings, 87 pieces.

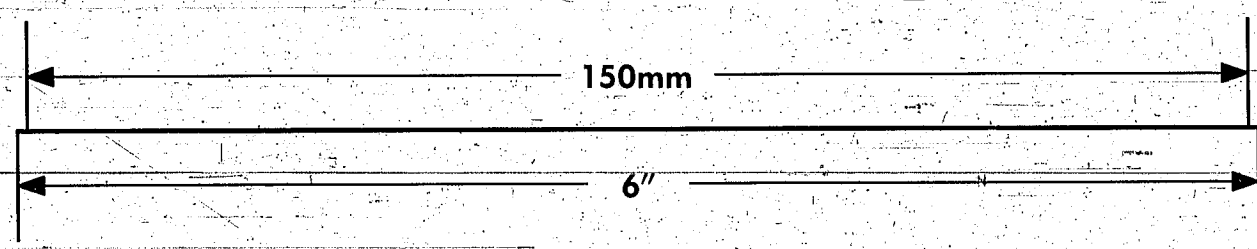
8. The Hu Shih Memorial Scholarship Fund, 13 pieces.

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.







Date of Birth

Class

11/17/92

1914

Name Shih Hu

(Hu, Suh)

Home Address

Town

State

Parent Kwai Yung

Address

Chinese Legation, Washington, D.C.

School last attended

New China Nat. Inst.

Location

Degree

Entered C. U. '10

Course A, G.

Degree

A. B.

Date 2/14 '15

Addresses

Date and Source of Information

University of Peking Peking, China.

(Prof. of Philosophy.)

2/9/21. Journal news.

Univ. of Chicago, Chicago, Ill. 2/31 mail set.

4/24/30 al. news.

49 A Jessfield Rd, Shanghai, China

5/31 T. Liu

4 mi Liang Ku, Peiping, China

5/2/32 Bal.

National Univ. of Peiping, Peiping, China (Dean) over

6/39 Reunion 142, 12/3/36 al. news.

Chinese Legation, Washington, D.C.

5/1/38 Bal. 9/19/38 Journal

Dec 2/24/62 on

Taefei, Lomana  
1/24/62 JG

**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 I. Journal

This is a copy of the original at the  
 The original is in the name  
 and is in the name of the  
 DATE OF BIRTH 11/17/92  
 COR. No. Grad.  
 NAME Hu, Suh (See record of the father's)  
 HOME ADDRESS  
 TOWN Shanghai  
 STATE China  
 P. G. B. Kwai Yung  
 ADDRESS Chinese Legation, Wash, D.C.  
 SCHOOL LAST ATTENDED New China Nat'l Inst.  
 LOCATION  
 DEGREE A.B.  
 ENTERED C. U. 1910-15  
 COURSE Arts, Grad  
 ADDRESSES  
 DEGREE LEFT  
 DATE 2/14  
 DATE AND SOURCE OF INFORMATION

Term Gi Chee, Anhwei, China mail etc 1/2/12  
 1914 Director's

See: Shih, Hu.

2/9/27 Journal news.

NAME AND ADDRESS OF A PERSONAL FRIEND

# VITAL STATISTICS

Hu, Suh

BIRTHPLACE

Shanghai

COUNTY OF

China

STATE OF

DATE

Dec. 20, 1891

PARENTS NAMES IN FULL (MAIDEN NAME OF MOTHER), WHEN AND WHERE BORN, AND ITEMS OF INTEREST REGARDING THEM

FATHER

ADDRESS

MOTHER

ADDRESS

ITEMS OF GENEALOGICAL INTEREST

MARRIAGE DATE

PLACE

NAME

NAMES OF CHILDREN

DATE OF BIRTH

PLACE OF BIRTH

DEATHS: IF ANY

# UNIVERSITY STATISTICS

PREPARATORY SCHOOL NAME, LOCATION, ETC.

The National Chinese Institute, Shanghai, China

CORNELL DATE OF ENTRANCE

1910

DATE OF DEPARTURE

COURSE

Arts

DEGREES

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).

MISCELLANEOUS

OTHER DEGREES AND COURSES, WHEN AND WHERE TAKEN

CORNELL UNIVERSITY, CLASS OF 1914

NAME IN FULL (NO INITIALS)

NAME IN FULL (NO INITIALS)  
Suh Hu

DEGREE

DEGREE  
A. B.

MAIL ADDRESS

MAIL ADDRESS  
胡適之，安徽績溪八都上川

CITY

China

●

OFFICE ADDRESS

CITY

STATE

### RESIDENCE

CITY

STATE

MEMBER OF CORNELL ALUMNI ASSOCIATION OF

NAME AND ADDRESS OF SOME RELATIVE OR PERSON WHO WILL HABITUALLY KNOW YOUR ADDRESS

NAME AND ADDRESS OF SOME RELATIVE OR PERSON WHO WILL HABITUALLY KNOW YOUR ADDRESS  
Cosmopolitan Club, Ithaca, N.Y.

[illegible]

CORNELL UNIVERSITY  
OFFICE OF THE SECRETARY

25 November 1935

Dear Steve:

15-25

'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.

CORNELL ALUMNI NEWS

Pat.

CORNELL ALUMNI NEWS

NOV. 26 1935

Sing & I  
Peking National  
University

*Mr. Peters*  
*Thank you!*  
*1/29*

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TREASURER

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TELEPHONE: WISCONSIN 7-2608

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STUYVESANT HIGH SCHOOL

VINCENT MCGARRETT  
ANDREW JACKSON HIGH SCHOOL

KATHERINE S. MEADE  
NEW DORP HIGH SCHOOL

January 29, 1939.

My dear Sailor:

Dr. Hu Shih, Chinese

ambassador, Cornell '14 (?) had a  
break down ~~early~~ in December and has  
been confined to a New York Hospital. His  
secretary reports he is improving  
satisfactorily.

Yours truly  
Martin Wilson

*Received  
See file  
1/29/39  
J. H. Wilson*



CHINESE EMBASSY

WASHINGTON, D. C.

CORNELL ALUMNI NEWS

JUN 28 1940

June 27, 1940

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.

*Dr. Hu Shih*  
Litt. D. - Harvard University, 1936

*Dr. Hu Shih*  
L.H.D. - University of Southern California, 1936

*Dr. Hu Shih*  
D.C.L. - Union College, 1940

*Dr. Hu Shih*  
LL.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.

CORNELL ALUMNI NEWS

CORNELL UNIVERSITY  
ITHACA, NEW YORK

OFFICE OF THE ALUMNI SECRETARY

ALUMNI HOUSE  
3 East Avenue

*Rec'd 9/24/40*  
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.

*Spent at Boston Mass.*

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*  
Emmet J. Murphy  
Alumni Secretary

Copy to Mr. Norman F. Bissell  
Copy to Mr. F. Ellis Jackson

Feb 1942

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 maldistribution 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 beats out. 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-sensuous mouth." He has been married to Rose Caylor, the writer, since 1925, 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 humors, 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 Ervine, 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<sup>40</sup> 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

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- PM p19 Ag 14 '40 por
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- 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 45:44-5+ D '35 por
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- Baldwin, C. C. Men Who Make Our Novels p219-26 1924

Hansen, H. Midwest Portraits p303-57 1923

International Motion Picture Almanac 1939-40

Karsner, D. Sixteen Authors to One p235-45 1928

Kunitz, S. J. ed. Living Authors 1937

Sherman, S. P. Critical Woodcuts p63-72 1926

Who's Who in America 1940-41

Who's Who in American Jewry 1938-39

HU SHIH (hū-shē) Dec. 17, 1891—Chinese Ambassador to the United States

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 heard to say. A popular lecturer, the recipient of some seventeen honorary degrees, the author of numerous articles and books, 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, or *pai-hua*). 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."

From 1904 to 1910 Hu Shih was in Shanghai. He went through three schools without being graduated from any, learning the rudiments of the "new education"—chiefly history, geography, English, mathematics, natural science. He also read English and European novels in translation and the works of some

Western 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 despondent 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 powerless 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 possessions in 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."



DR. HU SHIH

Even before taking his Ph. D., however, he had been thinking about the system of Chinese education, in "useless literary gymnastics," which had made literature inaccessible to the masses and which had been "wasting the best brains of the intelligentsia in mastering the octopartite form of classical composition for 600 years." In 1916 he therefore wrote "Some Tentative Suggestions for the Reform of Chinese Literature," which was published in a liberal Chinese monthly and created great controversy because of his insistence that writing should be done in the language of the people.

In 1917 Hu Shih went back to China to join the faculty of the Peking National University, where he was to remain until 1926, first as professor of philosophy, five years later as dean of English literature. In December 1917 he married Kiang Tung-shiu, a girl his mother had chosen as his wife when he was eleven. At Peking his influence would be hard to overestimate. His literary ideals—"don't use allusions; don't use old and trite words; don't use parallel phrases; don't avoid colloquial language; don't be high-sounding and stilted; don't exaggerate; don't imitate the ancients; don't speak mere words—say something!"—were echoed by his students, shared by other professors, and debated in magazines like *New Youth*, famous magazine of the Literary Renaissance. By 1928, as a result, it was almost entirely *pai-hua* that was being written and printed in China, in textbooks as well as in newspapers, and the great popular novels were finally being recognized as "literature."

During the '20's Hu Shih also edited *Nu Li* ("Strenuous Effort," a weekly) in order to expose corruption and inefficiency in Chinese life and government. He pointed out that China's unhygienic living conditions, for in-



## HU SHIH—Continued

stance, were not part of that mysterious "charm" and "wisdom" of the Orient of which Western intellectuals so often prated, but were due to ignorance, superstition, and inefficiency. He was by no means a revolutionary, however, and was fond of advising his students to stop parading and agitating, and to attend to their studies.

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.

But 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 China after the 1936 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 that China is literally bleeding to death." He was nearly recalled, 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, participates 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 pool 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-tu. 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 chancery, 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, altogether they leave 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, including poems in both Mandarin 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 (BASCOT TABER)**  
June 15, 1875—Dec. 14, 1941 Psychiatrist; specialist in psycho-pediatrics, on faculty of Georgetown University.

9/7/43

HU SHIH, A.B. '14

Undergraduate activities: President of the Cosmopolitan Club.

One son, Tsu-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

I thought that you might be interested  
in this. A rather jumbled obituary appears in  
The New York Times of yesterday, Sunday, Feb. 25.

Harold Shadick  
China Program

Dr. Hu Shih

on China

add.

no m.R.

5/14/50 H. Trib - Dr. Shih  
appointed Curator, West Oriental  
Library, Princeton Univ. - also  
a fellow of the Univ. Lib.  
with rank of full

14 C.

Professor

5/11/53 Office of the Secretary

Princeton University

Princeton, New Jersey

MAY 10 1953  
CORNELL ALUMNI NEWS

5/1/53

CORNELL UNIVERSITY ALUMNI RECORDS

Dec. 11,

Name Dr. Hu. Shih

Class 14

☐ Home Address 104 E. 81<sup>st</sup> 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:

If married:

Date of death

Date of marriage

Place

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:

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  
Gussie Gaskill  
John W. Lewis  
John T. Ma  
Robert M. Marsh  
Harriet C. Mill  
Harold Shadick  
G. William Skinner  
Arthur P. Wolf

7-Long  
alumni

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.

NORDLINGER, RIEGELMAN, BENETAR & CHARNEY  
420 LEXINGTON AVENUE  
NEW YORK 17, N. Y.

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JAMES D. STILLMAN  
SANFORD BROWDE  
MARTIN ZEIGER

TELEPHONE LEXINGTON 2-3330  
CABLE ADDRESS "NORDRIG"

RECEIVED

SIMON J. HAUSER

March 27, 1962

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,

*Hauser*

HR:lw  
Encl.

Lenc. 3-27-62

NORDLINGER, RIEGELMAN, BENETAR & CHARNEY  
420 LEXINGTON AVENUE  
NEW YORK 17, N. Y.

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 classmate 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



Dr. Paul Chih Meng

-2-

March 26, 1962

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 Harmonie 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 perforce 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

-3-

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 evil 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 Hu Shih.

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 volumes 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.

Hu Shih 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

HR:lw



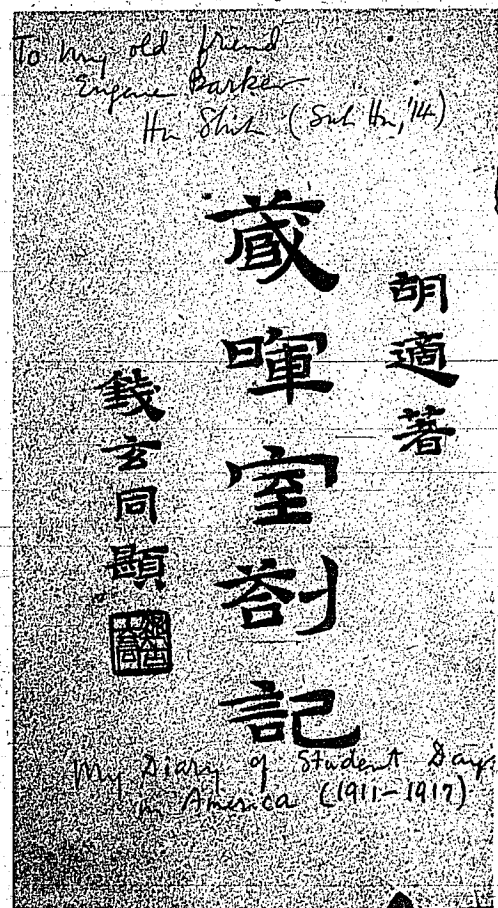
*with compliments  
from  
Shih Hui  
July 1915*

ABSENCE.  
Those years of absence I recall,  
When mountains parted thee and me,  
And rivers, too. But that was all.  
The same <sup>fair</sup> good 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 ~~own~~ skies.  
Nor can we now our thoughts impart  
Each to the other through the moon,  
For <sup>often</sup> ~~in~~ the valley where thou art,  
There <sup>always</sup> ~~sits~~ the summer sun at noon.

July 1915

*Shih Hui*



*To my old friends Eugene and Edna Barker  
with affectionate regards.  
Hu Shih 胡適*

October 11, 1944.





Suh Hu

胡适

Hu = how

Suh = fit

Anhui,  
China.

Cornell '14  
Arts.  
ΦBK, '13.

Prep. School -  
China  
National  
Institute,  
Shanghai  
China

Winner of  
"Corson  
Browning  
Prize".

Subject of  
Essay -

"A Defense  
of Browning's  
Optimism."  
(May, 1914)

A Merry Christmas  
And a Happy  
New Year



June 1916. Columbia

Suh Hu  
H. S. Church  
Cosmopolitan  
Kitchen





CORNELL CLUB

First Row—C. Y. Leung, M. T. Hou, N. Shen, T. Wang, Y. T. Chen, C. Ping, Y. R. Chao.  
 Second Row—Y. C. Loh, D. Y. Key, H. C. Zen, C. F. Hou, B. H. Chin, W. Y. Chin, T. S. Kuo, C. K. Cheung.  
 Third Row—S. Z. Yang, K. C. Tsen, D. K. Wei, K. Z. Lin, K. S. Lee.  
 Fourth Row—C. S. Chen, W. W. Lau, J. Chow, I. T. Wang, T. T. Wang, W. S. Tong.  
 Fifth Row—M. K. Tsen, P. C. King, F. S. Chun, T. M. Yu, Y. C. Lo, K. L. Yen.  
 Sixth Row—C. Yang, P. W. Tsou, S. Hu.

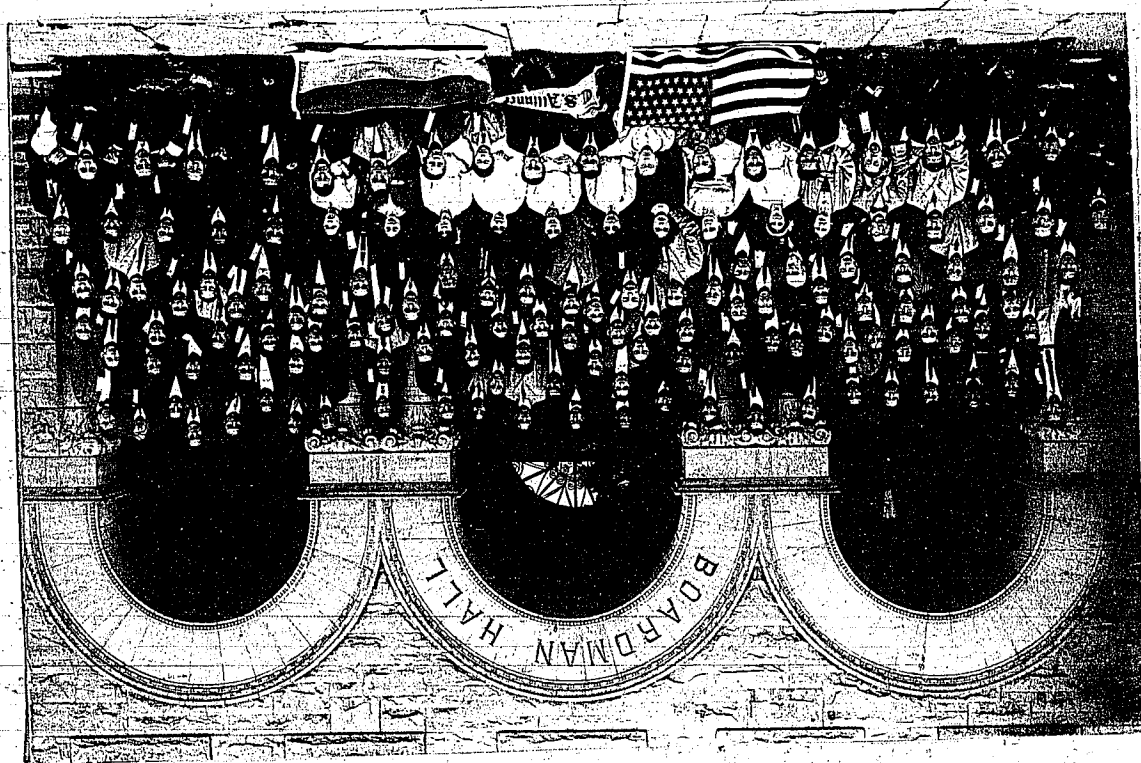


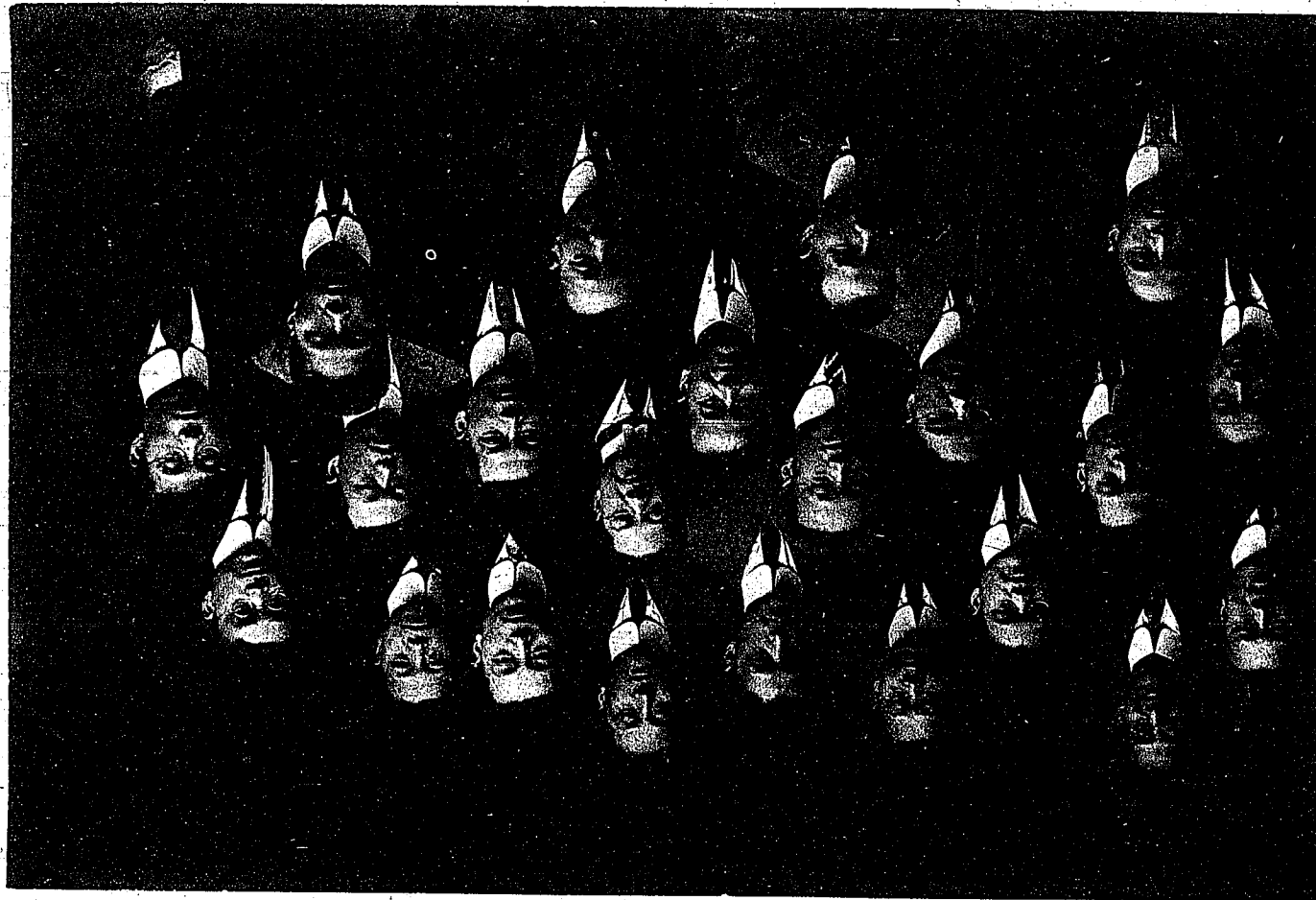
From left to right, Top Row—K. C. Tsang, H. E. Wong, S. Hsieh, C. C. Kuo, W. Y. Cho, S. Z. Yang, C. T. Huang, C. K. Cheung, M. K. Tang, C. Yang, Y. H. Ho, P. K. Long.  
 Second Row—S. C. Yeung, C. Ping, S. Hu, C. Ku, P. H. Chen, C. T. Chang, C. S. Chen, H. C. Zen, W. W. Lay, M. T. Hu, Y. Sun.  
 Third Row—S. O. Au, W. T. Liao, Y. C. Yang, Y. S. Djang, C. W. Chu, L. N. Ting, H. S. Lee, Y. R. Chao, P. W. Tsou, Y. Lu, S. S. Hu.  
 Fourth Row—C. Wong, C. L. Chien, S. Shing, J. Chow, T. New, C. H. Huang, Y. Lo, Y. L. Yen, C. Liu, Y. T. Kwok, Y. Tang.  
 Bottom Row—W. Ming, S. I. Szto, W. Y. Chiu, F. S. Lu, S. E. Shen, Miss S. E. Sze, Mrs. Y. L. Yeh, Y. L. Yeh, K. C. Lau, T. S. Kuo, K. L. Yen.  
 Absent—Miss S. C. Wong, Y. T. Char, C. Y. Liang.

Cornell Chinese Students' Club

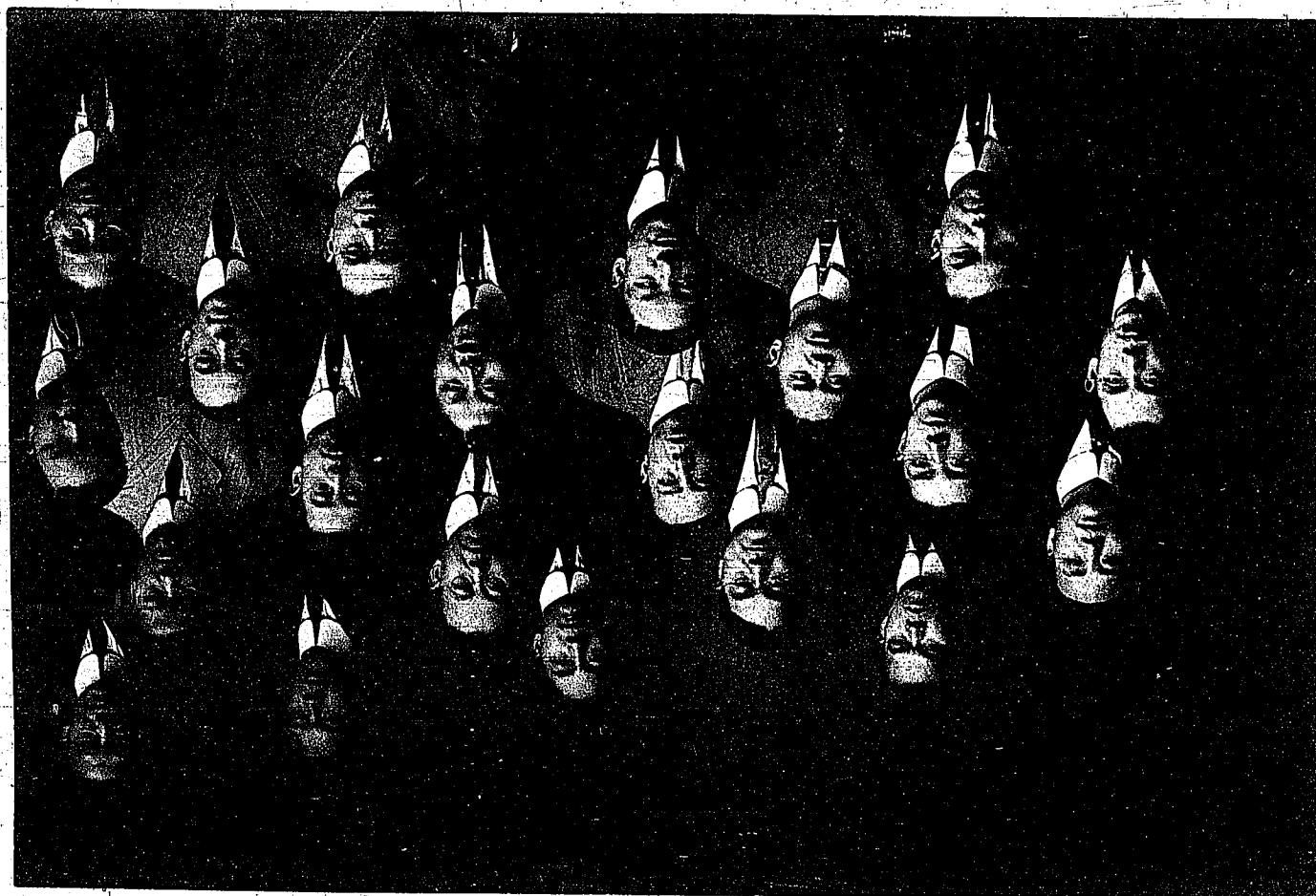
William Williams  
 West  
 Silk  
 South  
 Social to morality  
 Order  
 April

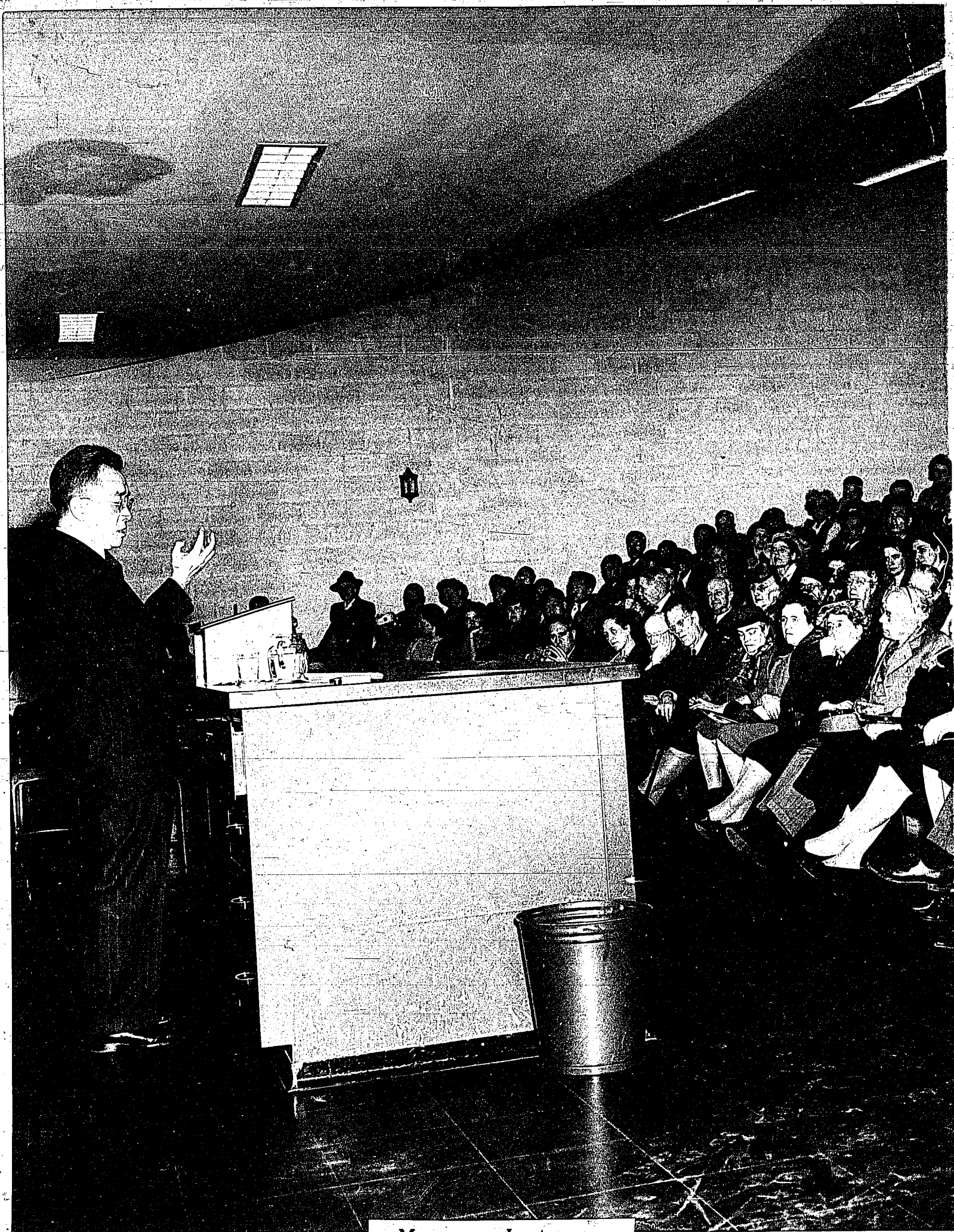
溫  
 羅  
 街  
 雜  
 貨  
 小  
 冊





*Group photo of the crew of the U.S.S. Albatross, 1912*





Messenger Lectures  
February, 1946





To Mr. and Mrs. L. E. Patterson  
From their friend  
Hu Shih 胡適  
September 12, 1933.

1933?

HU SHIH

4 MI LIANG KU  
PEIPING  
TELEPHONE EAST 2511



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



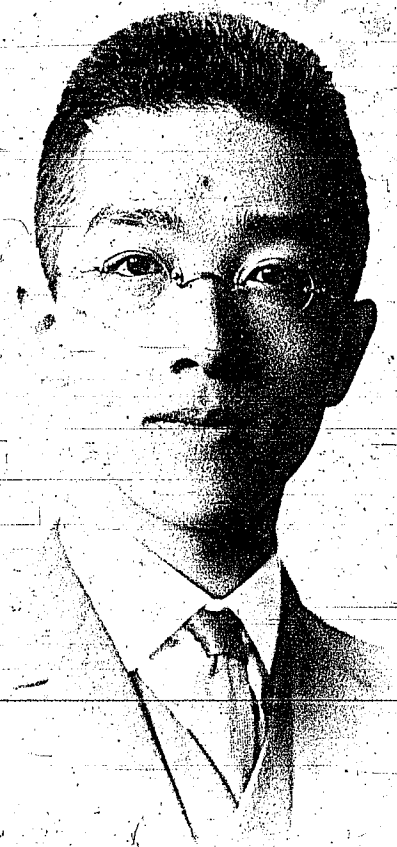


Shih-tu-

Received  
March 24<sup>th</sup>  
1921



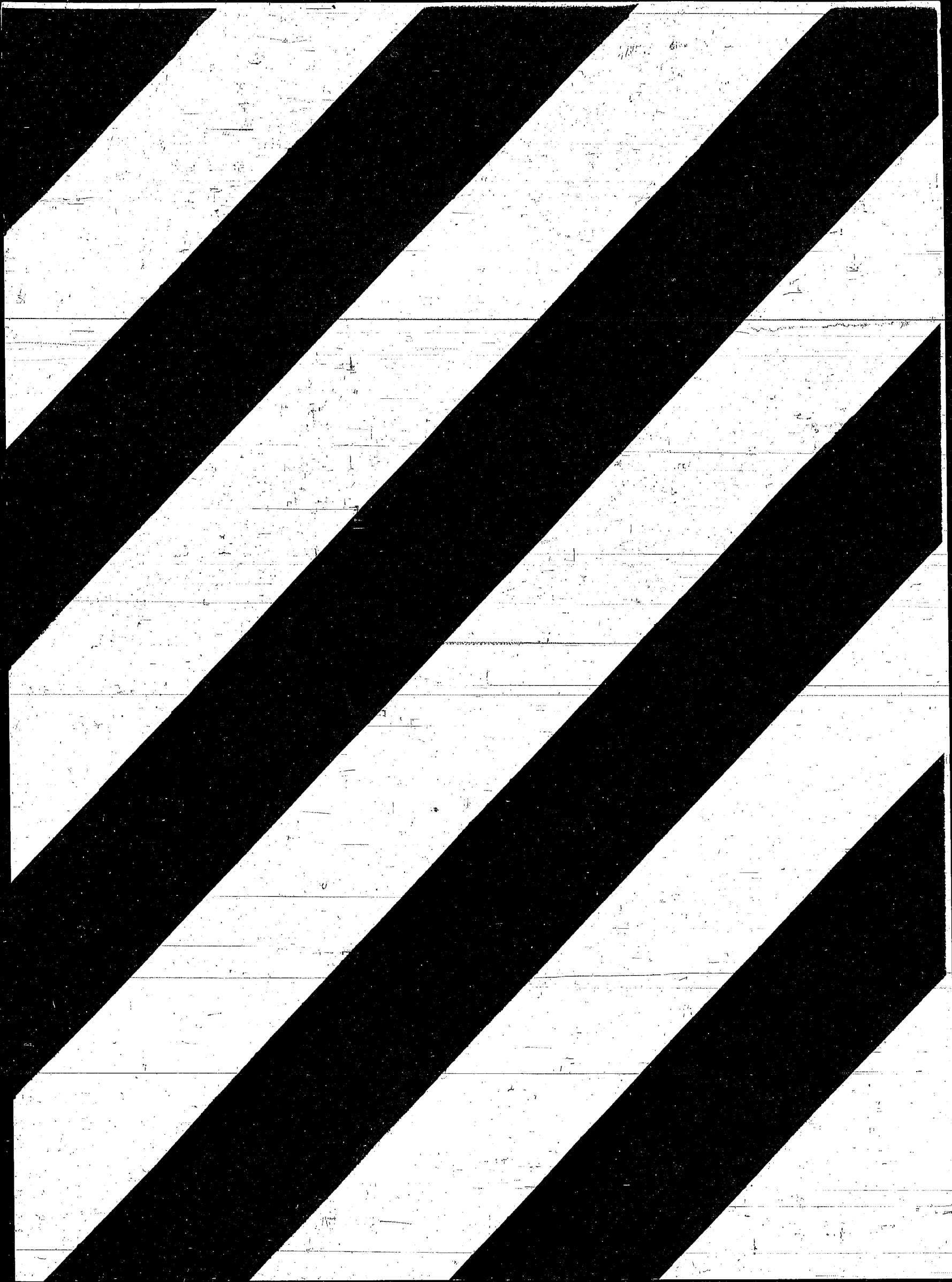
Mrs. Hu and son.

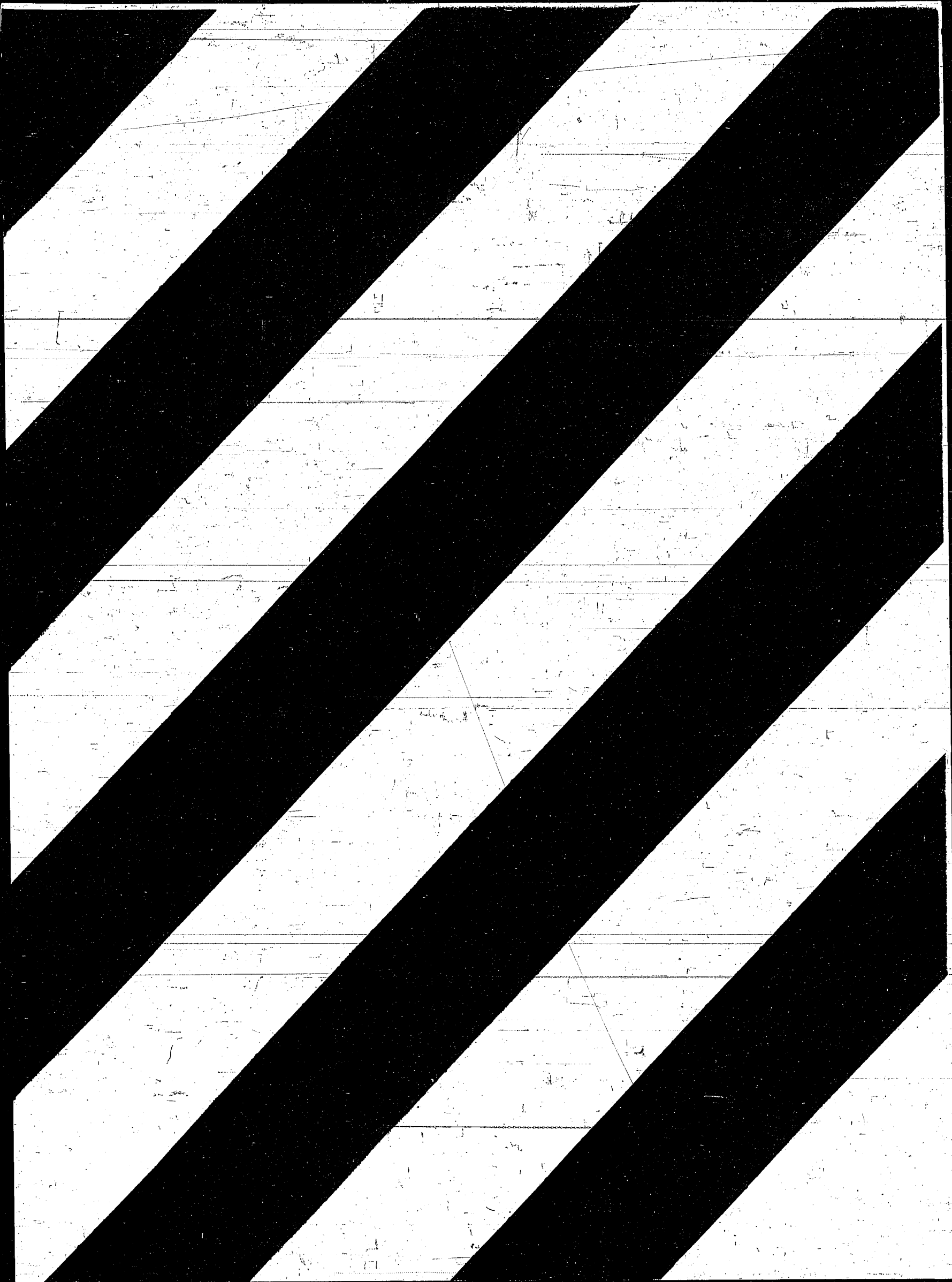




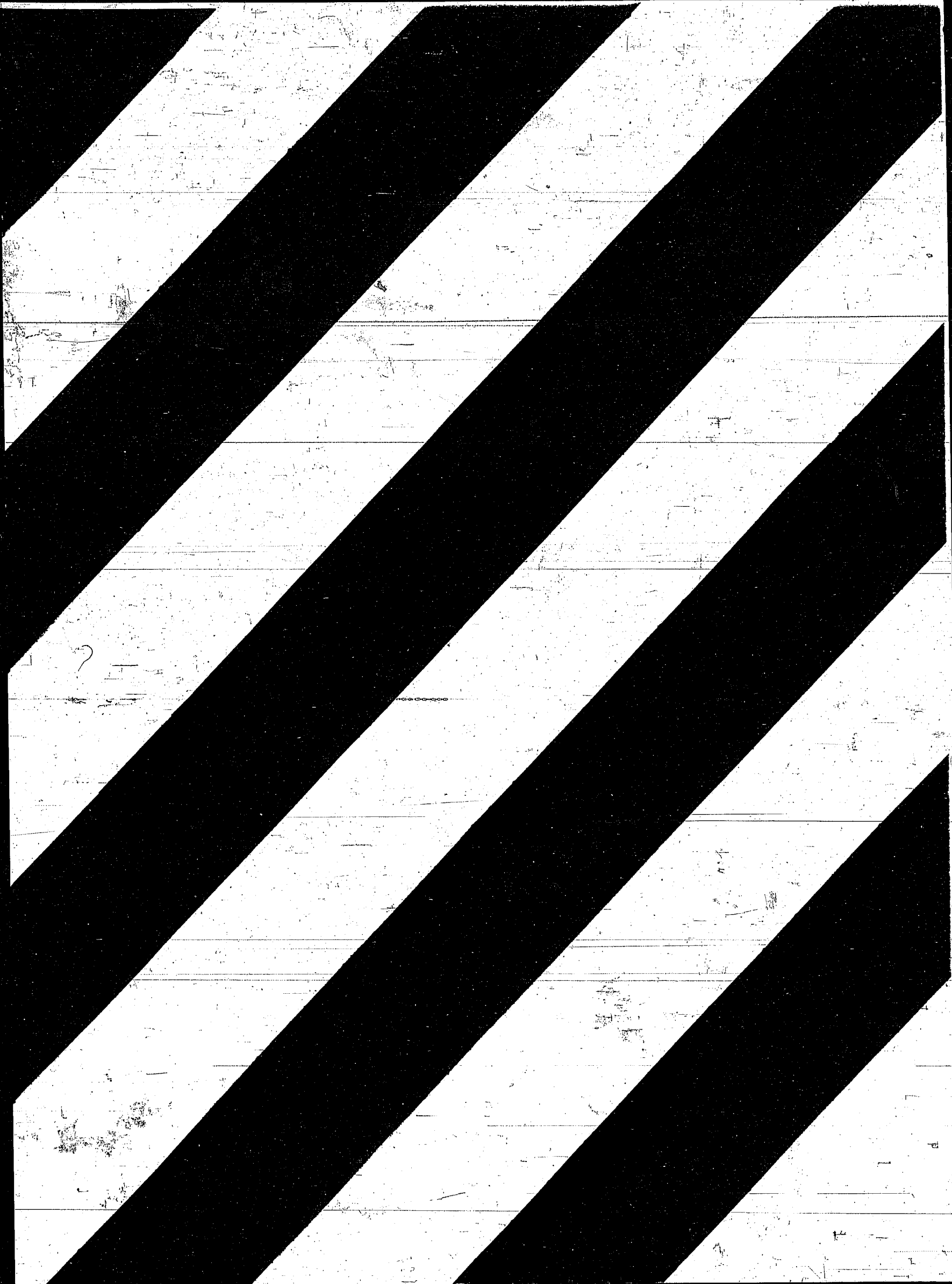
Tung-She Kiang  
June 1913

Mrs. Suck Hu









白牯生夫人惠鑒教所者家卡兒素玉印屢及

賢夫婦相愛之雅并稱述盛意感戴之私以可一言

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六

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叔愛之見游子貴國為遠時坊之預備然鄰人所生

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游子身上慈以手中之語也其代為鄰人心事今

既知陳方備極外憐愛遠事正復夫人更以

寬長月團藥

寬美國之易自任使鄰人西顧先慮五中銘感固

不待言而雅誼高情即敝邦學子聞風亦莫不群

致欽慕云鄙人自今以往惟願以史濟勝精祚鑽研  
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 聖愛之雅獎振之殷意當以  
 耳竑占各抄接刻賢夫婦玉照為一副以印傳人  
 裝以朱衣供諸案頭且知鄙人主相前不見  
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 限鄙人與夫人等以按法數  
 往還仍不辜晤對一室之內以快為之性  
 維慮思

壯狼既屬夫人之令壯援通家之誼例許相見乃至

今未奉顏色中心殊為欲然未識壯狼至以能俯

賜一紙附郵遠頌以慰下懷不敏謹此致佈

遙遙臨穎既竟兼奉電聘室江在否西白祇候

近安備希

奎照不宣

白特生老先生

維廣思壯狼

切此祇候恐不為幸

胡桐馮氏上書

陽曆五月十號



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 you 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 and "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 wish you health and happiness. Please kindly give my best wishes and regards to Mr. Patterson and Miss Williams.

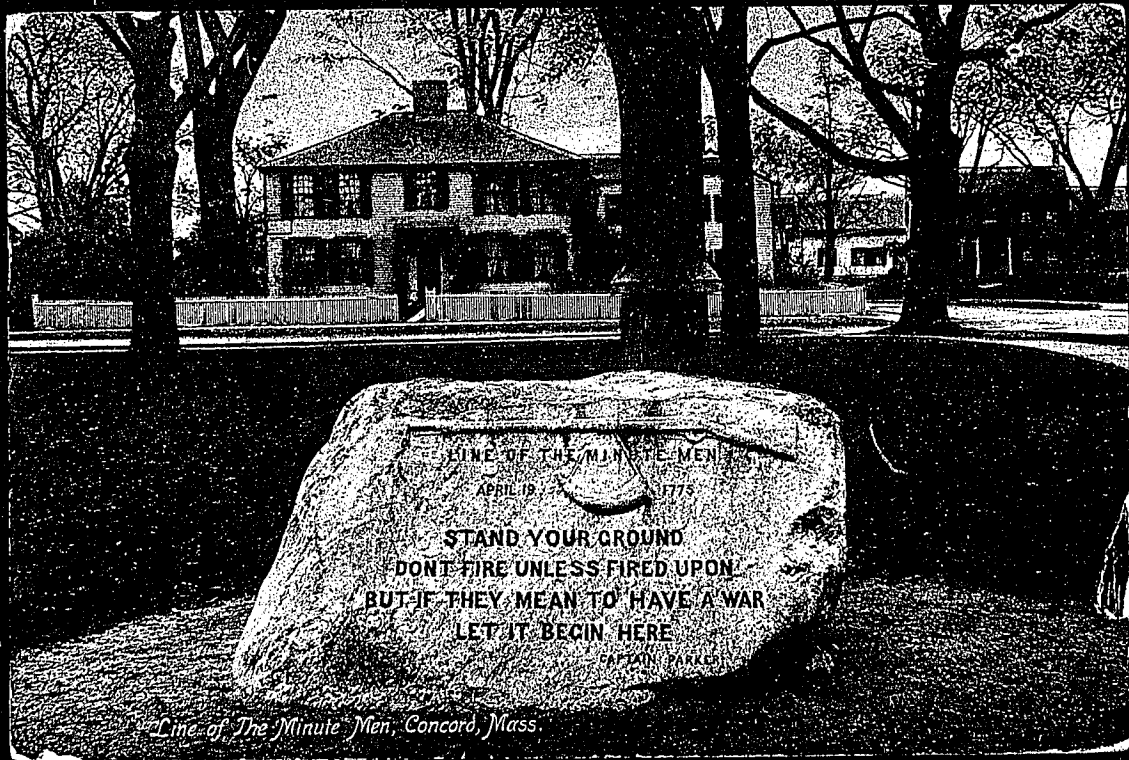
Fung of Hu  
(Mrs. Hu)

May 10  
The Third Year



# Columbia University, New York





*Line of The Minute Men, Concord, Mass.*

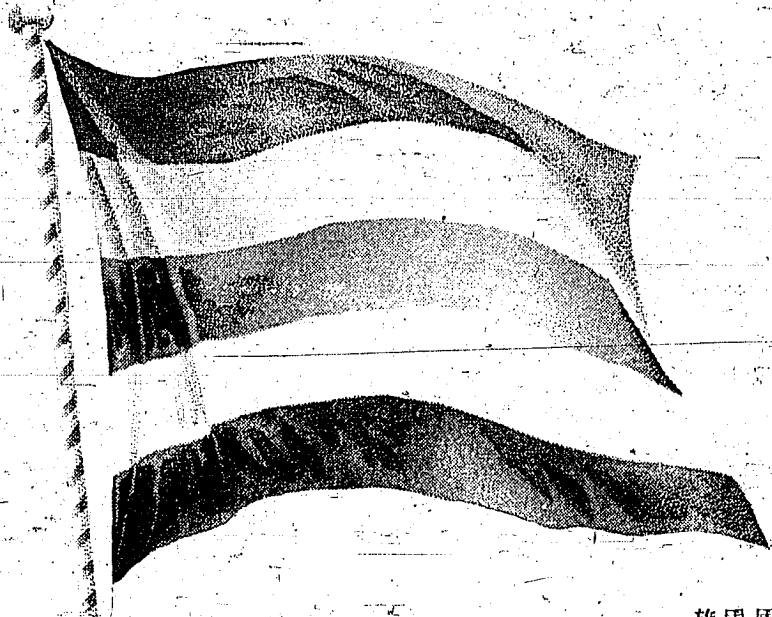


Yoshiwara, Yokohama.

(廊遊) 原吉濱横

Round Top - East Northfield, Mass.





101 The National Flag of the Chinese Republic

中華民國國旗



Bashamichi-dori, Yokohama.

横濱馬車道



American Falls from Goat Isle, Niagara Falls.





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

S. H. H.



POST CARD



Miss Wenona Williams

317 S. Geneva St.

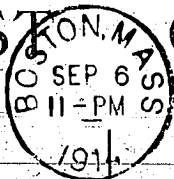
Ithaca

N. Y.

Pub. by A. Israelson & Co., Roxbury, Mass.

391/6/334 i. Buck

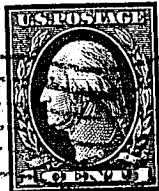
POST CARD



For Correspondence

For Address only

2



Greetings  
from  
Boston.

Sub-H

Miss W. Williams  
317 S. Geneva St.  
Ithaca N.Y.

37/6/324-130161

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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

— Sam Hui

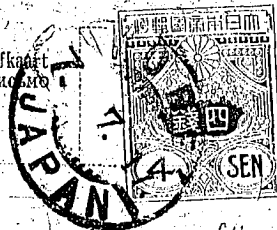
MADE IN JAPAN

Miss Menona Williams

317 S. Geneva St.

Ithaca, N. Y.

U. S. A.



手紙は郵便

37/6/334 Book 1

# POST CARD

FOR MESSAGE ONLY

FOR ADDRESS ONLY



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.

Miss W. Williams,  
317 S. Geneva St.  
Ithaca, N.Y.

3416/534 H-1

POSTKARTE.

POST CARD.

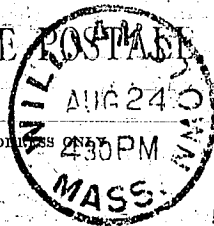
CARTE

POSTALE

片信明政郵

CORRESPONDENCE

ADDRESS



1912

Total victory  
for Cornell in  
the Track Meet  
to-day!

Mr. K. S. Lee  
won the English  
Orator prize.

Yours truly,  
S. Lee

右邊只寫收信人姓名住址

Mrs. L. E. Patterson,  
217 S. Geneva St.,  
Ithaca, N. Y.

行印館香印務商  
COMMERCIAL PRESS, LTD., SHANGHAI, CHINA



3916/334

Back 1

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Correspondenzkarte — Tarjeta postal — Brevkort — Brevkort — Открытое письмо



[1917]

Grating  
from

Kobe Japan.

Suk Hui

MADE IN JAPAN

M. L. S. Patterson

317 S. Geneva St.

Ithaca, N. Y.

U. S. A.

きかは便郵

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.

Post Card

JUN 5  
1030 AM  
1917  
N.Y.



For Address only

good bye and  
best wishes  
from  
John H.

Miss Marion H. H.  
317 S. Genesee St.  
Haver, N.Y.

# POST CARD

THIS SPACE MAY BE USED FOR CORRESPONDENCE

FOR ADDRESS ONLY



How is Ithaca getting along?

I am trying to work 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.  
Sincerely,  
John H. ...

Miss Wenona Williams  
317 S. Geneva St.  
Ithaca, N. Y.



AMERICAN MERCHANT LINES

S. S. American Banker  
Jan. 2, 1927.

My dear Mr. & Mrs. Patterson:

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

I shall arrive at New York on Jan. 10<sup>th</sup>. I shall let you know when I can come to Attaca.

I left China on July 17<sup>th</sup>, 1926, almost exactly 9 years after my return from America. I was in England most of the time since my arrival. After finishing my work

On the British China Indemnity Committee, I did some lecturing in the British and Irish Universities.

On the whole, I enjoyed my first trip to Europe. I left England on Dec. 31, spending the New Year's Eve and Day on the sea.

This boat is one of the slowest boats on the Atlantic. But it will give me ten full days' rest which I need very badly.

I hope both of you are in good health and vigour. My health has not been very good, but on the whole I have never been quite seriously ill during these years of

rather strenuous work. We had 3 children, but a year ago last summer we lost our daughter, the two remaining are sons. The eldest son is in the 4th year of the primary school. How time flies! And what a time America and China have both gone through since the summer of 1917!

I look forward with great anticipation to the time when I shall meet you again in Ottawa. Meantime, kindly accept my kindest greetings and best wishes for a very happy New Year!

Yours as ever  
H. H. (and the)

# BIRTHDAY GREETING



SYN27 8 BDA SC=AS NEWYORK NY 14 1012A

LINCOLN E PATTERSON

=317 SOUTH GENEVA ST (K=

HEARTIEST CONGRATULATIONS ON YOUR BIRTHDAY MANY HAPPY RETURNS

HU SHIH.

12 11 19 34



## CORNELL UNIVERSITY

CLASS OF 1884

SECRETARY

HENRY P. DE FOREST, M. D.  
THE HARBOR PROFESSIONAL BUILDING  
667 MADISON AVENUE  
(CORNER 61ST STREET)  
NEW YORK, N. Y.



June 24, 1939.

My dear Dr. Hu Shih:--

It is my good fortune to have been for the past fifty years, the Secretary of the Class of 1890 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.

deF/AZ

CHINESE EMBASSY

WASHINGTON, D. C.

August 15, 1939

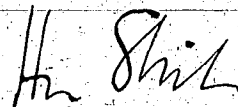
Dr. Henry P. de Forest  
The Harbor Professional Building  
667 Madison Avenue  
New York, New York

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 <sup>had</sup> 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

# CLASS OF SERVICE

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# WESTERN UNION (18)

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PRESIDENT

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NB263 49 DL=CA WASHINGTON DC 7 302P

EUGENE BARKER=

SLINGERLANDS, NY= RTE AB FONE

DUPLICATE OF TELEPHONED TELEGRAM

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.

91426

6:19 AM 3:41 PM HU SHIH.

B - 433P Mrs B Mailed

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CHINESE EMBASSY  
WASHINGTON, D. C.

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 <sup>by</sup> ~~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

12/30/41

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.

cover

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

Hu Shih

Sept 17 1941

Dear Eugene —

I am returning  
this essay with  
many thanks.

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

Best regards to  
the family.

Herb Phil

Return at 104 E. 81<sup>st</sup> St.

104 E. 81<sup>st</sup> St.

New York City

Jan. 21, 1946.

Dear Miss Gernung:

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



JAN. 21, 1946  
p. 2

unfinished business and  
writings is such a hard  
task that all <sup>my</sup> 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  
lecture.

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,  
Peiping, China.

With kindest remembrances  
Sincerely yours  
Hu Shih

104 E. 81 St. N.Y.C. 28  
Jan. 28, '55

My dear friend: [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 Formosa for 2 visits,  
one from Nov. '52 - Jan. '53, and another  
Feb. - Apr. '54. I went back to Cornell  
for the 400<sup>th</sup> 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 Free China and do my own work.

I had my 63<sup>rd</sup> birthday last December,  
also the 16<sup>th</sup> 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-8-5199,  
not in the Book). Shall look up  
Austen Evans soon.

Best wishes to you and all yours

H. Shih (over)

11/2/17

SEASON'S GREETINGS

Heartiest congratulations to Edna for  
the poetry prize. I had dinner with Dr. & Mrs.  
Henry Goddard last Sat. eve. They are  
interested in the poetry society of America on  
April 98. I may accept it.

Very sorry about the competition but  
Lance. Willard straightened out the new  
Taylor that have made the old Co. shut  
stock!

My wife is well. My Cornell son ('42)  
is in Harvard. No news of the other son in  
Communist China.

Th



Hearty greetings  
and good wishes  
of the Season

H. H. Shih

With Holiday greetings from

~~Mr. Luh Lu~~

These are "Honeyed Dates" —  
a home product of the district  
of Huichow which is my native  
place. Mother sent them.



SECTY. OF STATE BRYAN AND THE 8<sup>th</sup> INTERNATIONAL CONGRESS OF STUDENTS WASH. D.C.

Photograph by FREDERICK A. SCHUTZ,  
1238 13th ST., N. W. WASHINGTON, D. C.

30/6/554 180th

POST CARD

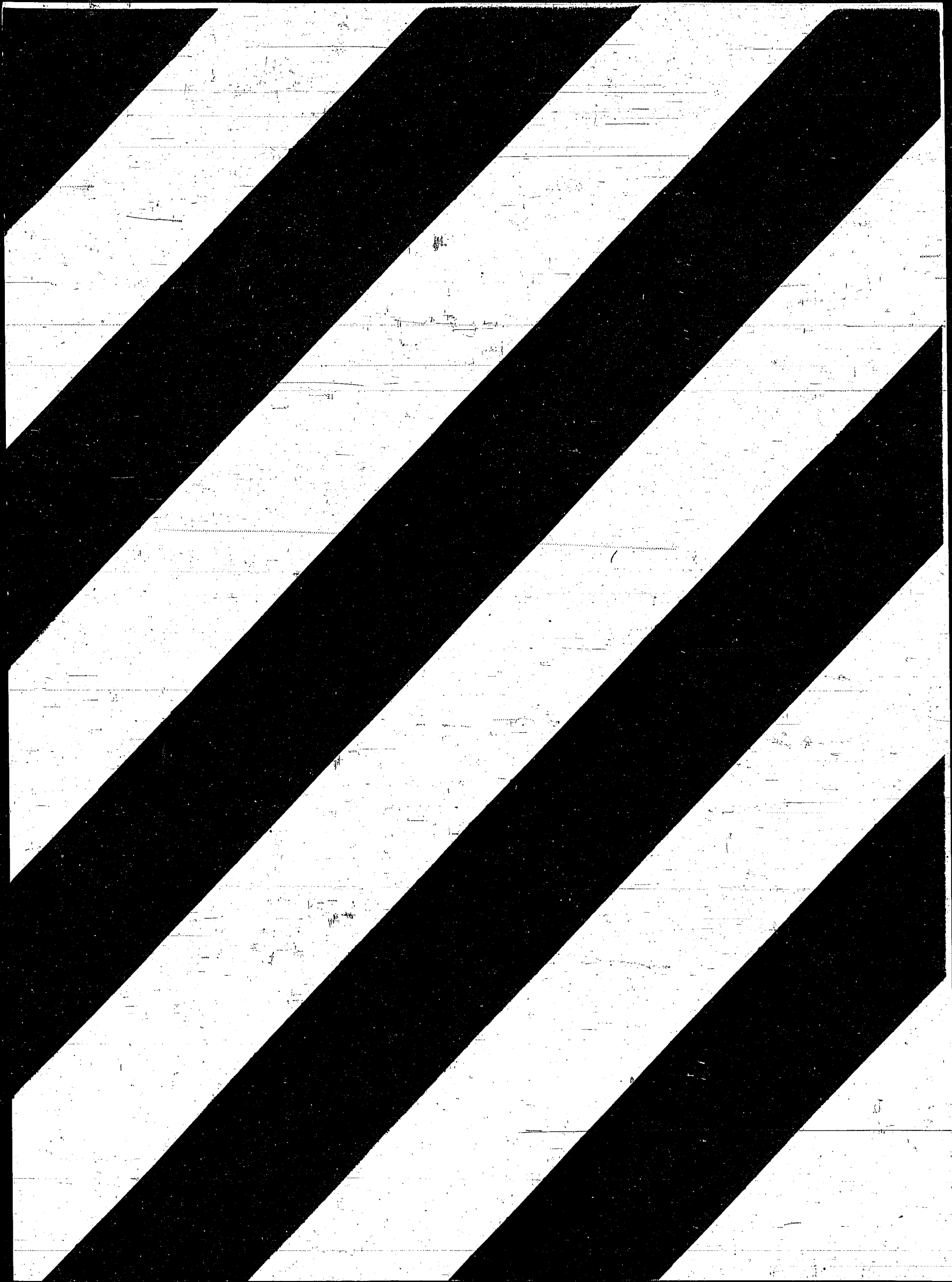
To Mrs. Patterson:

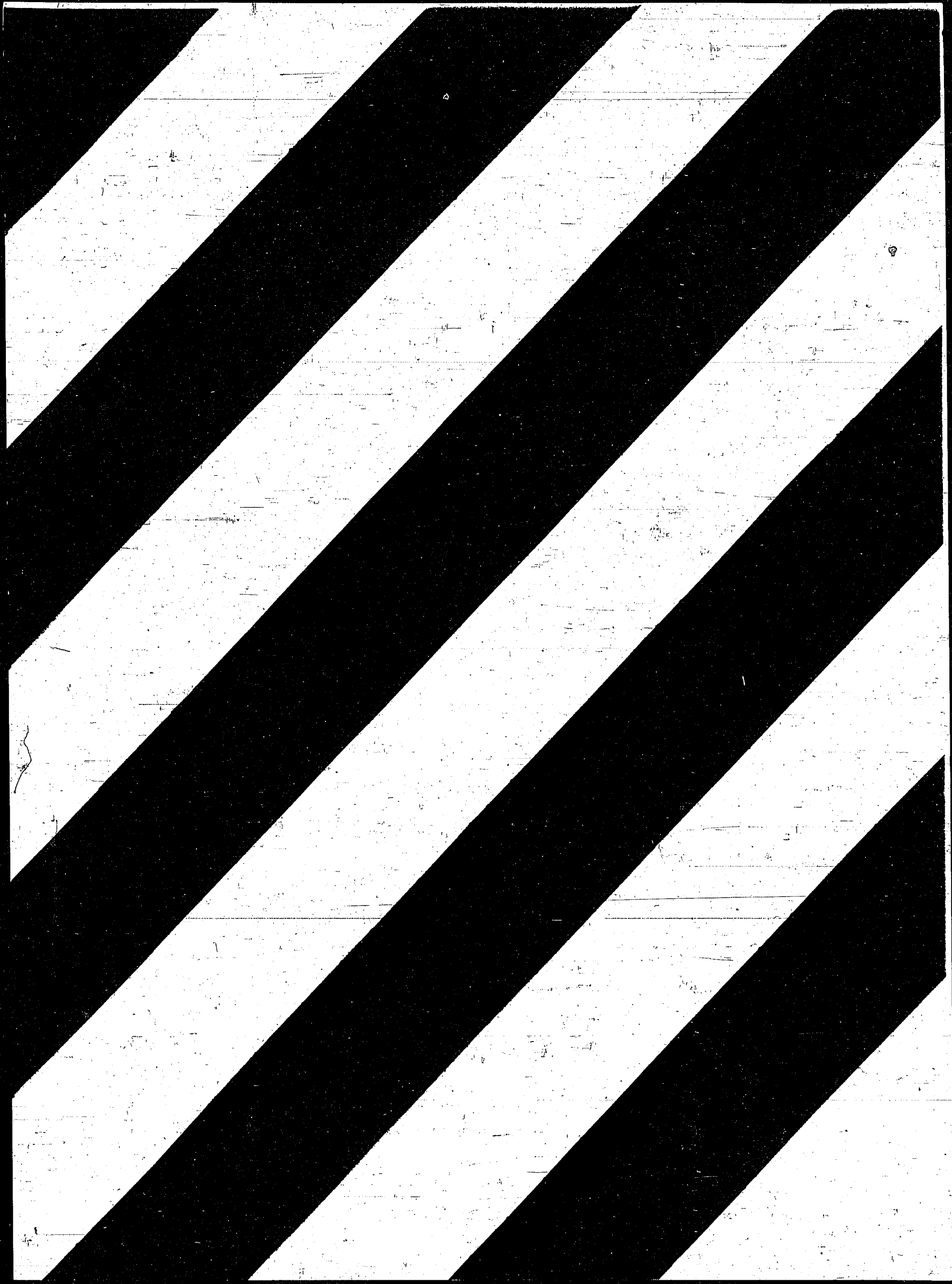
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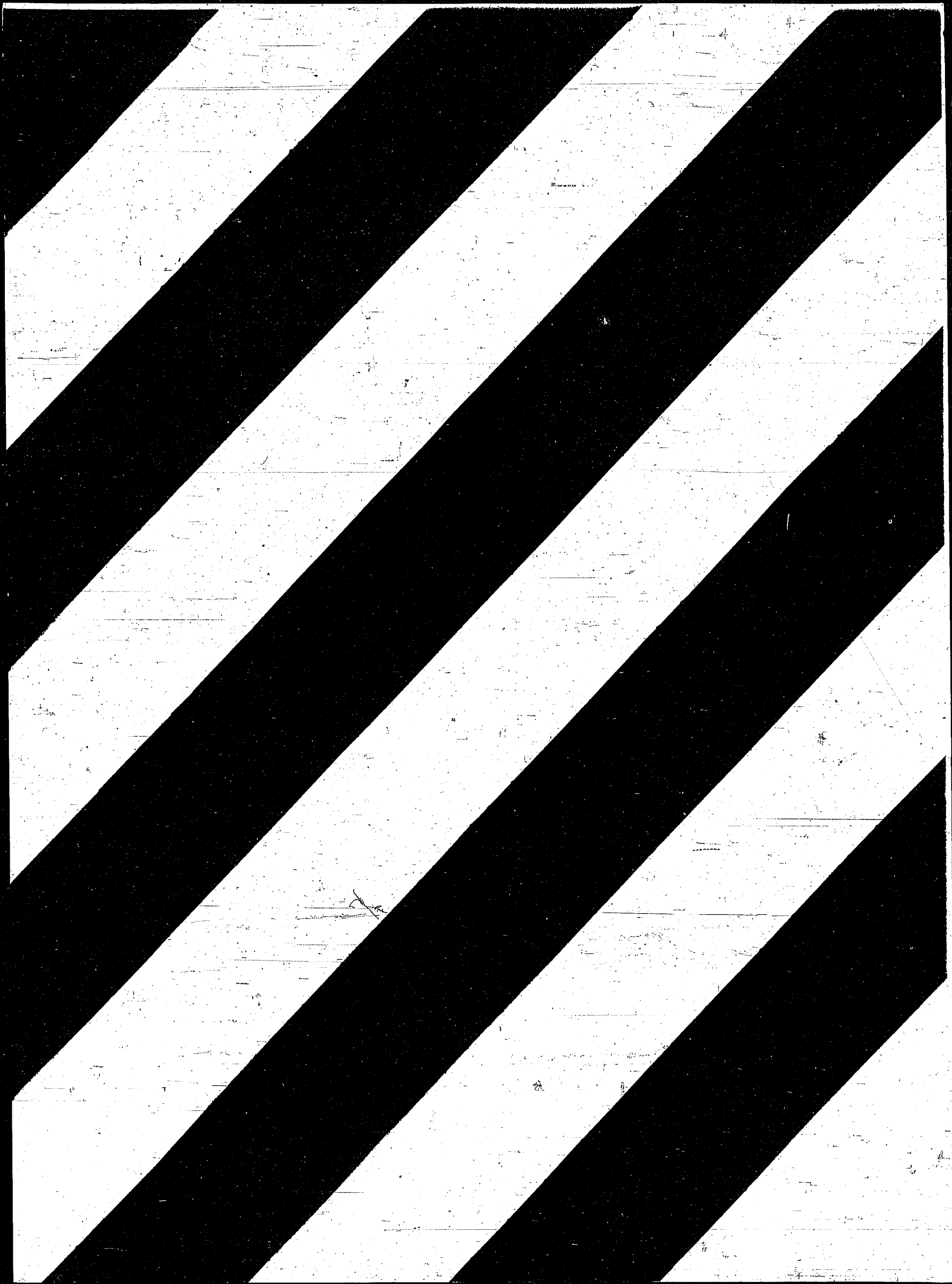
Sue Hu

N O K O  
N PLACE O  
K STAMP K  
O HERE O  
O N O K O









To Mars.  
"Mortuus te salutamus"

Supreme lord, we who are about to die  
Salute thee! — Come have 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  
fall!

And lo! the wounded — men all —  
cry and crawl

And upward meet thy smile with their  
last sigh!

But know thou what these dying eyes behold:

~~Two~~ There have arisen two ~~great~~ Giants  
new, more strong

Than they\* that ~~have~~ captured thee once  
of old.

\* The Alceades,  
who imprisoned  
Mars in a  
bronze vase  
for 13  
months.

These — Love and Law — shall right all  
human wrong,

And reign o'er mankind as <sup>one</sup> a common fold,  
And thou, great god, shalt be dethroned  
ere long!

Sub. Hn

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.

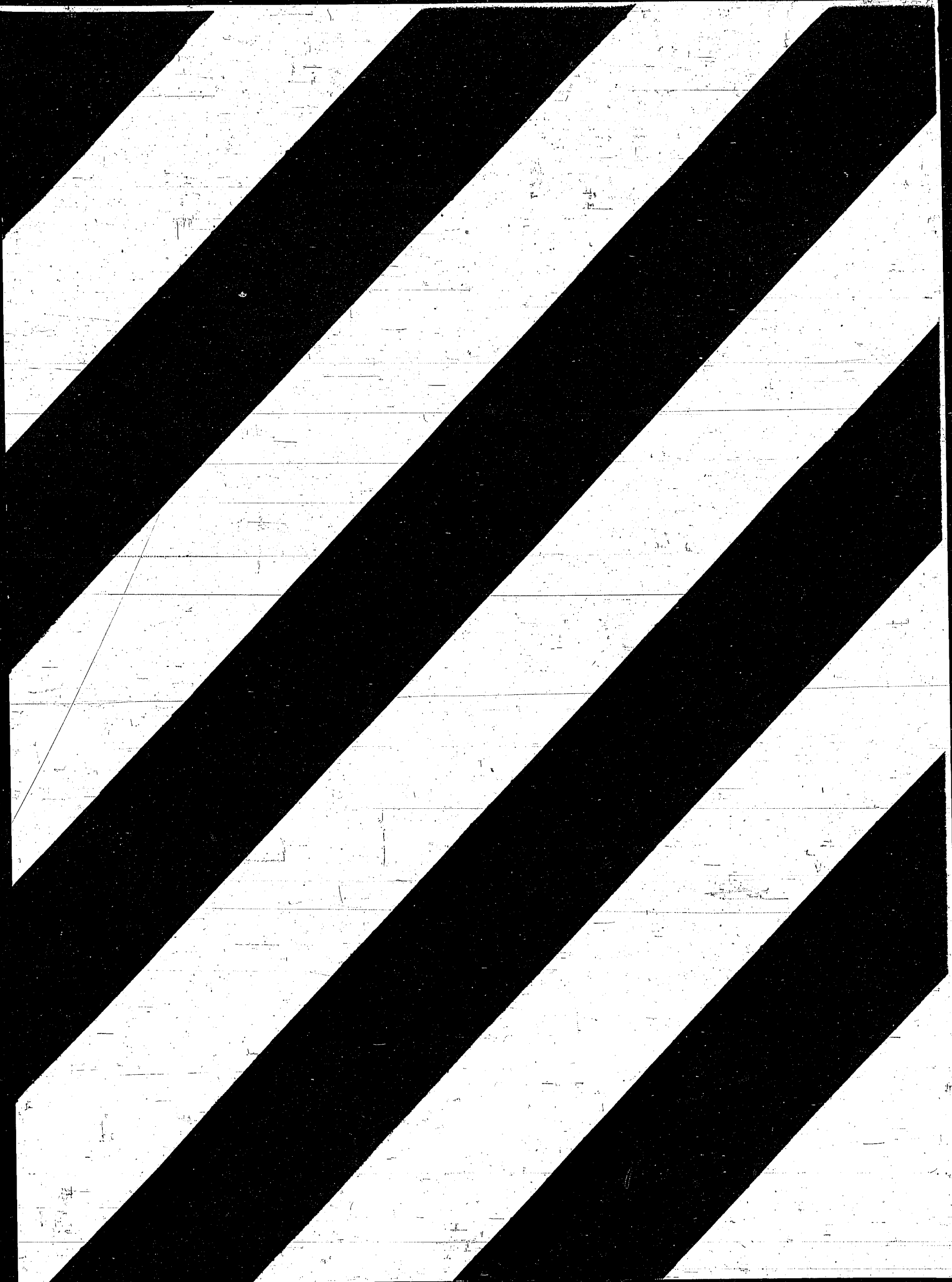
但願人長久，千里共嬋娟！我歌城老  
 佳句回前我年前此世金佳江流  
 我春甲在廣而此月團樂皎色映  
 征袖輕露壓重衣。今已矣！  
 此對此月新圖清輝脈脈此許  
 誰與我同看料得今宵此際伴  
 汝離愁聲裏靜日欲中天。原外  
 花影却上竹牕烟。  
 右水調歌頭一闋  
 胡適  
 民國七年七月廿三夜

"Spring" — Sub 12

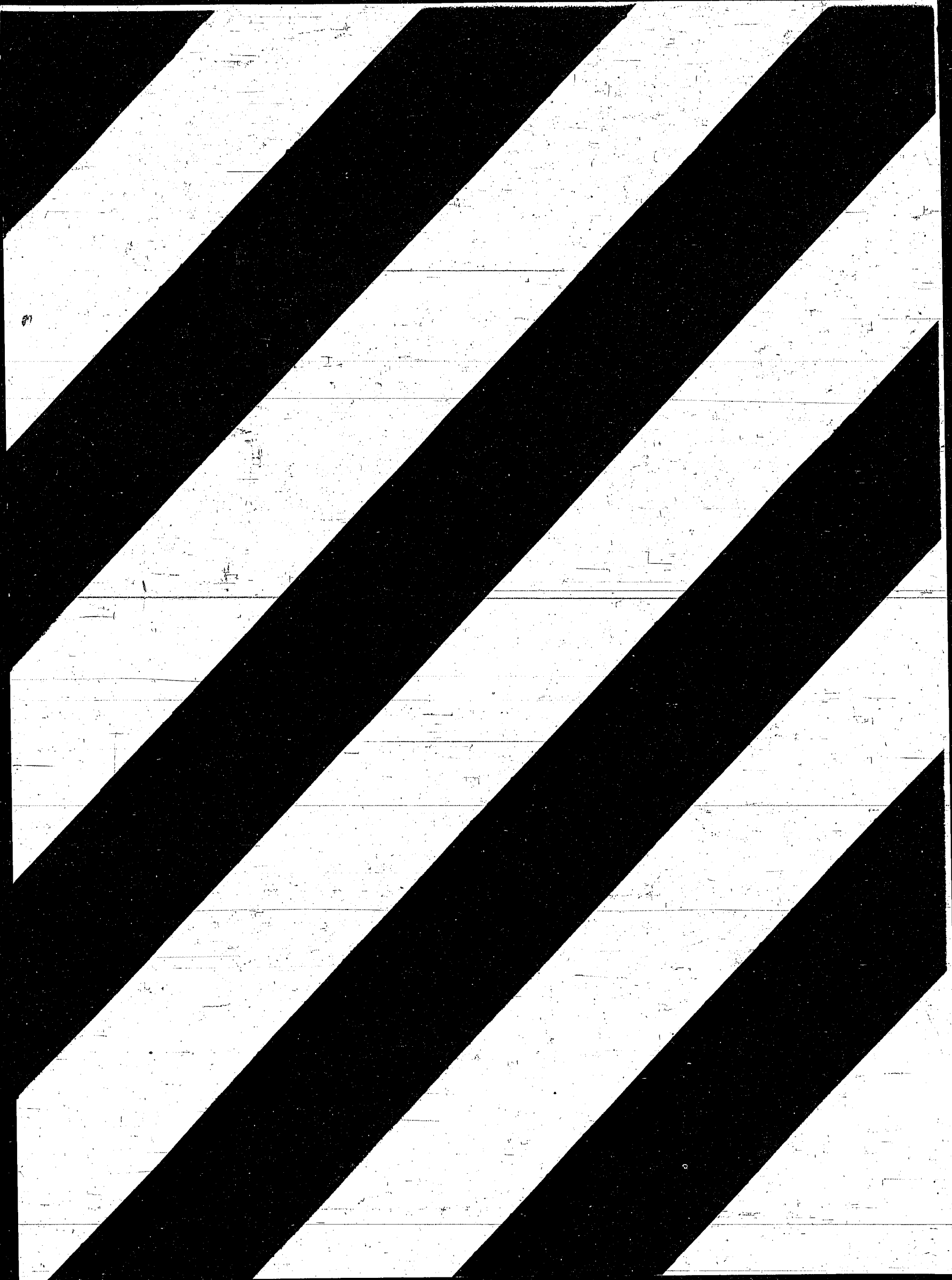
Amidst the fragrance of the leaves  
 comes Spring.  
 When tunelessly the sweet birds sing,  
 And on the winds oft dance the  
 willow flowers,  
 And fast the "elm-comes" fall, like  
 showers.

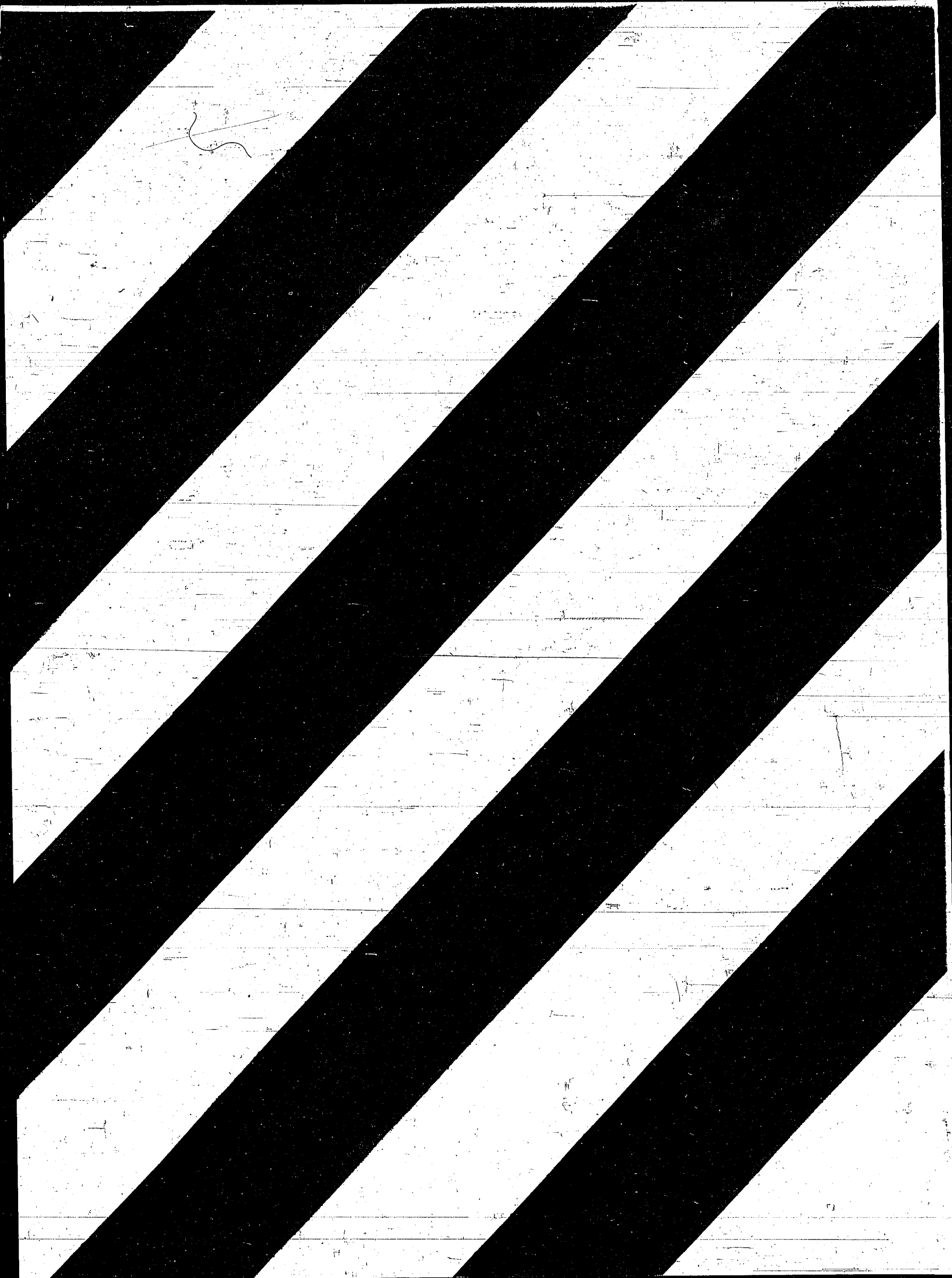
Oh, leave thy "ancients' drag."  
 Thou dost enshrine  
 And learn that here is Nature's shrine.  
 Drink deeply, and her beauty  
 contemplate  
 Now that Spring's here and will not wait.

春風吹綠柳  
 鳥鳴花亂飛  
 柳絮隨風舞  
 飛絮亂如飛  
 柳絮隨風舞  
 飛絮亂如飛









Mr. Isaac Shih was written by Mr. Shih, although it is in his name. Mr. Myers brought it from Taiwan.

A Short Biographical Sketch  
of Ezra Cornell written by Mr. Shih  
in 1911 and published in the Chinese  
Students' Quarterly (Spring, 1915).

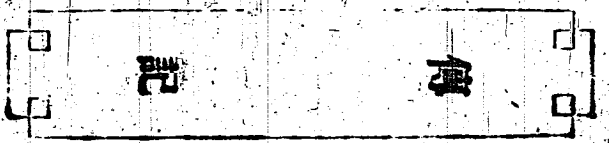
This biographical sketch lays  
special emphasis on the story of Cornell's  
part in founding the telegraphical industry  
in America and the story of the ~~the~~ <sup>State of</sup> New York.

W. D. Myers  
Taipei, Taiwan. Feb 1962

openly advocated the living  
"vulgar" Pai-hua (the living  
spoken tongue of the people)  
and abandoned the "dead"  
Classical ~~style~~ 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 Hu Shih



# 康南耳君傳

"Ezra Cornell"

開 函

君名愛恩。康南耳其姓也。以一千八百〇七年正月十一日。生於美國紐約省之威及斯特

市。既生數月。即遷居帶萊脫市。父名琦理。作業。嚴鑄造陶器。為人勤儉。方正。娶巴那氏。生男子

十六。女子五。君其長子也。君幼敏慧。多材力。異於常兒。每與諸兒嬉。君輒爲之魁率。家實不

能受學校教育。父母自教之。讀一日。父指村前叢林。謂之曰。能治此林。令成田。吾將令汝入學。

君曰。諾。林廣袤四畝。許君與其一弟伐木去草。別樹黍焉。遂成良田。父乃令以冬季農隙入學。

父嘗雇匠人建陶舍。君助之下。作久之。遂得規矩繩尺之用。遂與諸弟伐木鳩材。爲父築棧

屋於時附近。尙無棧居者。棧成之日。遍招鄰里以落之。羣衆若工作。尺寸繩度。不差累黍。雖老

梓人亦莫不吐舌稱異焉。時君方十七歲耳。

棧成。君自度可以自活。遂至西雷寇 Syracuse 爲伐木之工。復主荷馬。備於一機器肆。凡一年。

康南耳君傳

又去之一八二八年四月。至綺色佳城。即今日康南耳大學所在地也。時君年二十一矣。綺色佳時僅一小村。據凱約嘉湖。時鐵路尚未通。適伊麗連河新成。附近木材。皆由此赴東。此城遂成水市。居人爲數可二千。君隻身投此。囊中僅敝衣一襲。及工值數金而已。始至爲木工。繼備於愛丹君 *Edgar* 爲守廠之工。一年。以勤慎見稱。時有參軍皮比君 *Colonel Beebe* 亦置廠爲麥粉之業。聞君可恃。遂招之往。君初不習此久之。遂亦安之。君精敏深思。數有所規畫。時綺城各廠。皆近瀑泉。製槽引水。以水力運機。而水流激槽。易損壞。又以地險不易修治。歲費殊不貲。冬日冰塊崩塌。爲患尤大。君乃建議。因山鑿石。爲百尺之渠。引水直達諸廠。爲一勞永逸之計。又於渠之上流。築堤以匯水。此二事。七十年來。尙仍其舊。居民賴之。君持躬勤敏。主者亦雅相推重。君主於皮比。凡十二年之久。時君已娶於吳氏。育兒女矣。當是時。君自視果能妻孥衣食無缺者。則且以力備終其身耳。又烏知他日之能致其巨萬之富哉。一八四一年。皮比盡售其業於人。君遂失業無所事。時君年已三十有四。家累既重。勢殊窘困。適有人發明一種新犁。已得專利權。而實不能張其業。遂售之於君。君乃往來梅痕亞 *Meriden* 二省銷售此犁。一八四二年。君于梅蘭城 *(梅痕省大城)* *Portland* 有施密者 *O. J. Smith* 主梅痕農報。頗風行一

時。君往謁之。即乞爲紹介。此犁於是邦。施氏見君與語。大悅之。二人遂訂交焉。明年夏。君再訪施氏於樓閣。是役也。實君一生事業發軔之樞紐。君自記其事曰 *(以下爲君日記中語)* 余入室。見施氏一足踞地。上一匠人立其側。施氏以粉筆畫地。作圖示匠人。見余至。施氏急起執吾手曰。康南耳。吾正欲得如子者而與之言也。蓋吾欲令此君造一機。而此君苦不能喻吾意。奈何。施氏因爲余言。此邦議會。方懸三萬金。請穆思 *Charles F. Moseley* 造通電線於華盛頓 *(Washington)* 巴特摩 *(Baltimore)* 之間。施氏已與立約。承造此線。約每里百金。惟是時電線須埋地中。故施氏欲造二機。一以掘地。一以敷土。余因察視施氏圖式。頗有所悟。念此二事。可以一機兼之。即索紙筆。作犁形之車。車前具機輪。以電線管繞其上。車下爲鑊以掘地。以馬力駕車。車行而滾成。輪上之管。同時埋下。圖成。施氏即詣一機器肆。令余試爲之。八月十七日。機成。時穆思先生已應施氏之請而來。遂相與實驗此機。再試皆效。施氏與穆氏皆大喜。施氏勸余攜此機往巴特摩城。承造此項電線。余念果爾。則余宜舍吾舊業。心殊猶豫。既而思此乃盛舉。時不可失。遂諾焉。十一月。余至巴城。謁穆氏。穆氏導余觀造管之局。司其事者爲石來氏。余默察諸管。見皆爲鉛冷時所引伸。因思冷鉛中必有氣泡。設受壓力



不將裂耶。因以此意告之穆氏。穆氏初不以爲然也。一月之後。興工安設電管。余司其事。而范爾者副焉。一日。余方督工。穆氏忽自巴城至。甫下車。即囑余停工。蓋穆氏於時已知冷鐵管之害故也。時穆氏施氏范氏等會議改革。初以熱鉛管代之。亦不滿意。而曠日已久。所籌鉅金已將告盡。諸君日夕聚議。以余匠人。初不見重。亦無就余謀者。余既無所事。日尋常。管知此中電線可取出而重新之。且能不糜費。因以語穆氏。穆氏初惑於范氏之言。以爲非毀管不能得線。余陳語再三。穆氏稍悟。乃以余爲工程副司。余自視不學。終不可恃。遂商之華盛頓城白智君。乞爲我列一電學書目。而假書於藏書樓。日夜讀之。余既讀書。知昔在英國亦遭此失敗。其後本用電竿之法。余因勸穆氏令採布線於竿之法。久之。穆氏亦動計。遂決。余遂爲畫策興工。時已爲一八四四年之三月及五月之初。而工畢。自巴城至華盛頓間之電線遂通。(以上爲康君自記)

時電線尙未通行全國。又非國有此線孤立。遂無大利。人亦不知其爲大利也。康君獨逆知其利。遂肆力於此。精研而覃思之。是年之夏。君遊波士頓。謀設電線於波士頓紐約之間。卒無人應者。君遂去波城而之紐約。紐約之人待君亦如波城。然君毅力初不少殺。久之始稍稍有

人集資建一電報公司。(Magnetic Telegraph Co.)造電線通費府紐約李城華盛頓諸市。而君主其事。時電業方草創。凡諸器械多所未備。君天資過人。輔以學力。遂能制作諸器以供用。時君月俸數十金。而貯其半於公司。以堅信用。其鑒如此。後二年。君始獨力承造電線通紐約阿賓二城。時適大疫。君遭疾幾瀕於死。同行者皆死。君力疾他徙。久之始瘥。自是以後。凡英屬魁白克(Quebec)及美浮門特(Vermont)省之電線皆君主其事。君歷練既深。自信彌篤。一八四七年。遂創伊麗(Erie)及密西根(Michigan)公司。欲自東美通電線至於中部芝加哥。時芝加哥尙爲僻地。集資極難。君支柱艱鉅不少。挫折卒底於成。幹線既成。復以支線連綴附近諸城。中美電政實始於此。惟各公司勢分力薄。不能有大利。至一八五五年。君創全國連合之聯合電報公司(Western Union Telegraph Co.)合東美中美諸公司以成一總公司。統一之勢既成。乃合力擴充之。又與鐵道公司協商。相爲輔助。遂益完美。數十年之間。自美之聯邦至於華屬。北至英屬加拿大。南及西印度。東通歐洲。至一八八四年。而此聯合公司(Western Union Telegraph Co.)乃有電線至十四萬英里之長。設局至一萬二千有奇。即以八三年中計之。所贏至美金七百萬以上。此則當日草昧經營者所不及料也。君於任事

康南耳君傳

一二三

之初。不名一錢。每得俸給。輒貯之。公司以為資本。欲以堅主者之信用也。而十年之中。君乃為公司最大投資者。計君於電線一業。先後得金至二百萬以上。云君經營電政。幾十二年。此聯合公司既成。君始得閒歸。綺色佳城。時君年五十。垂垂老矣。乃買田三百畝。築室其中。為樹果之園。種菜之圃。買羊畜之。逍遙農事。以自娛焉。時康氏之羊。舉國無其倫。更有日短角日圓林者。尤負盛名。每頭值千金。人爭購之。以其種良也。

一八五八年。君被舉為湯錫州農藝會正。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。時美國方有 Republic 政黨之設。君極表同意。選舉競爭。時君恆竭力相助。以故人多仰重之。一八六一年。君被舉為諮議局議員。六二年為紐約省議院議員。代表三縣。蓋創舉。云君居政界凡六年。此數年之中。君於綺色佳城。獨力建一藏書樓。捐為州人公產。四年而成。計築樓費金六六六七六元。購書四千部。實其中。君初造此樓時。自視家財可五十萬金。及樓成而君乃益富。歲入蓋十萬金云。是時君居議會。與博士安吉魯名白姓君 (Andrew D. White) 同為議員。白君者。嘗遊學歐洲。居德俄尤久。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) 第十八卷中語如下。

一八六四年元日。余 (白君自稱) 初就職於議會。於稠人中。見有碩然而長。肅然而莊之人焉。曰康南耳君。吾二人座適相接。然不恆交言。康君似極落落難合。蓋君於議員中。尚為最長。而余為最稚。 (按是時白君年三十二。康君年五十七) 君為商業中人。而余新拾大學校長之席。君於議會為農務部長。而余為教育部長。事事分道背馳。宜其難合也。然吾二人終成至友。則其間蓋有天焉。

君時方建一公共藏書樓。就余所立案。余讀其說帖。為之驚歎不已。不特驚其慷慨好義已也。蓋君擇邑人為之董事。其所擇有政見與君異者。有宗教與君異者。要之皆一邑之望也。余深歎其遠識之不可及。遂力為通過此案。未幾而「官地捐」之議起。余與康君幾成水火。先是前二年 (一八六二) 政府籍全國官地九百四十二萬畝。計各省之大小而均分之。以為興辦農工學校之用。名之曰官地捐 (Land Grant Fund) 紐約省分得九十九萬畝。有民校者 (People's College) 請於當道一舉而有之。時有農業學校。以費用不給而康君適為其校董。遂提議於議會。欲令民校農校平分此項官地。余以為此款不可分也。收地之利

康南耳君傳

一二三

以興學。其數已微。又從而分之。則二校得利。但薄。而國家蒙間接之害。因歷舉數分效癉之弊以折之。蓋余久患近日專科學校之簡陋。以爲一國之高等教育。非集各科於一堂。而通力合作。以相補助。則收效終不能大耳。余抱此志。非一日矣。故此次力格此議。不令通過。康君亦不吾怒也。

初民校之得此款。也曾與政府約。於三年之內。將令民校有學生二百五十人。分科教員十人。校地二百畝。藏書樓一。理化器械若干。而久之不能踐約。勢將不能得此項官地。一日康君招余赴一農會常會。會時君徐徐再申前議。欲令農校分此項官地之半。惟農校須另募三十萬圓。以爲補助。此三十萬圓者。君自任之。君意以爲余之所以反對此舉者。恐款分利微。二校俱不得益。今得三十萬金。可抵官地值之半。則雖分猶不分也。君語已。會衆皆大贊。余仍獨申前說不少變。惟語康君如公等欲請得官地之全數。而益以此三十萬。則余必力爲通過此案焉。

是時民校力不能踐約。省中他校聞之。紛紛遣代表來請分此地。幾如衆犬爭肉。相持不已。一日余遇康君於議院。即而與之言。少間。君徐問余曰。吾有(子)之財。而無所用之。頗思以

之報國。君以爲何。余曰。爲最當耶。余應之曰。康君。今日要務。惟善學與教育二事。然善學盡人皆知。爲之獨無念及教育者。國中普通教育。雖有公校。在至於高等教育。則知之者鮮矣。然無高等教育。則教育必不能盡善。國家於此。力有所不逮。今君有(子)之財。何不以此之建一學校。令高等教育有所授受乎。余因爲之陳說今日教育之缺乏。以爲工業科學之類。非財力充足之校。無由授之。若文史之屬。譬之文明之花。雖絢爛怡悅。非今日之急務也。康君傾聽無語。久之辭去。明日君復過余所。曰。吾思之熟矣。今始知此官地之不宜析。又知今日需一高等之大學也。吾願助此校地一區。金五十萬。而以此官地輔之。何如。余聞之心折無已。即爲草創議案。君初不願以己名名此校。余語以此爲今日風尚。如哈佛耶爾皆是。君始諾之。遂名之曰康南耳大學。位於綺色佳城。承君志也。

以上爲白君自傳中語。記康南耳大學之所由起也。此康南耳大學議案。既成。議會尙未通過。而反對黨羣起攻擊。民校主柯克君(後)民校閉歇。此君另創柯克學校。現有中國學生數人肄業其中。爲之魁勢洶洶逼人。甚至醜詆康君。謂爲竊國之姦人。謂爲自私。欲爲一己鑄銅像耳。康君與白博士竭力奔走。其時反對黨勢殊猖狂。議會不敢抗。遂決議「康君須先捐二

萬五千金於一 Cenegee 學校。始可捐此五十萬金於新校。Cenegee 校者亦反對學之一也。此議案出人皆不平。以爲康君慷慨好義。乃反受逼迫令出鉅金耶。康君獨不與校。更然受命。納金如數。議案遂通過。（此實議會徇情枉法之一大恥。後三年始有人提議由政府籌二十五萬金捐於康南耳大學以贖前愆焉。）君乃出其綺色佳城之腴田二百畝。前此所曾樹果。商羊者。捐爲校地。設董事部。推白博士爲校長。於是築校舍。置器械。開辦延聘教師。如是者三年。而康南耳大學。遂於一九〇八年十月七日。行成立禮。當是時。有駐校正教員十九人。名譽教員六人。助教四人。教習五人。學生四百十人而已。成立之後四十二年。而康南耳大學。乃有學生五千餘人。爲世界有名大學之一。康君雖不及見其盛時。然於當日。事路藍縷披荆撥除。狐兔之心。則已稍慰矣。先是康南耳大學。既得官地全數。凡九十九萬畝。若以當日市價。盡售之。歲入息可四萬金耳。康君逆知他日地價必增。爲大學計。宜善用此百萬畝地。遂出資。買爲己有。而與大學約。後此所得利益。悉以歸大學。自是君遂以全力經營此田。待價而售之。忌君者遂羣起攻擊。謂君假好義之名。而以營私利。今操此百萬畝。其意將以壟斷全邦。自收厚利耳。此論一出。舉國和之。報紙攻擊尤力。君毅然不顧。爲之不少懈。然爲數泰鉅。賦稅修

治所費不下數萬。又不能即售去。斯時君年已六十餘老矣。又不得暇。遂病。一八七四年之冬。君病篤。乃以未售之田五十萬畝。移交大學董事之手。是年十二月九日。君卒於綺色佳城之康南耳別墅。年六十有七。君卒後之六年。而美國地價大漲。君所遺之田。先後共售得五百萬金。歲入息金三十餘萬。視初得時。市價蓋什倍之。於是人始服君之遠識。君於康南耳大學。前後共捐金七十萬。合之官地所得利五百餘萬。蓋君一人共捐金五百七十萬云。嗚呼。康君之志。其大矣哉。君生子六人。女三人。二女三子早夭。長子名阿爾。初爲醫。後被舉爲紐約之醫。君身長六英尺。額骨高。兩角等。初不豐腴。而富於筋力。能耐苦。微時嘗步行至亞省。而計程千五百英里。君日且行之不輟。每日可行四十英里云。生平尤喜果。有暇。每作一事。終始以之。當其初建學校時。曾語白博士。吾欲令人人皆可於此中國所飲而果。焉。（此語今刊於大學印章之上）及其病革。曾語白博士曰。天不能假吾二十年。再募一百萬金。以供大學之用。耶。嗚呼。其志之偉矣哉。

胡適曰。若康南耳君者。可謂豪傑之士矣。其實也能十餘年安之。若將終身。及其子孫。乃遂退引。退歸而求田問舍。又若將終身。爲其施其財也。一舉十萬百萬。不少吝惜。其

學生血汗之財。曾不若一敝屣之重。老氏曰。知足者富。君之謂矣。君之語白博士也。其實  
曰。吾有~~而無所用之~~。願思以之報國。君謂何者爲最富耶。嗚呼。世之富人其觀  
斯語矣。

一九三二年二月七日信以都從美國寄于影印本東。  
我重讀了一遍。改正了五六處。  
此以中元節摩爾耳君生於我主。以四十三年。可見信作于  
一九一二年。印在民國元年（一九一二年）下半年。

胡適



適

胡

"Ezra Cornell"

博

君

耳

南

康



康南耳君傳

"Ezra Cornell"

胡

適

自

記

前天收到任以都從美國寄來的「康南耳君傳」影印本，是從「留美學生季報」民國四年（一九一五）春季第一期影印下來的。

此傳中說康南耳大學於一八六八年十月七日行成立禮，又說「成立之後四十三年，……乃有學生五千餘人，為世界有名大學之一」。因此我推算此傳是一九一一年寫成的，已在五十一年前了！

昨天我細讀此傳，覺得傳中寫兩件大事，——一是康南耳先生創辦北美洲電報事業，一是他與白博士（Dr. Andrew D. White）創立康南耳大學，——都還能運用原料，敘述的頗明白清楚，——



雖然全文是用古文寫的。我修改了十幾處，準備將來收在文存裏。

2

今天我檢看我的留學日記卷一，果然此傳是一九一一年寫成的。  
今鈔那年的日記於下：

二月十六日：前此此間中國學生會擬著一書曰康南耳，余亦  
彼學爲記者之一。今日諸人分任所事，余分得本校發達史  
(historical development)。

四月五日：讀 Andrew D. White 自傳，．．．計二鉅冊，  
亦殊有趣味。

四月八日：讀本校創辦者康南耳君 (Ezra Cornell) 傳。此傳  
爲君之長子 Alonzo (後爲紐約省總督) 所著。

四月十日：作康南耳傳，未完。

六月廿七日：作康南耳傳，未完。

六月卅日：作康南耳傳，未完。

八月廿一日：下午至藏書樓作康南耳傳。

8 April 1911

八月廿二日：作康南耳傳，凡五六千言。發係以短論，久之未成。

八月廿五日：作康南耳傳結論，約三百餘字，終日始成。久矣余之不親古文，宜其艱如是也。

九月三日：改康南耳傳結論，刪去二百字，存百字耳。

九月廿五日：在藏書樓閱書爲作本校發達史之材料。史目如下：

第一章 概論

(White)

第二章 曰校長時代

第三章 亞當 (Adams) 校長時代

第四章 休曼 (Schurman) 校長時代

九月廿六日：主藏書樓讀書。作校史第一章，未成。

九月廿二日（星期）：演說會（中國學生自己組織的中國語

演說會）開會，余演講 Ezra Cornell 之學跡。

這是「康南耳傳」的小史。

者名愛思拉。原耳其姓也。以一千八百七十一年正月十一日生於美國紐約  
 省之威及斯市。既生數月。即遷居帝里晚市。父名琦理。佳。業農。兼造  
 陶器。為勤儉方正。娶巴那氏。生男子六。女女子五。君其長子也。  
 君幼敏慧。多材力。異於常見。每與諸兄嬉。君輒為之慰。率。家。子。不。能。  
 受學校教育。父母自教之。讀。一。日。與。廣。麥。四。畝。許。君。與。其。一。弟。伐。木。去。草。則。成。  
 田。吾。將。令。汝。入。學。君。曰。諾。林。廣。麥。四。畝。許。君。與。其。一。弟。伐。木。去。草。則。成。  
 黍焉。成良田。乃令以冬。李。農。隙。入。學。父。嘗。雇。匠。人。建。陶。舍。君。助。之。工。  
 作。久。之。遂。得。規。矩。尺。之。用。遂。與。諸。弟。伐。木。鳩。材。為。父。築。屋。助。於。時。  
 附近無。檀居者。檀居者。成之日。遍。招。鄉。里。以。落。之。臺。察。君。工。作。尺。寸。繩。度。  
 不差累黍。雖老者。亦莫不吐舌稱異焉。時。君。方。七。歲。耳。為。伐。木。之。工。復。甚。奇。焉。  
 檀成。君。自。度。可。梓。人。亦。莫。不。吐。舌。稱。異。焉。時。君。方。七。歲。耳。為。伐。木。之。工。復。甚。奇。焉。  
 備於一機器肆。凡一年。又去之。一。八。二。八。年。四。月。至。綺。色。  
 (Homer)

下卷之三

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佳 (Ithaca) 。即今日康南耳大學所在地也。時君年二十一矣。綺色佳時僅一小村。據凱約嘉湖上。時鐵路尙未通。適伊麗運河新成。附近木材。皆由此赴東。此城遂成水市。居人爲數可二千。君隻身投此。囊中僅敝衣一襲。及工值數金而已。始至。爲木工。繼傭於愛第君 (Bog) 爲守廠之工。一年。以勤慎見稱。時有參軍皮比君 (Colonel Beebe) 。亦置廠爲麥粉之業。聞君可恃。遂招之往。君初不習此。久之。遂亦安之。君精敏深思。數有所規畫。時綺城各廠。皆近瀑泉。製槽引水。以水激運機。而水流激。槽易損壞。又以地險不易修治。歲費殊不貲。冬日冰塊崩塌。爲患尤大。君乃建議因山鑿石。爲百尺之渠。引水直達諸廠。爲一勞永逸之計。又於渠之上流。築堤以匯水。此二事。七十年來。尙仍其舊。居民賴之。君持躬勤敏。主者亦雅相推重。君主於皮比。凡十二年之久。時君已娶於吳氏。育兒女矣。當是時。君自視果能妻孥衣食無缺者。則且以力傭終其身耳。又烏知他日之能致其巨萬之富哉。

一八四一年。皮比盡售其業於人。君遂失業無所事。時君年已三十有四。家累既重。勢殊窮困。適有人發明一種新犁。得專利權。而貧不能張其

業。遂售之於君。君乃往來梅痕 (Meine) 喬琪亞 (Georgia) 一省銷售此犁。  
 一八四二年。君至撲蘭城 (Portland 梅痕省大城)。有施密者 (O. J. Smith)  
 主梅痕農報。頗風行一時。君往謁之。即乞爲紹介此犁於是邦。施氏見  
 君與語。大悅之。二人遂訂交焉。明年夏。君再訪施氏於撲蘭。是役也。  
 實君一生事業發軔之樞紐。君自記其事曰。(以下爲君日記中語)

余入室。見施氏一足踞地上。一匠人立其側。施氏以粉筆畫地。作圖示  
 匠人。見余至。施氏急起。執吾手曰。康南耳。吾正欲得如子者而與之  
 言也。蓋吾欲令此君造一機。而此君苦不能喻吾意。奈何。施氏因爲余  
 言。聯邦國會。方懸三萬金請穆思教授 (Samuel F. B. Morse) 通電線於  
 華盛頓與巴特摩 (Baltimore) 之間。施氏已與立約。承造此線。約每  
 里百金。惟是時電線須埋地中。故施氏欲造二機。一以掘地。一以敷土。  
 余因察視施氏圖式。頗有所悟。念此二事。可以一機兼之。即索紙筆  
 作犁形之車。車前具機輪。以電線管繞其上。車下爲鏟以掘地。以馬  
 力駕車。車行而濠成。輪上之管。同時埋下。圖成。施氏即詣一機器肆  
 令余試爲之。

入月十七日。機成。時穆思先生。已應施氏之請而來。遂相與實驗此機。再試皆效。施氏與穆氏皆大喜。施氏勸余攜此機往巴特摩城。承造此項電線。余念果爾。則余宜舍吾舊業。心殊猶豫。既而思此乃盛舉。時不可失。遂諾焉。十一月。余至巴城謁穆氏。穆氏導余觀造管之局。司其事者爲石來氏。余默察諸管。見皆爲鉛冷時所引伸。因思冷鉛中必有氣泡。設受壓力。不將裂耶。因以此意告之穆氏。穆氏初不以爲然也。一月之後。興工安設電管。余司其事。而范爾者副焉。一日。余方督工。穆氏忽自巴城至。甫下車。即囑余停工。蓋穆氏於時已知冷鉛管之害故也。時穆氏施氏范氏等。會議改革。初以熟鉛管代之。亦不滿意。而曠日已久。所籌鉅金。已將告盡。諸君日夕聚議。以余匠人。初不見重。亦無就余謀者。余既無所事。日考察諸鉛管。知此中電線。可取出而重新之。且能不糜費。因以語穆氏。穆氏初惑於范氏之言。以爲非毀管不能得線。余陳語再三。穆氏稍悟。乃以余爲工程副司。余自視不學終不可恃。遂商之華盛頓城白智君。乞爲我列一電學書目。而假書於臧書樓。日夜讀之。余既讀書。知昔在英國。亦遭此失敗。其後卒用電竿之法

。余因勸穆氏令採布線於竿上之法。久之。穆氏亦動。計遂決。余遂爲  
畫策興工。時已爲一八四四年之三月。及五月之初而工畢。自巴城至華  
盛頓間之電線遂通。(以上爲康君自記)

時電線尙未通行全國。又非國有。此線孤立。遂無大利。人亦不知其爲大  
利也。康君獨逆知其利。遂殫力於此。精研而覃思之。是年之夏。君遊波  
士頓。謀設電線於波士頓與紐約之間。卒無人應者。君遂去波城而之紐約  
。紐約之人之待君。亦如波城。然君毅力初不少殺。久之。始稍稍有人集  
資。建一電線公司。(Magnetic Telegraph Co.) 造電線通費

紐約  
李城、華盛頓、諸市。而君主其事。時電業方草創。凡諸器械。多所未備  
。君天資過人。輔以學力。遂能制作諸器以供用。時君月俸數十金。而貯  
其半於公司。以堅信用。其窘如此。後二年。君始獨力承造電線。通紐約  
阿賓二城。時適大疫。君患疾。幾瀕於死。同行者皆死。君力疾他徙。久  
之始瘥。自是以後。凡英屬魁北克 (Quebec) 及美國浮門特 (Vermont) 省  
之電線。皆君主其事。君歷練既深。自信彌篤。一八四七年。遂創伊麗一  
Frie ) 及密西根 (Michigan) 公司。欲自東美通電線至於中部芝加角城。

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時芝加角尙爲僻地。集資極難。君支持艱鉅。不少挫折。卒底於成。幹線既成。復以支線連綴附近諸城。中美電政。實始於此。惟各公司勢分力薄。不能有大利。至一八五五年。君創全國運合之議。遂創西美聯合電報公司。(Western Union Telegraph Co.) 合東美中美諸公司。以成一總公司。統一之勢既成。乃合力擴充之。又與鐵道公司協商。相爲輔助。遂益完美。數十年之間。自美之聯邦。至於藩屬。北至英屬加拿大。南及西印度。東通歐洲。至一八八四年。而此西美聯合公司。(Western Union Telegraph Co.) 乃有電線至十四萬英里之長。設局至一萬二千有奇。即以一八八三年中計之。所贏至美金七百萬以上。此則當日草昧經營者所不及料也。君於任事之初。不名一錢。每得俸給。輒貯之公司。以爲資本。欲以堅主者之信用也。而十年之中。君乃爲公司最大投資者。計君於電線一業。先後得金至二百萬以上云。君經營電政。幾十二年。此聯合公司既成。君始得閒歸綺色佳。時君年五十。垂垂老矣。乃買田三百畝。築室其中。爲樹果之園。種菜之圃。買羊畜之。逍遙農事。以自娛焉。時康氏之羊。舉國無其倫匹。有曰短角曰圓林者。尤負盛名。每頭值千金。人爭購之。

以其種良也。

(Dunkirk)

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一八五八年。君被舉爲湯鐙州農藝會正。一八六二年爲紐約省農會正。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。時美國方有共和 (Republican) 政黨之設。君極表同意。選舉競爭時。君恒竭力相助。以故人多仰重之。一八六一年。君被舉爲諮議局議員。六三年。爲紐約省上議院議員。代表三縣。蓋創舉云。君居政界凡六年。此數年之中。君於綺色佳城。獨力建一藏書樓。捐爲州人公產。四年而成。計築樓費金六二六七六元。購書四千部。實其中。君初造此樓時。自視家財可五十萬金。及樓成而君乃益富。歲入蓋十萬金云。是時君居省議會。與博士安吉魯名白姓君。(Andrew D. White)。同爲議員。白君者。嘗遊學歐洲。居德俄尤久。博學爲當代名士。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) 第十八卷中語如下。

一八六四年元旦。余(白君自稱)初就職於省議會。於稠人中見有頎然而長肅然而莊之人焉。曰康南耳君。吾二人座適相接。然不恒交言。康君似

極落落難合。蓋君於議員中齒爲最長。而余爲最稚。一按是時日君年三十二康君年五十七。君爲商業中人。而余新捨大學校長之席。君於議會爲農組長。而余爲教育組長。事事分道背馳。宜其難合也。然吾二人終成至友。則其間蓋有天焉。

君時方建一公共藏書樓。就余所長教育組立案。余讀其說帖。爲之驚歎不已。不特驚其慷慨好義已也。蓋君擇邑人爲之董事。其所擇有政見與君異者。有宗教與君異者。要之皆一邑之望也。余深歎其遠識之不可以。遂力爲通過此案。未幾而「官地捐」之議起。余與康君幾成水火。先是前二年（一八六二）政府鑄全國官地九百四十二萬畝（Acres）計各省之太小而均分之。以爲興辦農事學校之用。名之曰官地捐（Land

Grant Fund）。紐約省分得九十九萬畝。有人民學校者（People's College）請於當選。一舉而有之。時有農業學校。以費用不給。而

康君適爲其校董。遂提議於議會。欲令民校農校平分此項官地。余以爲此款不可分也。收地之利以興學。其數已微。又從而分之。則二校得利俱薄。而國家蒙間接之害。因歷舉款分效薄之弊以折之。蓋余久患近日

專科學校之簡陋。以爲一國之高等教育。非集各科於一堂。而通力合作。以相補助。則收效終不能大耳。余抱此志非一日矣。故此次力格此議。不令通過。康君亦不怒也。

初人民學校之得此款也。曾與政府約。於三年之內。將令本夜有學生二百五十人。分科教員十人。校地二百畝。藏書樓一。理化器械若干。而久之不能踐約。勢將不能得此項官地。一日。康君招余赴一農會常會。會時。君徐徐再申前議。欲令農校分此項官地之半。惟農校須另募三十萬圓。以爲補助。此三十萬圓者。君自任之。君意以爲余之所以反對此舉者。恐款分利微。二校俱不得益。今得三十萬金。可抵官地值之半。則雖分猶不分也。君語已。會衆皆大贊歎。余仍獨申前說。不少變。惟語康君。如公等欲請得官地之全數。而益以此三十萬。則余必力爲通過此案焉。

是時人民學校力不能踐約。省中他校聞之。紛紛遣代表來。請分此地。幾如衆犬爭肉。猶猶不已。一日。余遇康君於議廳。即而與之言。少間。君徐問余曰。吾有五十萬金之財而無所用之。願思以之報國。君以何

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者爲最當耶。余應之曰康君。今日要務惟慈善與教育二事。然慈善事業盡人皆知爲之。猶無念及教育者。國中普通教育。雖有公立學校在。至於高等教育。則知之者鮮矣。然無高等教育。則教育必不能盡善。國家於此。力有所不逮。今君有五十萬金。何不以之建一學校。令高等教育有所授受乎。余因爲之陳說今日教育之缺乏。以爲工業科學之類。非財力充足之校。無由授之。若文史之屬。譬之文明之花。雖絢爛怡悅。非今日之急務也。康君傾聽無語。久之辭云。明日。君復過余所。曰吾思之熟矣。今始知此官地之不宜分析。又知今日需一高等之大學也。吾願助此校地一區。金五十萬。而以此官地輔之。何如。余聞之。心折無已。卽爲草創議案。君初不願以己名名此校。余語以此爲今日風尚。如哈佛耶爾皆是。君始諾之。遂名之曰康南耳大學。位於綺色佳城。承君志也。以上爲白君自傳中語。記康南耳大學之所由起也。此康南耳大學議案既成。省議會尙未通過。而反對黨羣起攻擊。人民學校主者柯克君 Cook 後民校閉歇。此君另創柯克中學校。現有中國學生數人肄業其中。爲之魁。勢洶洶逼人。甚至醜詆康君。謂爲竊國之姦人。謂爲自私。欲爲一己鑄銅

通按

像耳。康君與白博士竭力奔走。其時反對黨勢殊猖狂。議會不敢抗。遂決議「康君須先捐二萬五千金於一 College 學校。始可捐此五十萬金於新 College 校者。亦反對黨之一也。此議案出。人皆不平。以爲康君慷慨好義。乃反受逼迫令出鉅金耶。康君獨不與校。夷然受命。納金如數。議案遂通過。(此實議會徇情枉法之一大恥。後三年始有人提議由省政府籌二十五萬金捐於康南耳大學以贖前愆焉)君乃出其綸色佳城之腴田二百畝。前此所賣蘋果畜羊者。捐爲校地。設董事部。推曰博士爲校長。於是築校舍。置器圖籍。延聘教師。如是者三年。而康南耳大學。遂於一八六八年十月七日。行成立禮。當是時。有駐校正教授十九人。名譽教授六人。助教四人。教習五人。學生四百十八人而已。成立之後四十三年。而康南耳大學。乃有學生五千餘人。爲世界有名大學之一。康君雖不及見其盛時。然於當日畢路藍縷披荆榛除狐兔之心事。則已稍慰矣。先是康南耳大學。既得官地全數。凡九十九萬畝。若以當日市價盡售之。藏入息可四萬金耳。康君逆知他日地價必增。爲大學計。宜善用此百萬畝地。遂出資盡買爲己有。而與大學約。後此所得利益。悉以歸大學。自是君遂以全力經營此

(Alongo)

地。待價而售之。忌君者遂羣起攻擊。謂君假好義之名。而以營私利。今操此百萬畝地。其意將以壟斷全邦。自收厚利耳。此論一出。舉國和之。報紙攻擊尤力。君毅然不顧。爲之不少懈。然爲數泰鉅。賦稅修治。所費不下數萬。又不能即售去。斯時君年已六十餘。老矣。又不得暇逸。遂病。一八七四年之冬。君病篤。乃以未售之地五十萬畝。移交大學董事之手。是年十二月九日。君卒於綺色佳之康兩耳別墅。年六十有七。君卒後之六年。而美國地價大漲。君所遺之畝。尤從共售得五百萬金。歲入息金三十餘萬。視初得地時而價。蓋什倍之。於是人始服君之遠識。君於康兩耳大學。前後共捐金七十萬。合之官地所得利五百餘萬。蓋君一人共捐金五百七十萬云。嗚呼。偉矣。君娶吳氏。生子六人。女三人。二女三子早夭。長子名阿明修。初爲議員。後被舉爲紐約省省長。康君身長六英尺。癯骨稍高。額角崢嶸。初不豐腴而富於筋力。能耐苦。微時嘗步行至喬琪亞省而歸。計程千五百英里。君日日行之不輟。每日可行四十英里云。生平沈毅果敢。有遠識。每作一事。終始以之。當其初建學校時。嘗語曰博士。吾欲令人人皆可於此中隨所欲而求學焉。(此語今刊於大學印事之上)及其



病革。猶語白博士曰。天不能假吾二十年。再贏一百萬金。以供大學之用耶。

胡適曰。若康南耳君者。可謂豪傑之士矣。其貧也。能十餘年安之。若將終身焉。及其既富。乃逡巡引退。歸而求田問舍。又若將終身焉。其施其財也。一舉十萬百萬。不少吝惜。其視畢生血汗之財。曾不若一敝屣之重。

○老氏曰。知足者富。君之謂矣。君之語曰。吾有五十萬金而無所用之。願思以之報國。君謂何者爲最當耶。嗚呼。世之富人其地

斯語矣。

視

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This copy added in 1976 by the  
Wikman, for Mr. Sai says he  
knows. This is one of 100 copies  
made by Hu Shu for his  
friends. It was written in  
1965. It is longer than the  
(written 1941, plate 515) for  
Hu Shu added material.  
There are also corrections in  
his writing. Several  
were not incorporated into the

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# 胡適先生最後校訂的遺作

## 康南耳君傳 “Ezra Cornell”

胡適

自記

前天收到任以都從美國寄來的「康南耳君傳」影印本，是從「留美學生季報」民國四年（一九一五）春季第一期影印下來的。此傳中說康南耳大學於一八六八年十月七日行成立禮，又說「成立之後四十二年，……乃有學生五千餘人，為世界有名大學之一」。因此我推算此傳是一九一二年寫成的，已在五十年前了！

昨天我細讀此傳，覺得傳中寫兩件大事，——一是康南耳先生創辦北美洲電報事業，一是他與白博士（Dr. Briggs, C. Briggs）創立康南耳大學，——都還能運用原料，敘述的頗明白清楚，雖然全文是用古文寫的。我修改了十幾處，準備將來收在文存裏。

今天我檢看我的留學日記卷一，果然此傳是一九一一年寫成的。今鈔那年的日記於下：

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，余分得本校發達史（Historical development）。

四月五日：讀 Andrew D. White 自傳，……計二鉅冊，亦殊有趣味。

四月八日：讀本校創辦者康南耳君（Ezra Cornell）傳。此傳為君之長子 Alonzo（後為紐約有總督）所著。

六月十日：作康南耳傳。未完。

六月廿七日：作康南耳傳。未完。

八月廿一日：下千至藏書樓作康南耳傳。

八月廿二日：作康南耳傳。凡五六十言。擬係以短論，久之未成。

八月廿五日：作康南耳傳結論，約三百餘字，終日始成。久

矣余之不觀古文，宜其報如是也。

九月三日：改康南耳傳結論，刪去二百字，存百字耳。

九月廿五日：在藏書樓閱書為作本校發達史之材料。史目如下：

第一章 概論

第二章 曰校長時代

第三章 亞當（Adam）校長時代

第四章 休曼（Schuman）校長時代

九月廿六日：至藏書樓讀書。作校史第一章，未成。

九月廿二日（星期）：演說會（中國學生自己組織的中國話演說會）開會，余演講 Ezra Cornell 之事迹。

這是「康南耳傳」的小史。

一九六二・二・十

君名愛思拉。康南耳其姓也。以一千八百〇七年正月十一日生於美國紐約省之威及斯市。既生數月。即遷居萊脫市。父名摘理佳。業農。兼造陶器。為人勤儉方正。娶巴那氏。生男子子六。女子子五。君其長子也。君幼敏慧。多材力。異於常兒。每與諸兒嬉。君輒為之魁率。家貧。不能受學校教育。父母自教之讀。一日。父指村前叢林謂之曰。能治此林令成田。吾將令汝入學。君曰諾。林廣袤四畝許。君與其一弟伐木去草。別樹黍菽。遂成良田。父乃令以冬季農隙入學。父嘗雇匠人建陶舍。君助之工作。久之。遂得窺規矩繩尺之用。遂與諸弟伐木鳩材。為父築樓屋。於時附近尚無樓居者。樓成之日。遍招鄉里以落之。羣察君工作。尺寸細度。不差累黍。雖老梓人亦莫不吐舌稱異焉。時君方十七歲耳。

樓成。君自度可以自活。遂至西雷寇（Synagogue）為伐木之工。復至荷馬（Hobg）。即今日康南耳大學所在地也。時君年二十一矣。綺色佳時僅一小村。據約嘉湖上。時鐵路尚未通。適伊麗運河新成。附近木材。皆由此赴東。此城遂成水市。居人為數司二千。君隻身投此。囊中僅做衣一襲。及工值數金。

而已。始至。爲木工。繼備於麥第君 (Eddy) 爲守廠之工。一年。以勤慎見稱。時有參軍皮比君 (Colonel Beebe)。亦置廠爲麥粉之業。聞君可恃。遂招之往。君初不習此。久之。遂亦安之。君精敏深思。數有所規畫。時荷城各廠。皆近瀑泉。製槽引水。以水利運機。而水流激。槽易損壞。又以地險不易修治。歲費殊不貲。冬日冰塊崩塌。爲患尤大。君乃建議因山鑿石。爲百尺之渠。引水直達諸廠。爲一勞永逸之計。又於渠之上流。築堤以匯水。此二事。七十年來。尚仍其舊。居民賴之。君持躬勤敏。主者亦雅相推重。君主於皮比。凡十二年之久。時君已娶於吳氏。育兒女矣。當是時。君自視果能娶娶衣食無缺者。則且以力備終其身耳。又焉知他日之能致巨萬之富哉。

一八四二年。皮比盡售其業於人。君遂失業無所事。時君年已三十有四。家累既重。勢殊窮困。適有人發明一種新犁。已得其利權。而貧不能張其業。遂售之於君。君乃往來梅根 (Maine) 喬琪亞 (Georgia) 二省銷售此犁。一八四二年。君至波特蘭城 (Portland 梅根省大城)。有施密者 (O. W. Smith)。主梅根農報。頗風行一時。君往謁之。即之爲紹介此犁於是邦。施氏見君與語。大悅之。二人遂訂交焉。明年夏。君再訪施氏於波特蘭。是役也。實君一生事業發軔之樞紐。君自記其事曰。(以下爲君日記中語)

余入室。見施氏一足踞地上。一匠人立其側。施氏以粉筆畫地。作圖示匠人。見余至。施氏急起。執吾手曰。康南耳。吾正欲得如子者而與之言也。蓋吾欲令此君造一機。而此君苦不能喻吾意。奈何。施氏因爲余言。勝邦國會。方懸三萬金請穆思教授 (Samuel F. B. Morse) 通電線於華盛頓與巴特摩 (Baltimore) 之間。施氏已與立約。承造此線。約每里百金。惟是時電線須埋地中。故施氏欲造二機。一以掘地。一以敷土。余因察視施氏圖式。頗有所悟。念此二事。可以一機兼之。即索紙筆。作形之車。車前具機輪。以電線管繞其上。車下爲鐵以掘地。以馬力駕車。車行而溝成。輪上之管。同時埋下。圖成。施氏即詣一機器肆。令余試爲之。

八月十七日。機成。時穆思先生。已應施氏之請而來。遂相與實驗此機。再試皆效。施氏與穆氏皆大喜。施氏勸余攜此機往巴特摩城。承造此項電線。余念果爾。則余宜舍吾舊業。心殊猶豫。既而思此乃盛事。時不可失。遂諾焉。十一月。余至巴城謁穆氏。穆氏導余觀造管之局。詢其事者爲石來氏。余默察諸管。見皆爲鉛管。因思冷鉛中必有氣泡。設受壓力。不將裂耶。因以此意告之穆氏。穆氏初不以爲然也。一月之後。興工安設電管。余司其事。而范爾者副焉。一日。余方督工。穆氏忽自巴城至。甫下車。即囑余停工。蓋穆氏於時已知冷鉛管之害故也。時穆氏施氏范氏等。會議改革。採以敷鉛管代之。亦不滿意。而曠日已久。所籌鉅金。已將告盡。諸君日夕聚議。以余匠人。初不見重。亦無就余謀者。余既無所事。日考察諸鉛管。知此中電線。可取出而重新之。且能不糜費。因以語穆氏。穆氏初惑於范氏之言。以爲非毀管不能得線。余陳語再三。穆氏稍悟。乃以余爲工程副司。余自視不學終不可恃。遂商之華盛頓城白智君。乞爲我列一電學書目

。而假書於藏書樓。日夜讀之。余既讀書。知昔在英國。亦遭此失敗。其後卒用電竿法。余因勸穆氏令採布線於竿上之法。久之。穆氏亦動。計遂決。余遂爲畫策興工。時已爲一八四四年之三月。及五月而工畢。自巴城至華盛頓間之電線遂通。(以上爲康君自記)

時電線尙未通行全國。又非國有。此線孤立。遂難大利。人亦不知其爲大利也。康君獨逆知其利。遂肆力於此。清研而覃思之。是年之夏。君遊波士頓。謀設電線於波士頓與紐約之間。卒無人應者。君遂去波城而之紐約。紐約人之待君。亦如波城。然君毅力初不少殺。久之。始稍稍有人集資。建一電線公司。(Magnetic Telegraph Co.) 造電線通費府、紐約、李城、華盛頓、諸市。而君主其事。時電業方草創。凡諸器械。多所未備。君天資過人。輔以學力。遂能制作諸器以供用。時君月薪數十金。而時其半於公司。以堅信用。其譽如此。後二年。君始獨力承造電線。通紐約阿賓二城。時適大疫。君遇疾。幾瀕於死。同行者皆死。君力疾他徙。久之始痊。自是以後。凡英屬魁北克 (Quebec) 及美國佛蒙特 (Vermont) 省之電線。皆君主其事。君歷練既深。自信彌篤。一八四七年。遂創伊麗 (Ile) 及密西根 (Michigan) 公司。欲自東美通電線至於中部芝加哥城。時芝加哥尙爲僻地。集資極難。君支持艱鉅。不少挫折。卒底於成。幹線既成。復以支線連綴附近諸城。中美電政。實始於此。惟各公司勢分力薄。不能有大利。至一八五五年。君創全國聯合之議。遂創一西美聯合電報公司。(Western Union Telegraph Co.) 合東美中美諸公司。以成一總公司。統一之勢既成。乃合力擴充之。又與鐵道公司協商。相爲輔助。遂益完美。數十年之間。自美之聯邦。至於滿洲。北至英屬加拿大。南及西印度。東通歐洲。至一八八四年。而此西美聯合公司。(West Union Telegraph Co.) 乃有電線至十四萬英里之長。設局至一萬二千有奇。即以一八八三年中計之。所贏至美金七百萬以上。此則當日草昧經營者所不及料也。君於任事之初。不名一錢。每得俸給。輒貯之公司。以爲資本。欲以堅主者之信用也。而十年之中。君乃爲公司最大投資者。計君於電線一業。先後得金至二百萬以上云。君經營電政。幾十二年。此聯合公司既成。君始得閒歸綺色佳。時君年五十。垂垂老矣。乃買田三百畝。築室其中。爲樹果之園。種菜之圃。買羊畜之。逍遙農事。以自娛焉。時康氏之卒。舉國無其倫匹。有曰短角曰園林者。尤負盛名。每頭值千金。人爭購之。以其種良也。

一八五八年。君被舉爲湯姆州農藝會正。一八六二年爲紐約省農會正。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。時美國方有共和 (Republican) 政黨之設。君極表同意。選舉競爭時。君恒竭力相助。以故人多仰重之。一八六一年。君被舉爲諮議局議員。六三年。爲紐約省上議院議員。代表三縣。蓋創舉云。君居政界凡六年。此數年之中。君於綺色佳城。獨力建一藏書樓。捐爲州人公產。四年而成。計築樓費金六六六七六元。購書四千部。實其中。君初造此樓時。自視家財可五十萬金。及樓成而君乃益富。歲入蓋十萬金云。是時君居省議會。與博士安吉魯名白姓君。(Andrew

D. White)。同為議員。白君者。嘗遊學歐洲。居德俄尤久。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) 第十八卷中語如下：

一八六四年元旦。余 (白君自稱) 初就職於省議會。於稱人中見有頗然而長肅然而莊之人焉。曰康南耳君。吾二人座適相接。然不恒交言。康君似極落落難合。蓋君於議員中齒為最長。而余為最稚。 (按是時白君年三十二。康君年五十七) 君為商業中人。而余新捨大學校長之席。君於議會為農組長。而余為教育組長。事事分道背馳。宜其難合也。然吾二人終成至友。則其間蓋有天焉。

君時方建一公共藏書樓。就余所長教育組立案。余讀其說帖。為之驚歎不已。不特驚其慷慨好義已也。蓋君擇邑人為之董事。其所擇有政見與君異者。有宗教與君異者。要之皆一邑之望也。余深歎其遠識之不可及。遂力為通過此案。未幾而「官地捐」之議起。余與康君幾成水火。先是前二年 (一八六二) 政府籍全國官地九百四十二萬畝 (Acres) 計各省之大小而均分之。以為興辦農工學校之用。名之曰官地捐 (Land Grant Fund)。紐約省分得九十九萬畝。有人民學校者 (Peoples College)。請於當道。一舉而兩得之。時有農業學校。以費用不給。而康君適為其校董。遂提議於議會。欲令民校農校平分此項官地。余以為此款不可分也。收地之利以興學。其數已微。又從而分之。則二校得利俱薄。而國家蒙間接之害。因歷舉款分效薄之弊以折之。蓋余久患近日專科學校之簡陋。以為一國之高等教育。非集各科於一堂。而通力合作。以相補助。則收效終不能大耳。余抱此志非一日矣。故此力格此議。不令通過。康君亦不吾怒也。

初人民學校之得此款。曾與政府約。於三年之內。將令本校有學生二百五十人。分科教員十人。校地二百畝。藏書樓一。理化器械若干。而久之不能踐約。勢將不得此項官地。一日。康君招余赴一農會常會。會時。君徐再申前議。欲令農校分此項官地之半。惟農校須另募三十萬圓。以為補助。此三十萬圓者。君自任之。君意以為余之所以反對此舉者。恐款分利微。二校俱不得益。今得三十萬金。可抵官地值之半。則雖分猶不分也。君語已。會眾皆大贊歎。余仍獨申前說。不少變。惟語康君。如公等欲請得官地之全數。而益以此三十萬。則余必力為通過此案焉。

是時人民學校力不能踐約。省中他校聞之。紛紛遣代表來。請分此地。幾如衆犬爭肉。猶猶不已。一日。余遇康君於議廳。即而與之言。少間。君徐問余曰。吾有五十萬金之財而無所用之。頗思以之報國。君以何者為最當耶。余應之曰。康君。今日要務惟慈善與教育二事。然慈善事業盡人皆知為之。獨無念及教育者。國中普通教育。雖有公立學校在。至於高等教育。則知之者鮮矣。然無高等教育。則教育必不能盡善。國家於此。力有所不逮。今君有五十萬金。何不以此建一學校。令高等教育有所授受乎。余因為之陳說今日教育之缺乏。以為工業科學之類。非財力充足之校。無由授之。若文史之屬。譬之文明之花。雖絢爛怡悅。非財今日之急務也。康君傾聽無語。久之辭去。明日君復過余所。曰吾思之矣。今始知此官地之不宜分析。又知今日需一高等之大學也。吾願助此校地一區。金五十萬。而以此官地輔之。

何如。余聞之。心折無已。即為草創議案。君初不願以己名名此校。余語以此為今日風尚。如哈佛耶爾爾皆是。君始諾之。遂名之曰康南耳大學。位於綺色佳城。承君志也。

以上為白君自傳中語。紀康南耳大學之所由起也。此康南耳大學議案既成。省議會尚未通過。而反對黨羣起攻擊。人民學校主者何克君 (Cook) 之後民校閉歇。此君另創柯克中學校。現有中國學生數人肄業其中。為之魁。勢洶洶逼人。甚至醜詆康君。謂為竊國之姦人。謂為自私。欲為一己鑄銅像耳。康君與白博士竭力奔走。其時反對黨勢殊猖狂。議會不敢抗。遂決議「康君須先捐二萬五千金於一 College 學校。始可捐此五十萬金於新校。」College 校者。亦反對黨之一也。此議案出。人皆不平。以為康君慷慨好義。乃反受逼迫令出鉅金耶。康君獨不與校。夷然受命。納金如數。議案遂通過。 (此實議會徇情枉法之一大恥。後三年始有人提議由省府籌二十五萬金捐於康南耳大學以贖前愆焉) 君乃出其綺色佳城之腴田二百畝。前此所嘗樹果畜羊者。捐為校地。設董事部。推白博士為校長。於是築校舍。置器械圖書。延聘教師。如是者三年。而康南耳大學。遂於一八六八年十月七日。行成立禮。當是時。有駐校正教授十九人。名譽教授六人。助教四人。教習五人。學生四百十人而已。成立之後四十四年。而康南耳大學。乃有學生五千餘人。為世界有名大學之一。康君雖不及見其盛時。然於當日畢路藍縷披荆榛除狐兔之心事。則已稍慰矣。先是康南耳大學。既得官地全數。凡九十九萬畝。若以當日市價盡售之。歲入息可四萬金耳。康君逆知他日地價必增。為大學計。宜善用此百萬畝地。遂出資盡買為已有。而與大學約。後此所得利益。悉以歸大學。而遂以全力經營此地。待價而售之。以慰君之遂羣起攻擊。謂君假好義之名。而以營私利。今操此百萬畝地。其意將以壟斷全邦。自收厚利耳。此論一出。舉國和之。報紙攻擊尤力。君毅然不顧。為之不少懈。然為數泰鉅。賦稅修治。所費不下數萬。又不能即售去。斯時君年已六十餘。老矣。又不得暇逸。遂病。一八七四年之冬。君病篤。乃以未售之地五十萬畝。移交大學董事之手。是年十二月九日。君卒於綺色佳之康南耳別墅。年六十有七。君卒後之六年。而美國地價大漲。君所遺之田。先後共售得五百萬金。歲入息金三十餘萬。視初得地時市價。蓋什倍之。於是人始服君之遠識。君於康南耳大學。前後共捐金七十萬。合之官地所得利五百餘萬。蓋君一人共捐金五百七十萬云。嗚呼。偉矣。君娶吳氏。生子六人。女三人。二女三子早夭。長子名阿朗修。初為議員。後被舉為紐約省省長。康君身長六英尺。顴骨稍高。額角崢嶸。初不豐腴而富於筋力。能耐苦。微時嘗步行至喬琪亞省而歸。計程千五百英里。君日日行之不輟。每日可行四十英里云。生平沈毅果敢。有遠識。每作一事。終始以之。當其初建學校時。嘗語白博士。吾欲令人人皆可於此中隨所欲而求學焉。 (此語今刊於大學印章之上) 及其病革。猶語白博士曰。天不能假吾二十年。再贏一百萬金。以供大學之用耶。

胡適曰。若康南耳君者。可謂豪傑之士矣。其貧也。能十餘年安之。若將終身焉。及其既富。乃遂巡引退。歸而求田問舍。又若將終身焉。其施其財也。一舉十萬百萬。不少吝惜。其視畢生血汗之財。曾不若一敝屣之重。老氏曰。知足者富。君之謂矣。君之語白博士也。其言曰。吾有五十萬金而無所用之。頗思以之報國。君謂何者為最當耶。嗚呼。世之富人其視斯語矣。

## 康南耳君傳 “Ezra Cornell”

### 自 記

前天收到任以都從美國寄來的「康南耳君傳」影印本，是從「留美學生季報」民國四年（一九一五）春季第一期影印下來的。

此傳中說康南耳大學於一八六八年十月七日行成立禮，又說「成立之後四十三年，乃有學生五千餘人，為世界有名大學之一」。因此我推算此傳是一九一一年寫成的，已在五十一年前了！

昨天我細讀此傳，覺得傳中寫兩件大事，——一是康南耳先生創辦北美洲電報事業，一是他與白博士（Dr. Andrew D. White）創立康南耳大學，——都還能運用原料，敘述的頗明白清楚，——雖然全文是用古文寫的。我修改了十幾處，準備將來收在文存裏。



今天我檢看我的留學日記卷一，果然此傳是一九二一年寫成的。今鈔那年的日記於

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下：

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，余分得本校發達史 (historical development)。

四月五日：讀 Andrew D. White 自傳，……計二鉅冊，亦殊有趣味。

四月八日：讀本校創辦者康南耳君 (Ezra Cornell) 傳。此傳為君之長子 Alonzo

(後為紐約省總督) 所著。

四月十日：作康南耳傳，未完。

六月廿七日：作康南耳傳，未完。

六月卅日：作康南耳傳，未完。

八月廿一日：下午至藏書樓作康南耳傳。

八月廿二日：作康南耳傳，凡五六千言。擬係以短論，久之未成。

八月廿五日：作康南耳傳結論，約三百餘字，終日始成。久矣余之不觀古文，宜

其艱如是也。

九月三日：改康南耳傳結論，刪去二百字，存百字耳。

九月廿五日：在藏書樓閱書為作本校發達史之材料。史目如下：

#### 第一章 概論

#### 第二章 白 (White) 校長時代

#### 第三章 亞當 (Adams) 校長時代

#### 第四章 休曼 (Schurman) 校長時代

九月廿六日：至藏書樓讀書。作校史第一章，未成。

九月廿二日 (星期)：演說會 (中國學生自己組織的中國語演說會) 開會，余演

講 Ezra Cornell 之事跡。

這是「康南耳傳」的小史。

一九六二，二，十 (官地捐興學案百年紀念年)

君名愛思拉。康南耳其姓也。以一千八百〇七年正月十一日生於美國紐約省之威及  
斯特市。既生數月。即遷居蒂萊脫市。父名琦理佳。業農。兼造陶器。為人勤儉方正。

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娶巴那氏。生男子六。女子五。君其長子也。君幼敏慧。多材力。異於常見。每與諸兒嬉。君輒爲之魁率。家貧。不能受學校教育。父母自教之讀。一日。父指村前叢林謂之曰。能治此林令成田。吾將令汝入學。君曰諾。林廣袤四畝許。君與其一弟伐木去草。別樹黍焉。遂成良田。父乃令以冬季農隙入學。父嘗雇匠人建陶舍。君助之工作。久之。遂得親規矩繩尺之用。遂與諸弟伐木鳩材。爲父築樓屋。於時附近尙無樓居者。樓成之日。遍招鄉里以落之。羣察君工作。尺寸繩度。不差累黍。雖老梓人亦莫不吐舌稱異焉。時君方十七歲耳。

樓成。君自度可以自活。遂至西雷寇(Syracuse)爲伐木之工。復至荷馬(Homer)。傭於一機器肆。凡一年。又去之。一八二八年四月。至綺色佳(Ithaca)。即今日康南耳大學所在地也。時君年二十一矣。綺色佳時僅一小村。據凱約嘉湖上。時鐵路尙未通。邁伊麗運河新成。附近木材。皆由此赴東。此城遂成水市。唐人爲數可三千。君隻身投此。囊中僅敝衣一襲。及工值數金而已。始至。爲木工。繼傭於愛第君(Eddy)爲守廠之工。一年。以勤慎見稱。時有參軍皮比君(Colonel Beebe)。亦置廠爲麥粉之業。聞君可恃。遂招之往。君初不習此。久之。遂亦安之。君精敏深思。數有所規畫。

時綺城各廠。皆近瀑泉。製槽引水。以水力運機。而水流激。槽易損壞。又以地險不易修治。歲費殊不貲。冬日冰塊崩塌。爲患尤大。君乃建議因山鑿石。爲百尺之渠。引水直達諸廠。爲一勞永逸之計。又於渠之上流。築堤以匯水。此二事。七十年來。尙仍其舊。居民賴之。君持躬勤敏。主者亦雅相推重。君主於皮比。凡十二年之久。時君已娶於吳氏。育兒女矣。當是時。君目視果能妻孥衣食無缺者。則且以力傭終其身耳。又烏知他日之能致其巨萬之富哉。

一八四一年。皮比盡售其業於人。君遂失業無所事。時君年已三十有四。家累既重。勢殊窮困。適有人發明一種新犁。已得專利權。而實不能張其業。遂售之於君。君乃往來梅痕(Maine)喬琪亞(Georgia)二省銷售此犁。一八四二年。君至樸蘭城(Portland 梅痕省大城)。有施密者(F. O. J. Smith)。主梅痕農報。頗風行一時。君往謁之。即乞爲紹介此犁於是邦。施氏見君與語。大悅之。二人遂訂交焉。明年夏。君再訪施氏於樸蘭。是役也。實君一生事業發軔之樞紐。君自記其事曰。(以下爲君日記中語)

余入室。見施氏一足踞地上。一匠人立其側。施氏以紛筆畫地。作圖示匠人。

見余至。施氏愈起。執吾手曰。康南耳。吾正欲得如予者而與之言也。蓋吾欲令此



君造一機。而此君苦不能喻吾意。奈何。施氏因爲余言。聯邦國會。方懸三萬金請  
穆思教授 (Samuel F. B. Morse) 通電線於華盛頓與巴特摩 (Baltimore) 之間。  
施氏已與立約。承造此線。約每里百金。惟是時電線須裹鉛管。埋地中。故施氏欲  
造二機。一以掘地。一以敷土。余因察視施氏圖式。頗有所悟。念此二事。可以一  
機兼之。即索紙筆。作犁形之車。車前具機輪。以電線管繞其上。車下爲鏟以掘  
地。以馬力駕車。車行而濠成。輪上之管。同時埋下。圖成。施氏即詣一機器肆。  
令余試爲之。

八月十七日。機成。時穆思先生。已應施氏之請而來。遂相與實驗此機。再試  
皆效。施氏與穆氏皆大喜。施氏勸余携此機往巴特摩城。承造此項電線。余念東  
爾。則余宜舍吾舊業。心殊猶豫。既而思此乃盛事。時不可失。遂諾焉。十一月。  
余至巴城謁穆氏。穆氏導余觀造管之局。司其事者爲石來氏。余默察諸管。見皆爲  
鉛冷時所引伸。因思冷鉛中必有氣泡。設受壓力。不將裂耶。因以此意告之穆氏。  
穆氏初不以爲然也。一月之後。興工安設電管。余司其事。而范爾者副焉。一日。  
余方督工。穆氏忽自巴城至。甫下車。即囑余停工。蓋穆氏於時已知冷鉛管之害故

也。時穆氏施氏范氏等。會議改革。初以熱鉛管代之。亦不滿意。而曠日已久。國  
會所籌鉅金。已將告盡。諸君日夕聚議。以余匠人。初不見重。亦無就余謀者。余  
既無所事。日考察諸鉛管。知此中電線。可取出而重新之。且能不糜費。因以語穆  
氏。穆氏初惑於范氏之言。以爲非毀管不能得線。余陳說再三。穆氏稍悟。乃以余  
爲工程副司。余自視不學終不可恃。遂商之華盛頓城白智君。乞爲我列一電學書  
目。而假書於藏書樓。日夜讀之。余既讀書。知電報在英國。亦嘗遭此失敗。其後  
卒用電竿之法。余因勸穆氏令採布線於竿上之法。久之。穆氏亦動。計遂決。余遂  
爲畫策興工。時已爲一八四四年之三月。及五月初而工畢。自巴城至華盛頓間之  
電線遂通。(以上爲康君自記)

時電線尚未通行全國。又非國有。此線孤立。遂無大利。人亦不知其爲大利也。康  
君獨逆知其利。遂肆力於此。精研而覃思之。是年之夏。君遊波士頓。謀設電線於波士  
頓與紐約之間。卒無人應者。君遂去波城而之紐約。紐約之人之待君。亦如波城。然君  
毅力初不少殺。久之。始稍稍有人集資。建一電線公司 (Magnetic Telegraph Co.)。  
造電線通費府、紐約、李城、華盛頓、諸市。而君主其事。時電業方草創。凡諸器械。

多所未備。君天資過人。輔以學力。遂能制作諸器以供用。時君月俸數十金。而貯其半於公司。以堅信用。其窘如此。後二年。君始獨力承造電線。通紐約阿賓二城。時適大疫。君遭疾。幾瀕於死。同行者皆死。君力疾他徙。久之始瘥。自是以後。凡英屬魁白克 (Quebec) 及美國浮門特 (Vermont) 省之電線。皆君主其事。君歷練既深。自信彌篤。一八四七年。遂創伊麗 (Erie) 及密西根 (Michigan) 公司。欲自東美通電線至於中部芝加哥城。時芝加哥尚為僻地。集資極難。君支持艱鉅。不少挫折。卒底於成。幹線既成。復以支線連綴附近諸城。中美電政。實始於此。惟各公司勢分力薄。不能有大利。至一八五五年。君創全國連合之議。遂創西美聯合電報公司 (Western Union Telegraph Co.)。合東美中美諸公司。以成一總公司。統一之勢既成。乃合力擴充之。又與鐵道公司協商。相為輔助。遂益完美。數十年之間。自美之聯邦。至於薩屬。北至英屬加拿大。南及西印度。東通歐洲。至一八八四年。而此西美聯合公司 (Western Union Telegraph Co.) 乃有電線至十四萬英里之長。設局至一萬二千有奇。即以一八八三年中計之。所贏至美金七百萬以上。此則當日草昧經營者所不及料也。君於任事之初。不名一錢。每得俸給。輒貯之公司。以為資本。欲以堅主者之信用也。而十年之

中。君乃為公司最大投資者。計君於電線一業。先後得金至二百萬以上云。君經營電政。幾十二年。此聯合公司既成。君始得閒歸綺色佳。時君年五十。垂垂老矣。乃買田三百畝。築室其中。為樹果之園。種菜之圃。買羊畜之。逍遙農事。以自娛焉。時康氏之羊。舉國無其倫匹。有日短角田園林者。尤負盛名。每頭值千金。人爭購之。以其種良也。

一八五八年。君被舉為湯鐸州農藝會正。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。時美國方有共和 (Republican) 政黨之設。君極表同意。選舉競爭時。君恒竭力相助。以故人多仰重之。一八六一年。君被舉為諮議局議員。六三年。為紐約省上議院議員。代表三縣。蓋創舉云。君居政界凡六年。此數年之中。君於綺色佳城。獨力建一藏書樓。捐為州人公產。四年而成。計築樓費金六六七六元。購書四干部。實其中。君初造此樓時。自視家財可五十萬金。及樓成而君乃益富。歲入蓋十萬金云。是時君居省議會。與博士安吉魯名白姓君 (Andrew D. White)。同為議員。白君者。嘗遊學歐洲。居德俄尤久。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) 第十八卷中語如下。

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一八六四年元旦。余(白君自稱)初就職於省議會。於稠人中見有頎然而長肅然而莊之人焉。曰康南耳君。吾二人座適相接。然不恒交言。康君似極落落難合。蓋君於議員中齒爲最長。而余爲最稚。(按是時白君年三十二康君年五十七)君爲商業中人。而余新捨大學校長之席。君於議會爲農組長。而余爲教育組長。事事分道背馳。宜其難合也。然吾二人終成至友。則其間蓋有天焉。

君時方建一公共藏書樓。就余所長教育組立案。余讀其說帖。爲之驚歎不已。不特驚其慷慨好義已也。蓋君擇邑人爲之董事。其所擇有政見與君異者。有宗教與君異者。要之皆一邑之望也。余深歎其遠識之不可及。遂力爲通過此案。未幾而「官地捐」之議起。余與康君幾成水火。先是前二年(一八六二)政府籍全國官地九百四十二萬畝(Acres)計各省人口之大小而均分之。以爲興辦農業與機械學教育之用。名之曰官地捐(Land Grant Fund)。紐約省分得九十九萬畝。有人民學校者(People's College)。已請於議會。將一舉而有之。時有農業學校。以費用不給。而康君適爲其校董。遂提議於議會。欲令民校農校平分此項官地。余以爲此款

不可分也。收地之利以興學。其數已微。又從而分之。則二校得利俱薄。而國家蒙間接之害。因歷舉款分效薄之弊以折之。蓋余久患近日專科學校之簡陋。以爲一國之高等教育。非集各科於一堂。而通力合作。以相輔助。則收效終不能大耳。余抱此志非一日矣。故此次力格此議。不令通過。康君亦不我怒也。

初人民學校之得此款也。曾與政府約。於三年之內。將令本校有學生二百五十人。分科教員十人。校地二百畝。藏書樓一。理化器械若干。而久之不能踐約。勢將不能得此項官地。一日。康君招余赴一農會常會。會時。君徐徐再申前議。欲令農校分此項官地之半。惟農校須另募三十萬圓。以爲輔助。此三十萬圓者。君自任之。君意以爲余之所以反對此舉者。恐款分利微。二校俱不得益。今得三十萬金。可抵官地值之半。則雖分猶不分也。君語已。會衆皆大贊歎。余仍獨申前說。不少變。惟語康君。如公等欲請得官地之全數。而益以此三十萬。則余必力爲通過此案焉。

是時人民學校力不能踐約。省中他校聞之。紛紛遣代表來。請分此地。幾如衆犬爭肉。猶不已。一日。余遇康君於議廳。即而與之言。少間。君徐問余曰。吾

11

有五十萬金之財而無所用之。願思以之報國。君謂何者爲最當耶。余應之曰。康君。今日要務惟慈善與教育二事。然慈善事業盡人皆知爲之。獨無念及教育者。國中普通教育。雖有公立學校在。至於高等教育。則知之者鮮矣。然無高等教育。則教育必不能盡善。國家於此。力有所不逮。今君有五十萬金。何不以此建一大學。令高等教育有所授受乎。余因爲之陳說今日教育之缺乏。以爲工業科學之類。非財力充足之校。無由授之。若文史之屬。譬之文明之花。雖絢爛怡悅。非今日之急務也。康君傾聽無語。久之辭去。明日。君復過余所。曰吾思之熟矣。今始知此官地之不宜分析。又知今日需一高等之大學也。吾願助此校地一區。金五十萬。而以此官地輔之。何如。余聞之。心折無已。卽爲草創議案。君初不願以己名名此校。余語以此爲今日風尚。如哈佛耶爾皆是。君始諾之。遂名之曰康南耳大學。位於綺色佳城。承君志也。

以上爲白君自傳中語。記康南耳大學之所由起也。此康南耳大學議案既成。省議會尙未通過。而反對黨羣起攻擊。人民學校主者柯克君 (Cook 適按。後民校閉歇。此君另創柯克中學校。現有中國學生數人肄業其中) 爲之魁。勢洶洶逼人。甚至醜詆康君。

謂爲竊國之姦人。謂爲自私。欲爲一己鑄銅像耳。康君與白博士竭力奔走。其時反對黨勢殊猖狂。議會不敢抗。遂決議「康君須先捐二萬五千金於一 Genesee 學校。始可捐此五十萬金於新校。」Genesee 校者。亦反對黨之一也。此議案出。人皆不平。以爲康君慷慨好義。乃反受逼迫令出鉅金耶。康君獨不與校。夷然受命。納金如數。議案遂通過。(此實議會徇情枉法之一大恥。後三年始有人提議由省府籌二十五萬金捐於康南耳大學以贖前愆焉。) 君乃出其綺色佳城之隙田二百畝。前此所營樹果畜羊者。捐爲校地。設董事部。推白博士爲校長。於是築校舍。置器械圖籍。延聘教師。如是者三年。而康南耳大學。遂於一八六八年十月七日。行成立禮。當是時。有駐校正教授十九人。名譽教授六人。助教四人。教習五人。學生四百十人而已。成立之後四十三年。而康南耳大學。乃有學生五千餘人。爲世界有名大學之一。康君雖不及見其盛時。然於當日華路藍縷披荆榛除狐兔之心事。則已稍慰矣。

先是康南耳大學。既得官地全數。凡九十九萬畝。若以當日市價盡售之。歲入息可四萬金耳。康君逆知他日地價必增。爲大學計。宜善用此百萬畝地。遂出資盡買爲己有。而與大學約。後此所得利益。悉以歸大學。自是君遂以全力經營此地。待價而售

之。忌君者遂羣起攻擊。謂君假好義之名。而以營私利。今操此百萬畝地。其意將以壟斷全邦。自收厚利耳。此論一出。舉國和之。報紙攻擊尤力。君毅然不顧。爲之不少懈。然爲數泰鉅。賦稅修治。所費不下數萬。又不能即售去。斯時君年已六十餘。老矣。又不得暇逸。遂病。一八七四年之冬。君病篤。乃以未售之地五十萬畝。移交大學董事之手。是年十二月九日。君卒於綺色佳之康南耳別墅。年六十有七。君卒後之六年。而美國地價大漲。君所遺之地。先後共售得五百萬金。歲入息金三十餘萬。視初得地時市價。蓋什倍之。於是人始服君之遠識。君於康南耳大學。前後共捐金七十萬。合之官地所得利五百餘萬。蓋君一人共捐金五百七十萬云。嗚呼。偉矣。

君娶吳氏。生子六人。女三人。二女三子早夭。長子名阿朗修 (Alonzo)。初爲議員。後被舉爲紐約省省長。康君身長六英尺。額骨稍高。額角崢嶸。初不豐腴而富於筋力。能耐苦。微時嘗步行至喬琪亞省而歸。計程千五百英里。君日日行之不輟。每日可行四十英里云。生平沈毅果敢。有遠識。每作一事。終始以之。當其初建學校時。嘗語白博士。吾欲令人人皆可於此中隨所欲而求學焉 (此語今刊於大學印章之上)。及其病革。猶語白博士曰。天不能假吾二十年。再贏一百萬金。以供大學之用耶。

胡適曰。若康南耳君者。可謂豪傑之士矣。其貧也。能十餘年安之。若將終身焉。及其既富。乃逡巡引退。歸而求田問舍。又若將終身焉。其施其財也。一舉十萬百萬。不少吝惜。君之語白博士也。其言曰。吾有五十萬金而無所用之。頗思以之報國。君謂何者爲最當耶。嗚呼。世之富人其視斯語矣。

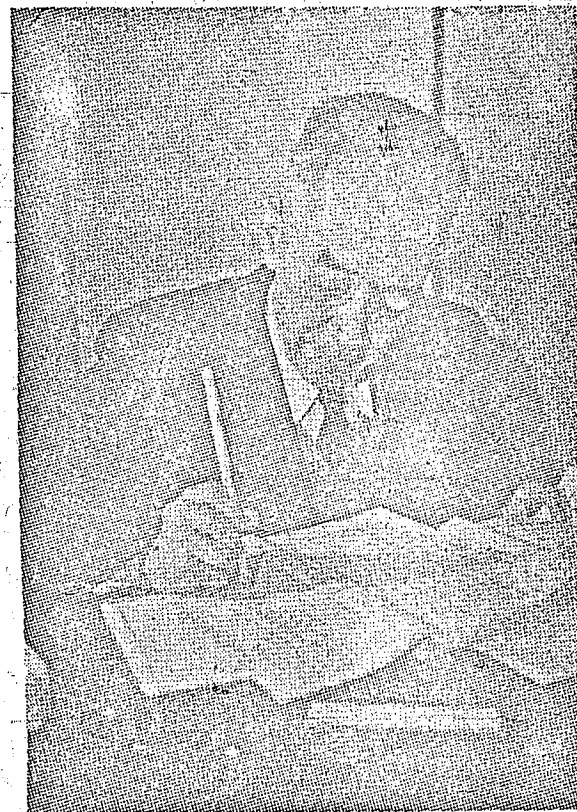
附註 本篇內未註明原文的美國人地名

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|-----|-------|---------------------|
| 頁 3 | 威及斯特市 | Westchester Landing |
|     | 蒂萊脫市  | De Ruyter           |
|     | 琦理佳   | Elijah              |
| 4   | 巴那氏   | Eunice Barnard      |
|     | 凱約嘉湖  | Lake Cayuga         |
|     | 伊麗運河  | Erie Canal          |
| 5   | 吳氏    | Mary Ann Wood       |
| 6   | 石來    | Mr. Serrell         |
|     | 范爾    | Alfred Vail         |
| 7   | 白智    | Prof. Page          |
|     | 李城    | Fort Lee            |
| 8   | 阿賓    | Albany              |
|     | 芝加哥   | Chicago             |
| 9   | 湯遜州   | Tompkins            |
| 12  | 耶爾    | Yale                |





Ezra Cornell



胡適在南港

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Donated by Mr. Tsai, 4/17/67.

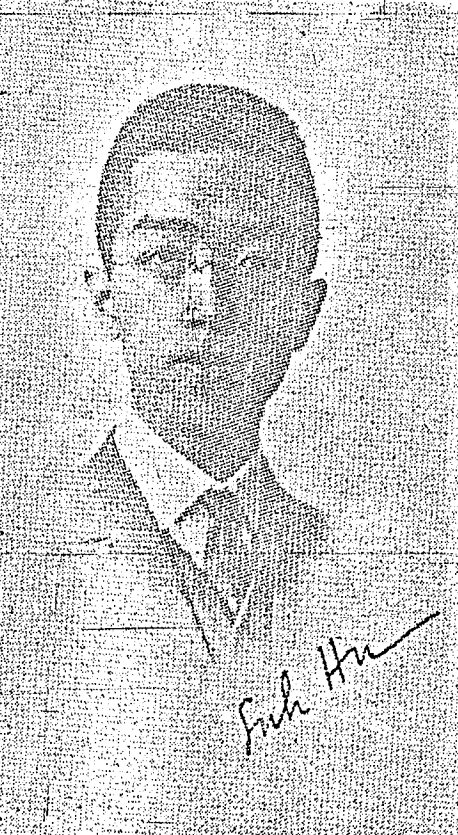
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ti y ko ming reading Taipei Hu Shih Memorial Academia Sinica,  
Dec. 1966. pp. 1-5.

This is the final & perfect copy of  
the Hu Shih sketch of Ezra Cornell.  
It incorporates the corrections added  
by hand by Mr. Shih in 1967.

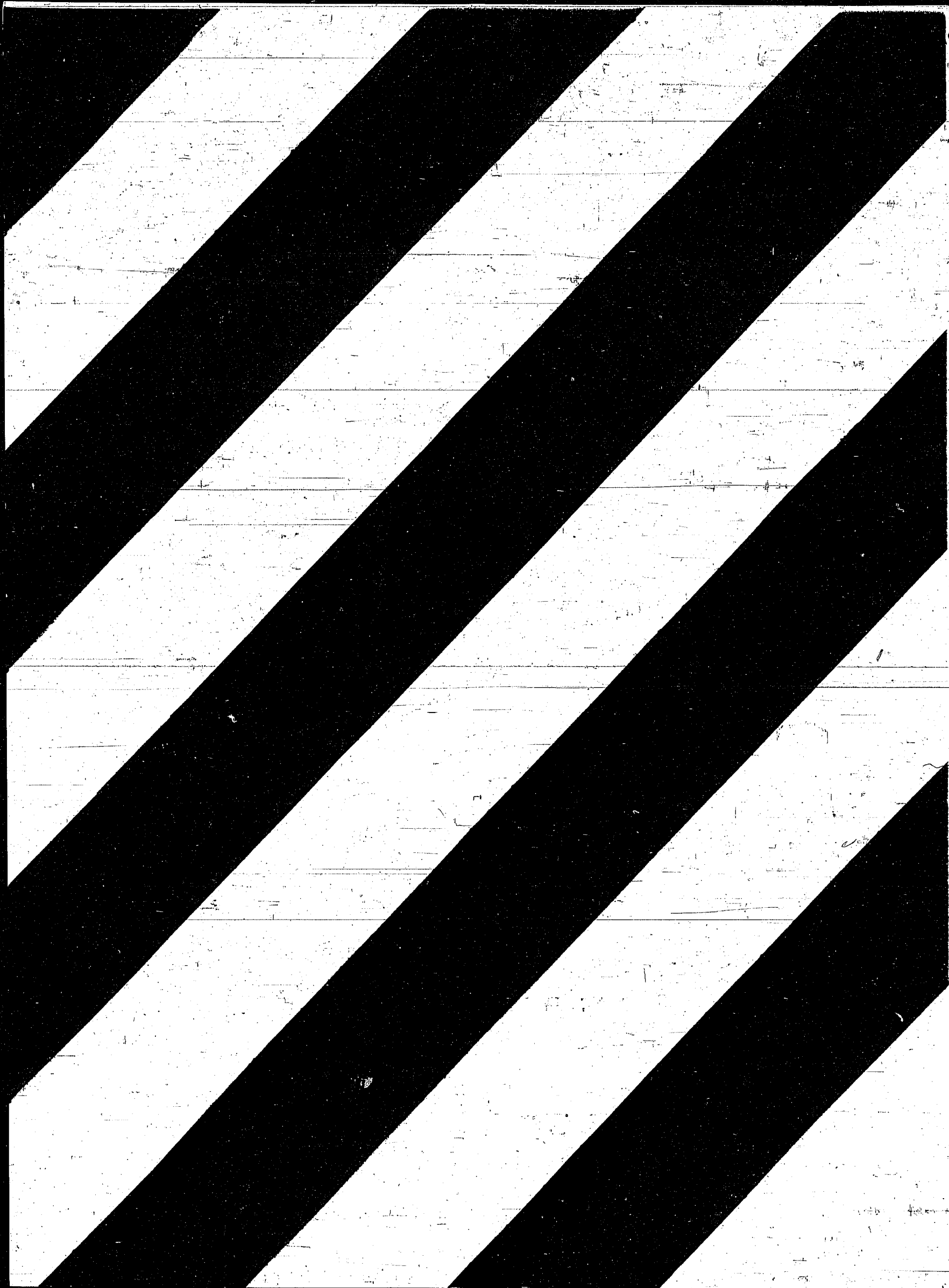


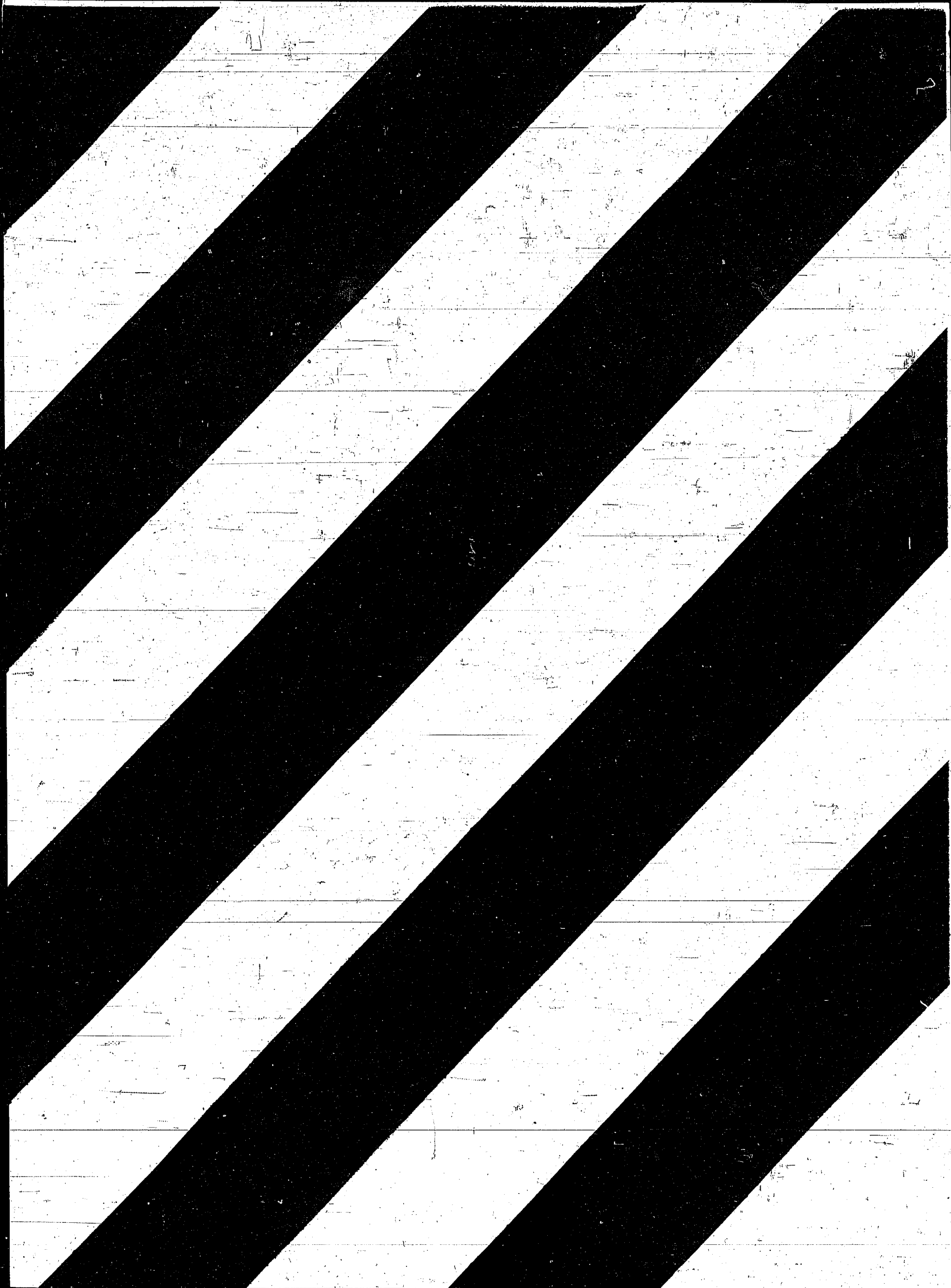
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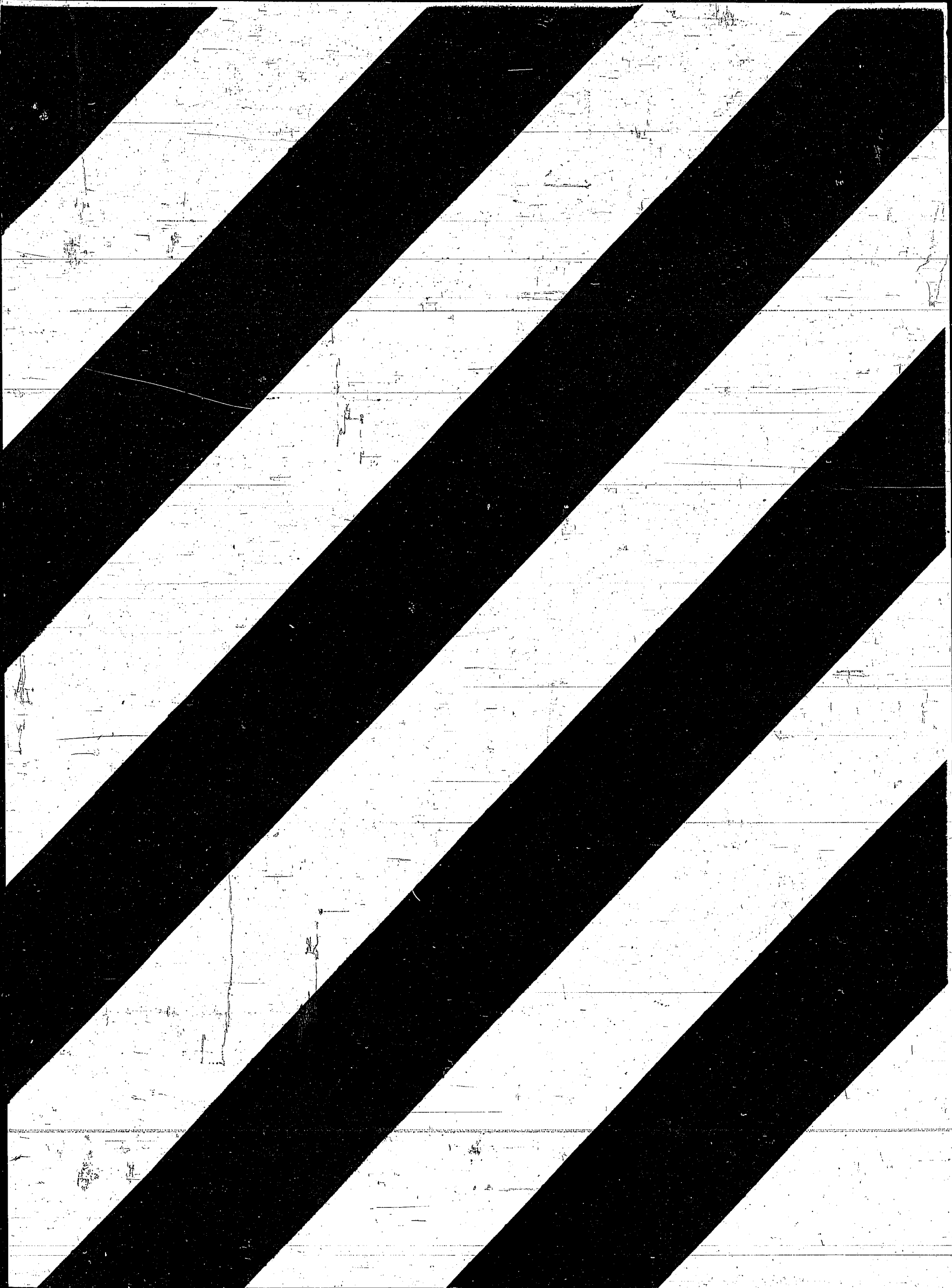
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## A Republic for China.

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 Ting-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 Hin 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!"

*"Cornell Era"*  
*Jan. 1912*



To Miss Williams,

from

Suh Hu

## The Ideal Missionary.

*An address given at the First Baptist Church,  
Ithaca, N. Y., February 2, 1913, by Suh Hu,  
of Shanghai, China, a student of  
Cornell University.*

"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 Peking, 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)

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*Copies of this leaflet may be obtained of  
Julius M. Clapp, Ithaca, N. Y.*

## 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.

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

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.

*Chinese Students Monthly*  
*June 10, 1913*



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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,

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

"Connell Era" June 19/14

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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  
SUH 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 Balaustion's Adventure to Asolando, 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 aspirings, 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 man. 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 foot". 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 swollen 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 mutter, or a quick gay laugh,  
Never a senseless gust now man is born.

The herded 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 perfec-  
tion and spiritual regeneration. Even the "veriest" per-  
sonifications 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! "the 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 "pro-  
gress 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 man 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, nay, 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 throttling 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 characters 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 whomever 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 efface,  
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 realize 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 1835. 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 succeder,

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 rush 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!"



## V.

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 despaired. He was a man, to use his own words, "never murmur-

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".<sup>1</sup> Does not this passage strike you as a very delightful picture of an optimist ?

(<sup>1</sup>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 Confucianists 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, Mencius 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 Hui, the mean become generous and the niggardly become liberal". 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 inhabitants 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 out in an irresistible flood".

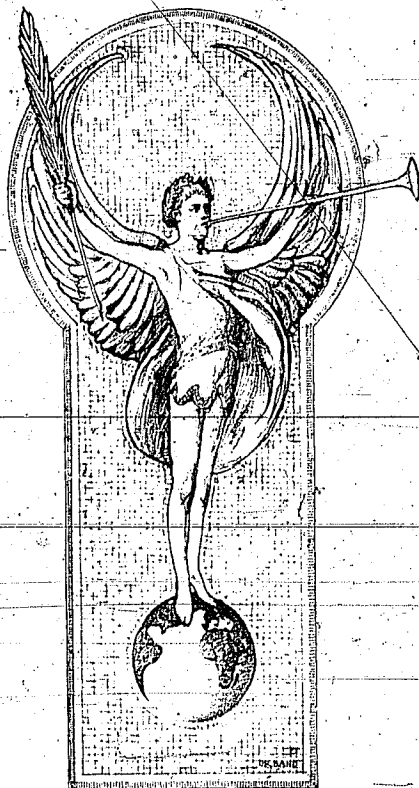
Lastly, while the idea of life as a struggle has never attained to any prominence in Confucianism, the idea of endeavor has always been the characteristic feature in the teachings of Confucius and the great Confucianists. The toilsome and wandering life of Confucius and the early Confucianists most emphatically 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 Mencius to the prince of Teng, "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

doctrine, indeed, has often been criticized as being too  
rigoristic 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, Duke Tsun Kuo  
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!"



The *cosmos* & *forward*



The Tenth Anniversary  
Cornell Cosmopolitan  
Club

We cover & forward

## Foreword

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,  
Wherein 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 *one* 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!

—Sub. Hu.

No cover & forward

In  
Professor Fred Asa Barnes  
for ten years  
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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 RES- TORATION IN CHINA

Coup d'Etat of President Over-  
throws Republican Gov-  
ernment.

YUAN SHIH-KAI EMPEROR

Former Government Republican in  
Name Only. Restoration of Aris-  
tocracy and Corrupt Officialism.

By SUH 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 Govern-  
ment 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 Effectuated 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, formerly 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 superficial 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 criticise the President and his government. This was regarded by one writer as sufficient proof of Mr. Yuan's greatness; for, he asks, what other ruler has ever dared appoint a board to criticise 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 profundity 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 is simply a impartial and unprejudiced judgment based on actual facts. And this is exactly what the present political change has brought about.

Danger Under New Regime: New  
Hereditary Class.

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 deserving the just condemnation of the whole 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 of late 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. Tsai Ao, and it is highly probable that it will spread to the 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-

(over)

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archy and that a reactionary government with arbitrary powers necessarily breeds disintegration and invites 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 policies in every department of the Government. The Government is at present wasting all its energy in the monarchist propaganda, in suppressing all expression of dissatisfaction on the part of the people and in arming itself against the revolutionists. And the discontented youths of the nation, too, will also be wasting their time and life in political plotting and revolting against the Government, until they can finally overthrow it and re-establish the government which they desire. And all this waste of energy and opportunity is due to the selfish ambitions of some most unscrupulous politicians!

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From Suh Hu

# INTERNATIONAL CONCILIATION

## SPECIAL BULLETIN

IS THERE A SUBSTITUTE  
FOR FORCE IN INTERNATIONAL  
RELATIONS?



BY  
SUH HU

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

AMERICAN ASSOCIATION FOR INTERNATIONAL CONCILIATION  
SUB-STATION 84 (407 WEST 117TH STREET)  
NEW YORK CITY



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## IS THERE A SUBSTITUTE FOR FORCE IN INTERNATIONAL RELATIONS?

### I

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 '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."<sup>1</sup>

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

<sup>1</sup> *Towards International Government*, p. 88.

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."<sup>1</sup>

I have indulged at some length in discussing the

<sup>1</sup> 'Force and Coercion', *International Journal of Ethics*, xxvi, 3, p. 365.

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

the ends for which such force was manifestly intended? Because force has not been efficiently used, because it has been wastefully applied. Force cannot prevail, if it is unorganized, unregulated and undirected. 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."<sup>1</sup> 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

<sup>1</sup> *Ibid.*, p. 362.

for the rights of others which will check any selfish passion of our own, as it will check any aggressive impulse of theirs."<sup>1</sup> 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

<sup>1</sup> 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 highway of the seas for the common and unhindered use of all the nations of the world, and to prevent war, begun either contrary to treaty covenants 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,"<sup>1</sup> 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."<sup>2</sup> 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

<sup>1</sup> Hague Conventions of 1907, I, art. 9.

<sup>2</sup> 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.<sup>1</sup> 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-

<sup>1</sup> See Hobson: *Towards International Government*, p. 77.

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

<sup>1</sup> See *Journal of Philosophy, etc.*, Feb. 17, 1916.



the endless process of overpowering 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 cancelment, 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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Eternal truth attends Thy word;  
Thy praise shall sound from shore to shore  
Till suns shall rise and set no more.

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BEECHER WILLIAM LEVERSEE  
BENJAMIN JOHN LORD, JUNIOR  
WILLIAM NIEL BROWN LOUDON  
PAUL DAVID MAHONEY  
ROBERT THOMPSON MANAGUN  
FRANK VINCENT MELEWICZ  
GEORGE MILLER, JUNIOR  
RICHARD JOHN MILLS  
LEOPOLD MINKIN, JUNIOR  
RALPH DEWEY MORGAN, JUNIOR  
WILLIAM EDWARD MORRIS

JESSE ALBERT MOULD  
CHARLES WEARE LITTLE NEWLAND  
WILLIAM JOSEPH NUGENT  
JOHN JOSEPH O'BRIEN  
BURTON HENRY OLMSTED  
DELBERT HERRICK PASCO  
CHARLES JULIUS PASSE  
NATHAN PAUL  
GEORGE LOADWICK PECK  
LAWRENCE VINCENT PELLETTIER, JUNIOR  
DAVID STANLEY PRESTON  
JOHN JAMES QUINLAN  
JACOB RABINOWITZ  
THOMAS HENRY RALSTON  
TOWNSEND JAY RIFENBARY  
CHESTER HERSEY ROBINSON  
JOSEPH ARTHUR RUSSUM  
GEORGE LEONARD SABEY, JUNIOR  
EDGAR AUGUSTUS SANDMAN  
WILLIAM HENRY SCHWAB  
HARRY GARRISON SILLECK, JUNIOR  
ROBERT LOOMIS SLATTERLY  
ISADORE MARCUS SORKIN  
JOHN JAMES STEIDLE, JUNIOR  
MYRON LYLE STILLMAN  
CASIMIR JOSEPH SZYMZYK  
HUDSON HOLMES TANNER  
WILLIAM CHARLES TAYLOR  
MAURICE GREGG TIDBALL  
WILLIAM STEWART TOSH  
MATTHEW STANLEY TYBOROWSKI  
ROCCO HENRY URBANO  
THOMAS PATRICK WATERHOUSE, JUNIOR  
JAMES HERBERT WATSON  
DAVID THOMPSON WILDER  
WILLIAM HENRY WINK  
EDWARD HENRY WITTEMEIER  
JOHN MONROE WRIGHT  
ROBERT AUGUSTUS YOUNG, JUNIOR

### As of the Class of 1939

JOHN ALBERT BIGWOOD (In absentia)  
DARIUS MATTHEW GALLAGHER  
JAMES HENRY LOTRIDGE, III (In absentia)  
JOHN MARTIN MALONE (In absentia)  
GEORGE TOMER CARR WAY (In absentia)



## *Bachelor of Science*

QUINTIN PERRY COLE  
RICHARD JACKSON WILLIAMS

## *Bachelor of Science in Civil Engineering*

WALLACE FROASS BAKER  
FREDERICK ARTHUR BURNS

ROBERT REGINALD GARNETT  
LEWIS WILLIAM HALLENBECK

EUGENE SHERIDAN MCKENNA  
ANSELL ERNEST SWEET

## *Bachelor of Science in Electrical Engineering*

CHARLES EDWARD BROCKNER  
DONALD PIERCE CAMPBELL  
FRANCIS PATRICK DUNIGAN  
CHARLES HILL GILES  
WILLIAM EDWARD JOHN, JUNIOR

JOHN AUGUSTINE KILCOIN, JUNIOR  
JOHN SARGENT KRULL  
WILLIAM CHARLES LABAHN  
WILLIAM BARKER LYNN  
JEROME CARL MALECK  
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 DESORBO

WALTER ADDISON FALLON, JUNIOR  
WALTER OTTO GERBER, JUNIOR  
WILLIAM GORMLEY  
EDWARD RYNEX KANE  
PAUL LOUIS MERZ

SHERMAN WILLIAM PARRY  
ANGELO JAMES SEDERIS  
GEORGE BAILEY STONE  
EDWARD TAJKOWSKI  
CHARLES DUNNING UNDERWOOD  
JAMES SIMEON WALKER

## *Bachelor of Science in Physics*

HENRY COE MEADOW  
EVERETT MARK HAFNER

## *Master of Science*

RAYMOND WILLIAM BARCLAY, 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 BOTTING  
LAUREN ROCHESTER HANMER

EDWARD ANTHONY HOBAICA  
ANTHONY WILLIAM MASTRIANI

NORMAN MEYER  
RITA PATRICIA SWEENEY

## Bachelor of Laws

WARREN MATTICE ANDERSON, A.B.  
Burns Francis Barford, Junior, A.B.  
R. Burdell Bixby, A.B.  
James Edward Brearton, A.B.  
LOREN JAY BULLOCK, A.B.  
THOMAS BARRY CANTWELL, A.B.  
THOMAS JOHN CLANCY, A.B.  
CHARLES WASON DALY  
ARTHUR ANSTEY DARRIGRAND, B.S.  
EUGENE PETER DEVINE  
PAUL FRANCIS DONOHUE, A.B.  
LEO MURRAY DOODY, JUNIOR, A.B.  
JOHN LAWRENCE DORAN, A.B.  
DONALD McLEAN FENTON, A.B.  
JAMES STEPHEN FITZGERALD, A.B.  
HAROLD ARTHUR FRIEDMAN, A.B.  
ELIHU ROOT GERAGHTY, A.B.

JOHN ROGER GRANEY  
George Burt Grow, A.B.  
GEORGE THOMAS HEFFERNAN, A.B.  
MORRIE JACK HERMAN  
WILLIAM HARRISON HOWE, JUNIOR, A.B.  
ALPHONSE ALEXANDER KARR  
JOHN JOSEPH KENNEALLY, Ph. B.  
HAROLD EDWARD KOREMAN, A.B.  
HARRY OWEN LEE, A.B.  
Wilford Arnold LeForestier, A.B.  
HARVEY MERVIN LIFSET, A.B.  
HARRY WILLIAM McDONALD  
JOSEPH PETER McGRANE, A.B.  
GEORGE NATHANIEL MEYL, A.B.  
JOHN MICELI, A.B.  
ROY COLE MOON, A.B.

SHERMAN ARNOLD MURPHY, JUNIOR, A.B.  
PHILIP RICHARD MURRAY, JUNIOR, B.S.  
WILLIAM RICHARD MURRAY, A.B.  
NELSON LOUIS NEIDHARDT, A.B.  
THOMAS GEORGE O'NEIL  
GALNEAU ROBERT POND, A.B.  
ROBERT HEMINWAY RICE, A.B.  
CHARLES BLOOMFIELD RUSSELL, A.B.  
HAROLD JOSEPH SHANNON  
HAROLD FOX SIMONS, A.B.  
JOHN FRANCIS SKIVINGTON  
JEROME VINCENT SMITH  
CHARLES WILLARD STICKLE, JUNIOR  
THOMAS FRANCIS TRACY, Ph. B.  
HENRY BEACH WHITBECK, A.B.  
ROY DUANE WILCOX, B.S.

## Doctor of Medicine

HENRY LEONARD BEJIAN, B.S.  
ROGER PAUL BRASSARD, B.S.  
Dorothy Blake Chamberlin, B.S.  
BRUCE COMINOLE, B.S.  
CARL RODNEY COMSTOCK, JUNIOR, A.B.  
EDWARD DANA, B.S.  
David Joseph Dickerman, A.B.  
ANNE MARY DRISLANE, A.B.  
WILLIAM BOOTH GARLICK, A.B.  
Robert Andrew Johnson, B.S.

ROY CANEDY KNOWLES, A.B.  
KARL VINCENT LARSON, A.B.  
WALTER EDWARD LAWRENCE, JUNIOR  
WILLIAM CHARLES MAGUIRE, A.B.  
BENJAMIN GERSHWIN OREN  
JAMES LINDEN PALMER, A.B.  
THOMAS LEWIS RIDER, A.B.  
BERTRAM JACOB LYONS SAUERBRUNN, B.S.  
EDWARD BAYARD SMITH SHIRES, A.B.

CHARLES ALOYSIUS SMITH, B.S.  
KARL LEAVITT SMITH, B.S.  
CHARLES DAVIS STINARD, A.B.  
SAMUEL DAVID STRAUSS, A.B.  
PETER STEPHEN SYKOWSKI, A.B.  
MICHAEL JOHN TYTKO, A.B.  
EDWARD JOHN VANDERCAR, B.S.  
George Joseph Ward, A.B.  
WILLIAM JACK WEAVER, JUNIOR, A.B.  
Robert Eddy 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  
At 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 throng 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 ere 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. Bodenshtab, Syracuse University; Robert R. Eisner, Yale University; Walter A. Fallon, Rensselaer Polytechnic Institute; Marvin P. Lazarus, Harvard Law School; Thomas H. Ralston, Columbia Law School; William S. Tosh, University of Michigan. *Teaching Fellowships:* Charles E. Brockner, Columbia University; Donald P. Campbell, Massachusetts Institute of Technology; Quintin P. Cole, Yale University; Warren DeSorbo, 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 Eisner, Edwin Alfred Fitz, Junior, William Stewart Tosh, Stanley Baird Gertz, Zygmunt Peter Grabicki, Paul Collins Hayner, Marvin Paul Lazarus, Harry Garrison Silleck, Junior, Donald James Wait, and Charles Albert Brind, '19.

**SIGMA XI**—Wallace Froass Baker, Charles Edward Brockner, Donald Pierce Campbell, Quintin Perry Cole, Warren DeSorbo, Walter Addison Fallon, Junior, Zygmunt Peter Grabicki, Clare Wray Graves, Charles Hill Guiles, Everett Mark Hafner, Lewis William Hallenbeck, Edward Rynex Kane, Rocco Henry Urbano and Peter Stephen Szykowski, '35; William Alfred Yager, '28.

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

**WARNER PRIZE**—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.

**ALLISON PRIZES**—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 Adams Ruskowski, '41.

**GOODRICH-DUANE 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 Pellettier, 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.

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

**VANORDEN PRIZE**—For the Freshman who excels in the work of the English Department and writes the best essay: Awarded by the English Department to Granger Tripp.

**FRELING H. SMITH PRIZE IN HISTORY**—For a Senior of high rank writing the best thesis under the direction of the Department of History: Awarded to George Bailey Stone.

**STERNFELD PHILOSOPHICAL PRIZE**—For the student who submits the best original essay in philosophy: Awarded to Robert Raphael Eisner.

**FULLER PRIZES—A Gold Medal**—For the Senior in the Department of Chemistry whose standing has been 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 HIGH 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 founded by Charles Alexander Richmond, President Emeritus, for excellence in the fine arts: Awarded to Joseph Joseph Annese.

**RICHMOND PRIZE IN MUSICAL APPRECIATION**—A prize of Fifty Dollars founded 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.

**KRUESI SELF-IMPROVEMENT PRIZE**—A prize of Twenty-five Dollars is given by Mr. Paul J. Kruesi, of the Class of 1900, to that member of the Senior Class 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 '15. 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 Robert Franklin Kilmer.

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

**JOHN MILTON BIGELOW 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 VANDER POEL PRIZE**—For the Senior medical student who passes the best bedside examination in general medicine: Awarded to Robert Andrew Johnson.

**THE DAGGETT TRUST (two prizes for medical students)**—For the two Seniors maintaining the best deportment, irrespective of scholarship. Awarded to: 1st Prize—Bertram J. L. Sauerbrunn. 2nd Prize—Anne Mary Drislane.

**THE DAGGETT ANATOMICAL PRIZES**—1st Prize—Louis Roy Biagi; 2nd Prize—Marvin Posner.

**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 Sweeney.

**PETER D. KIERNAN PRIZE**—Awarded to John Richard Botting.

Many thanks  
for your kind letter  
of the 11th

To Eugene and Mrs. Barker  
With kindest remembrances  
Hu Shih

INTELLECTUAL PREPAREDNESS

Address by  
His Excellency Dr. Hu Shih  
The Chinese Ambassador to the United States.  
Commencement Day Address -  
Union College I. - June 10, 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 "



the facts and the evidences.

A trained mind, in short, is one that has been disciplined to be a little incredulous, to be a little suspicious towards the easy snares 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

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 see 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 smoke-screens. 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 own 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,



belief, for, while such a dogmatic system may spare you the further trouble of independent thinking, it will so encase 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 technique of free reflective thinking. It is in these days of intellectual confusion and anarchy that we can more 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.

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 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 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 theorizing 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

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 evidences: 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 uncsciously to influence our thinking, to accept ready-made and unanalysed 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?

1940

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 realize 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 C. 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 22, 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 fulfil.

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

HU SHIH

*Ambassador Extraordinary and Plenipotentiary  
of the Republic of China*

**CHINESE EMBASSY  
WASHINGTON**

**WITH THE COMPLIMENTS OF THE CHINESE AMBASSADOR**

SPEECH BY DR. HU SHIH, CHINESE AMBASSADOR  
BEFORE  
THE ECONOMIC CLUB OF NEW YORK  
MARCH 16, 1942

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,



1940, as you left this hall and bought the midnight editions of the morning papers, you were again shocked by the news that Hitler's panzer divisions had invaded Holland, Belgium and Luxembourg at 5:30 A.M. European Time!

A month later, Italy entered the war. Six weeks later, France capitulated. The battle of France was lost.

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, Malaya, 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 unfaltering 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 4 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."

BROADCAST OVER MUTUAL NETWORK  
SUNDAY, MARCH 22, 1942  
10:15 PM - Washington, D.C.

by  
Hu Shih

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 unpunished, 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 has 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 panzer 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.

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.

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CORNELL UNIVERSITY: THE MESSENGER LECTURES  
1945-46

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"

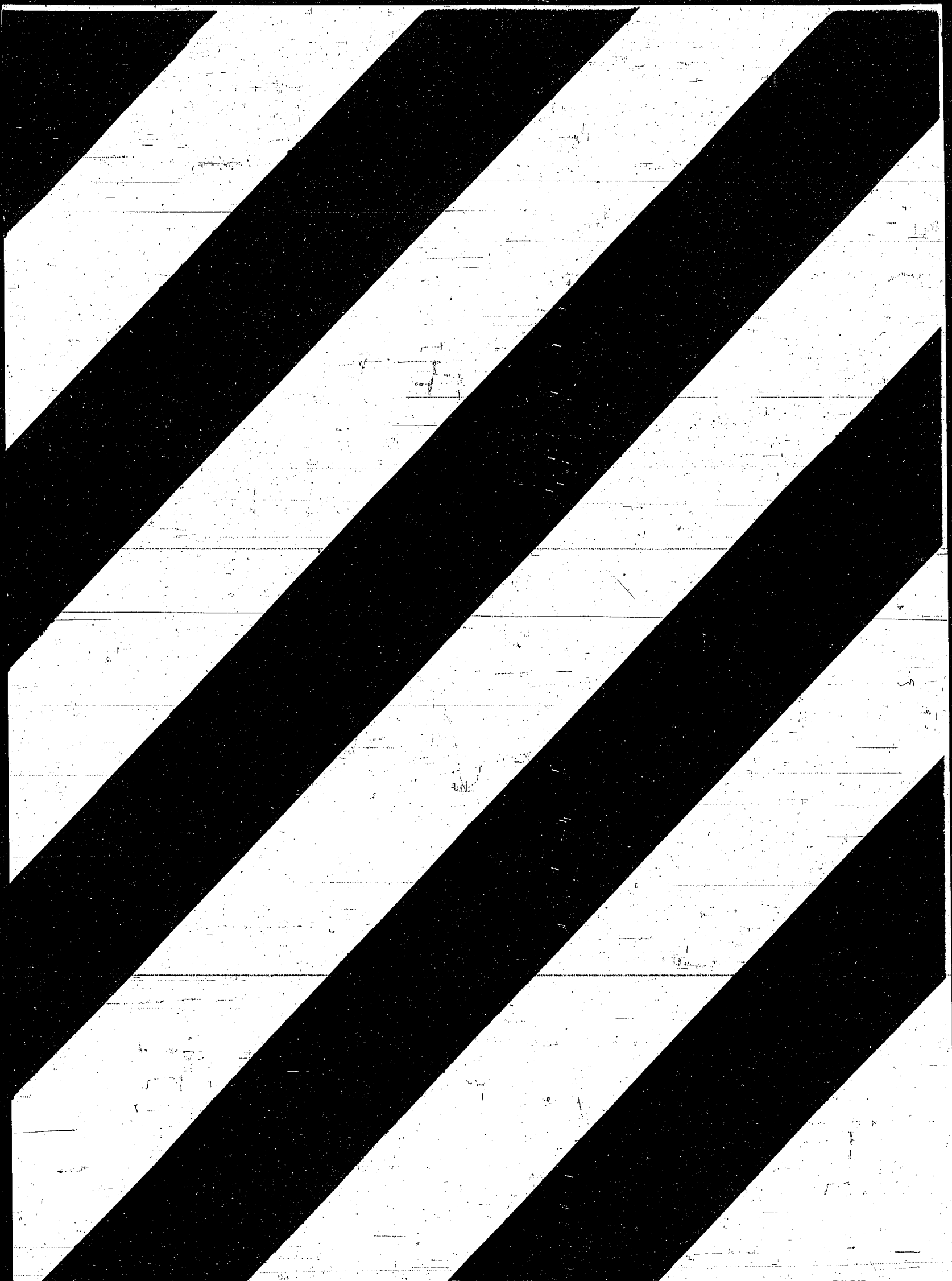
Third Lecture.....Friday, Feb. 8  
↑ "The Age of Learning and Research"

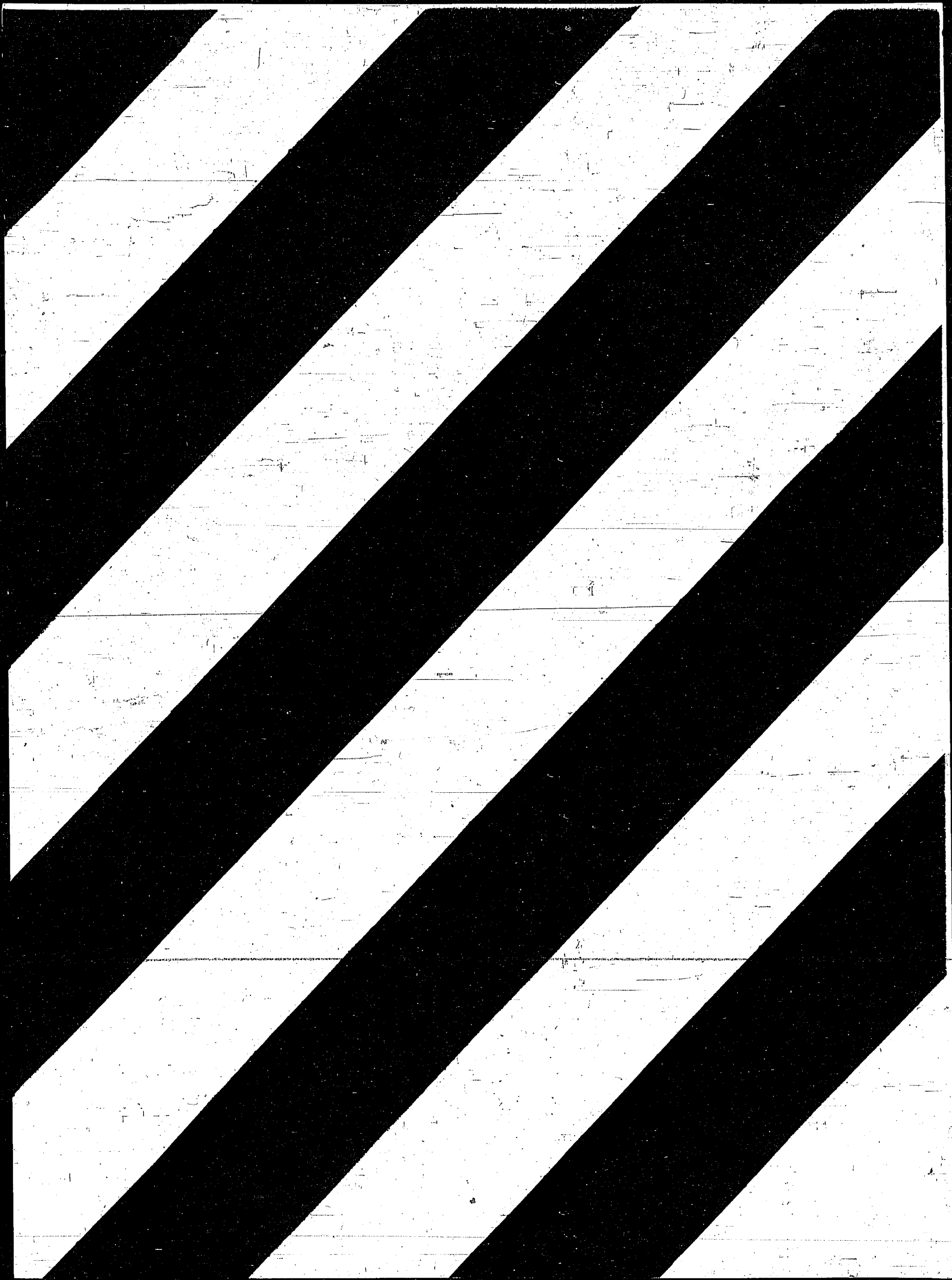
Fourth Lecture.....Monday, Feb. 11  
↑ "China Faces a New World and Is Defeated"

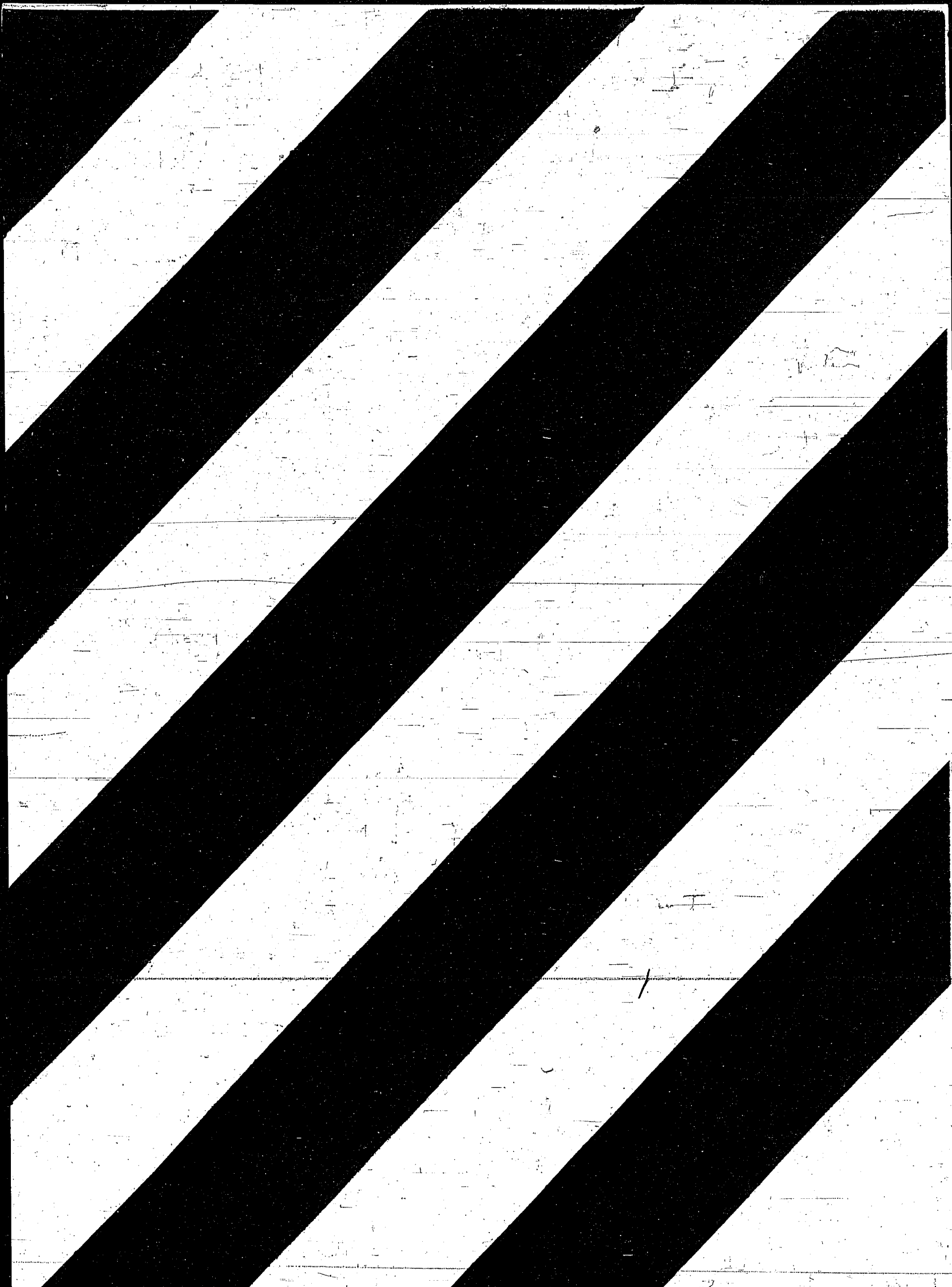
Fifth Lecture.....Wednesday, Feb. 13  
↑ ~~"First Interpreters of the New Age"~~

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

At 8:15 p.m. in Room M, Olin Hall







Jan. 1917,

## "The New Literary Movement in China"

By H. E. Meung

"The so-called Chinese literary revolution" in the words of Dr. Sun Hui "means simply a conscious 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.

Nor does it answer the needs 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 it persistently excludes the language of everyday conversation and employs 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 is fit for the production of a living literature. This living language they find in the vernacular or Kuo-yu. The first shot, so to speak, of this revolution

was fired by Dr. Hu. In an article entitled "Suggestions for Chinese Literary Reform" published in Jan. 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 living literature of its own.

Finally he discussed the historical significance of the spoken language and championed its adoption as the fitting medium of literary expression.

Dr. Hu says: It is to free ourselves from these shackles that we are proposing the adoption of spoken Chinese as our literary medium.

For doubtless one of the most important causes 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 an 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.

Published in Shanghai (3)



Mr. Crothuffs (father of Stanton)

UNTIL MAY 1, 1920  
100 NORTHERN AVENUE  
NEW YORK CITY

Griffis, Cornell, <sup>1911?</sup> and father-in-law of  
Newton Crocker Darnett & - -

H

USE IN # 15

~~The Chinese Year Book~~

14 AB

Recd. Dec 30/19

"Mullard's Review" of Shanghai, China, published  
for 1919, "Who's Who in China" (Rev. H. 134) in which  
after a portrait and sketch of the career of <sup>Mr. Hu</sup> Hu Suh, Liter.  
"my revolutionist", who, for 18 months was in the  
Cornell College of Agriculture and then trans-  
ferred to the College of Arts & Sciences, was elected  
Phi Beta Kappa in 1913, and awarded Otis Corson  
prize for his essay on Robert Browning, graduating in  
1914, he continued his advanced studies in philosophy  
and was given a graduate scholarship at Yale School of  
Philosophy. In Columbia University, he spent two years  
winning his Ph. D. He is the champion of radical reform  
in Chinese literature, and has written in "La  
Jeunesse" and "The Chinese Students' Quarterly"  
several strong articles embodying the results of his mature thought. He is the first  
Chinese poet to base the spoken language in poetry. and the

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Office.

Euter C. A. Wolf  
 His references in time & words you

~~5000~~

1914. 26

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Looked in his own ~~unpublished~~ <sup>unpublished</sup> letters  
 found in the very interesting school of  
 Vegetal roots: Dr. Hill is now preparing this  
 story in "Government University in Japan,"  
 and also adding a story of the relationship of  
 English Literature - He has about 1000  
 in 1918 and 1919, at Witten in Vegetal on the  
Admiration Shakespeare a Field is there.

*START*

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**REDUCTION**



MICROFILM *by* *PHOTO SERVICES*  
*of* **CORNELL UNIVERSITY**

**ITHACA, NEW YORK**

for biog. file - Hu Shih 14

# 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 him the same distinction. Neither of these institutions of learning is honoring Dr. Hu Shih solely because he is a diplomat. They make him a Doctor of Laws rather because of his achievements in philosophy and literature during the last twenty years.

Today, while the flames of war sweep over China, while the good earth trembles to the roar of bursting shells, and advancing Japanese troops seize ancient cities which have been repositories of the culture of centuries, this Chinese man of letters ponders the problem of his homeland.

No oriental glamour surrounds Dr. Hu Shih, no mystic breath from the East penetrates the old-fashioned Victorian house on a hilltop which serves as his home here. The highly polished, carved mahogany woodwork and the heavy, overstuffed chairs all speak of a prosaic age which has passed. Even the occasional brilliant vases and bowls which he has evidently brought with him from across the seas lose their gleaming colors in the overpowering dullness.

Books line all the walls of the room in which he posed for me—books which originally had been bound in bright and varied hues. But their pristine freshness has faded and they sink into the gloomy background, with little white stickers affixed to their backs. The Ambassador was sitting beside the fireplace as he spoke. Above the large, ornate mantel Napoleon, engraved on steel, gazed out on the sea from the deck of the Bellerophon.

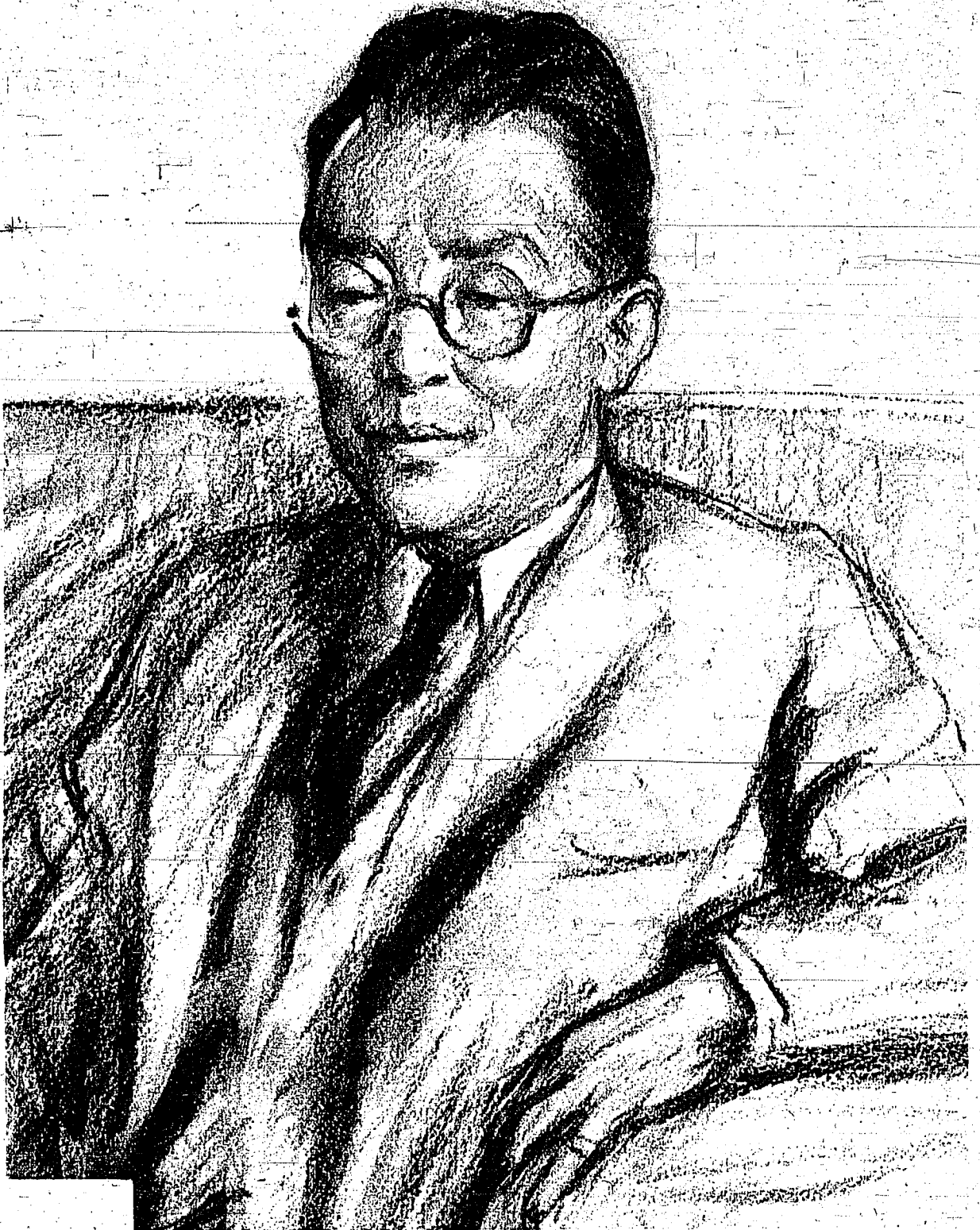
The picture and the man presented a strange contrast. One stood for the militarism of the West, the other typified the pacifism of the Old East. One represented the final futility of physical force, the other, the hope of the ultimate victory of the mind. Materialism and spirituality could not have found two better personifications than that engraving of a deposed emperor and the small, wiry Chinese quietly expounding his views.

THE Ambassador's manner is shy and retiring, his speech precise. Although he is for the most part intensely serious, he never seems didactic like many other scholars. His interests are wide. He discusses the Analects of Confucius and the forebears of Dumas. He quotes with equal ease the philosophy of Fan Chen and the poetry of Browning. And between his quotations, from time to time, he introduces sly humor.

As he sat conversing, there seemed to be no barrier between the East and the West. His straight, blue-black hair; his small, heavy-lidded eyes, which, when he smiled, almost disappeared behind the strong lenses of his shell-rimmed spectacles; the construction of his head—these things emphasized his origin, yet he made them seem trivial. The contrast he drew was between China and Japan.

"China," he said, "left feudalism behind twenty-one centuries ago. Since then, the Chinese have been living in one empire; we have had one law, one system of education. We have been empire builders, cultivating the arts of peace and discouraging the arts of war. Everything conspired to build up a pacifist race which despised the soldier."

"Japan, on the other hand, lived in the midst of a highly militant feudalism up to the middle of the last century. For 1,200



Drawing from life by S. J. Woolf

"China left feudalism behind twenty-one centuries ago. We have been empire builders, cultivating the arts of peace and discouraging the arts of war."

years she has been ruled by one military caste, and the position of soldier was regarded as the highest a man could reach. In all the centuries of contact between the East and the West, no non-European nation except Japan has been able to take up one phase of your civilization—the art of war. Japan's background prepared her for this."

"National consciousness," said the Ambassador, "has never been absent in Chinese history; firmly planted in the racial, cultural and historical unity of China's vast population, it has always asserted itself whenever China came into contact with a foreign race or culture."

"It was Chinese national consciousness which overthrew the Mongol Empire and drove the Mongols beyond the desert," Hu Shih went on. "It was the same force which brought forth the anti-Manchu secret societies and the open revolts in the eighteenth and nineteenth centuries and finally overthrew the Manchu monarchy

twenty-eight years ago. However, nationalism is a new word in the Chinese dictionary. For decades the weakness of the Chinese Government has been a temptation to aggressive powers, and it is only within the last ten years that China has begun in earnest to unify the country, modernize her institutions and build up an effective and stable government."

"THIS Japan resents. She cannot allow a unified and modernized China to exist and she is determined to crush it. The primary issue behind all the slaughter that is now going on is Chinese nationalism driven into a desperate resistance against an aggression which knows no limit."

Behind the war between China and Japan is a larger issue, however, the Ambassador believes—it is the clash of Japan's militarism with the moral restric-

tions of a new world order. He explained that Italy, Germany and Japan had all achieved their political unity at almost the same time. This was about 1870, when most of the other great nations, except in a few storm centers, had pretty well built up their colonial possessions.

"During the last decades of the last century," he continued, "the struggle for colonies and concessions was acute and the law of the jungle reigned. But after the turn of the century a new and more humane international relationship made its appearance and a new idealism became evident. Woodrow Wilson was its chief exponent. Even the World War did not uproot this relationship, and in the period following the war a number of idealistic peace pacts were signed. For ten years it seemed as if a world peace might lie before us. France never felt safer, Eng-

land practically gave up building her navy, and even Japan attained a new height of international prestige.

(Continued on Page 14)

Hu Shih, Finding Comfort in a Browning Poem, Never Doubts That the Dark Clouds Will Break



# A SCHOLAR WHO SPEAKS FOR CHINA

(Continued from Page 9)

"But, unfortunately, there were certain militaristic groups in some countries who found that the restrictions of this new world order stood in the way of their aggressive ambitions. Seven years ago Japan marched into Manchuria; by doing so she released all the forces of violence which had been held in check by the new philosophy of international relations.

"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 else 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 the 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 of 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 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.*

Reverting to what the Ambassador had said about the West's



"China will fight on," says Hu Shih.

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."

IT was in a China lacking these 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 3 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 his father and urged him on in his studies. "When daylight 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 find 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 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 indi-

viduality. 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 "pei hua" — 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.

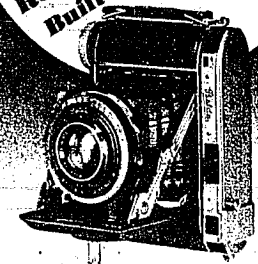
DR. HU had been made a professor of philosophy in the National Peking University immediately upon his return to China; within five years he was dean. While his subsequent career has been scholastic to a great extent, he has pursued his literary efforts. He already has been honored by degrees in this 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?"

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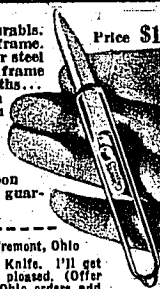
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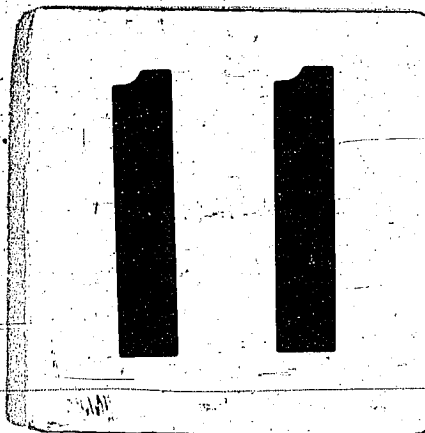


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A copy of the citation appearing on the testimonial presented to Dr. Hu Shih, Chinese Ambassador to United States, as the most distinguished member of the Class of 1914 of Cornell University on the occasion of that Class's twenty-fifth anniversary, 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

5/22/41

1000 words

Richard Johnston

Office  
for Hu Shih  
Folder  
Hof.

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 Suh Hu <sup>and</sup> ~~was~~ 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 Suh 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 Suh Hu led a movement for the adoption of colloquial Chinese for all writings.

Upon his return to China Suh 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 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. ~~Practically~~ 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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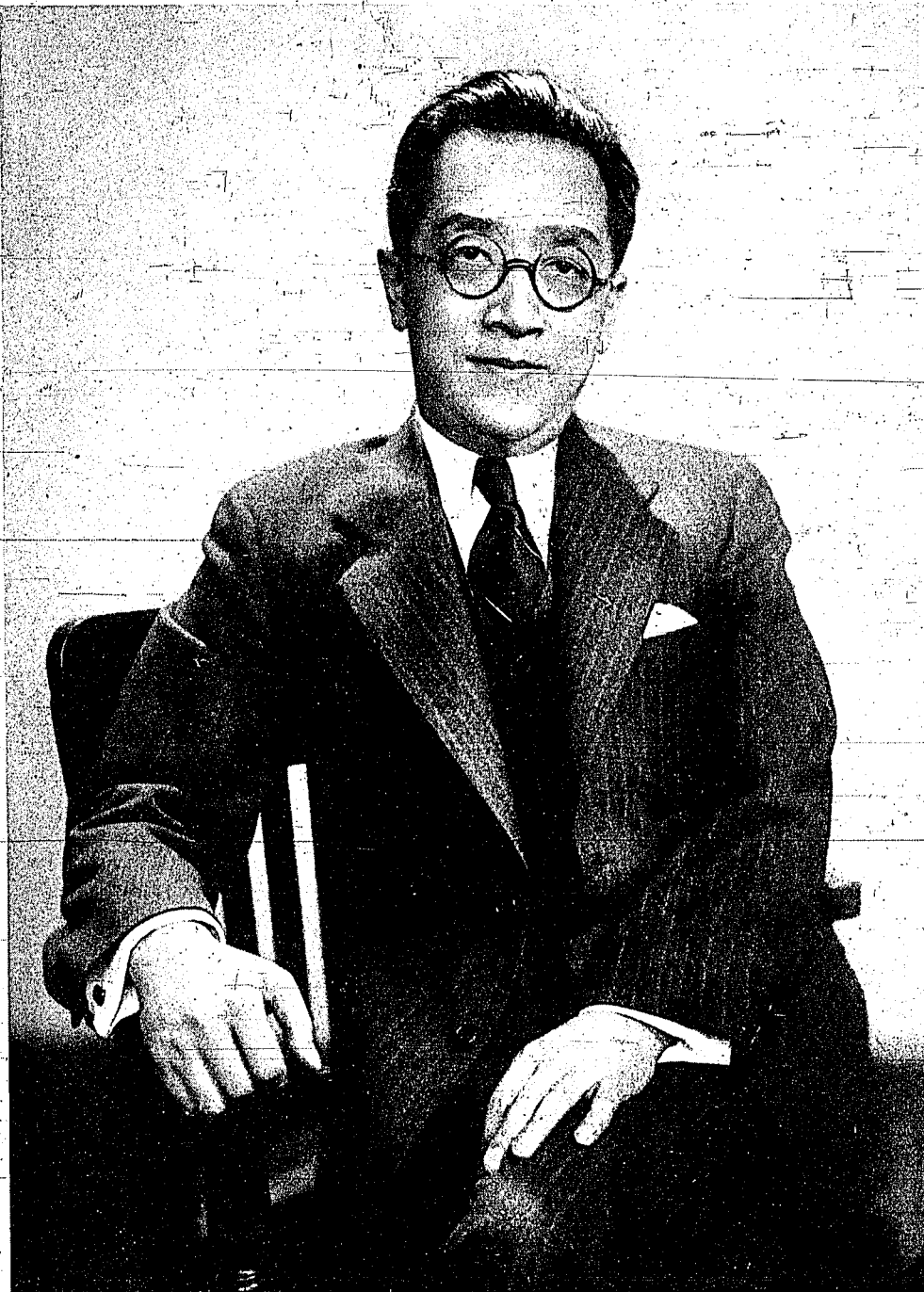
# Dr. Hu Shih to be Sixty-third Commencement Speaker

## 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



Doctor Hu Shih

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*

## Dr. Hu Shih

*Continued from page 5*

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 Anweigh 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 pai 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 pai 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 these 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

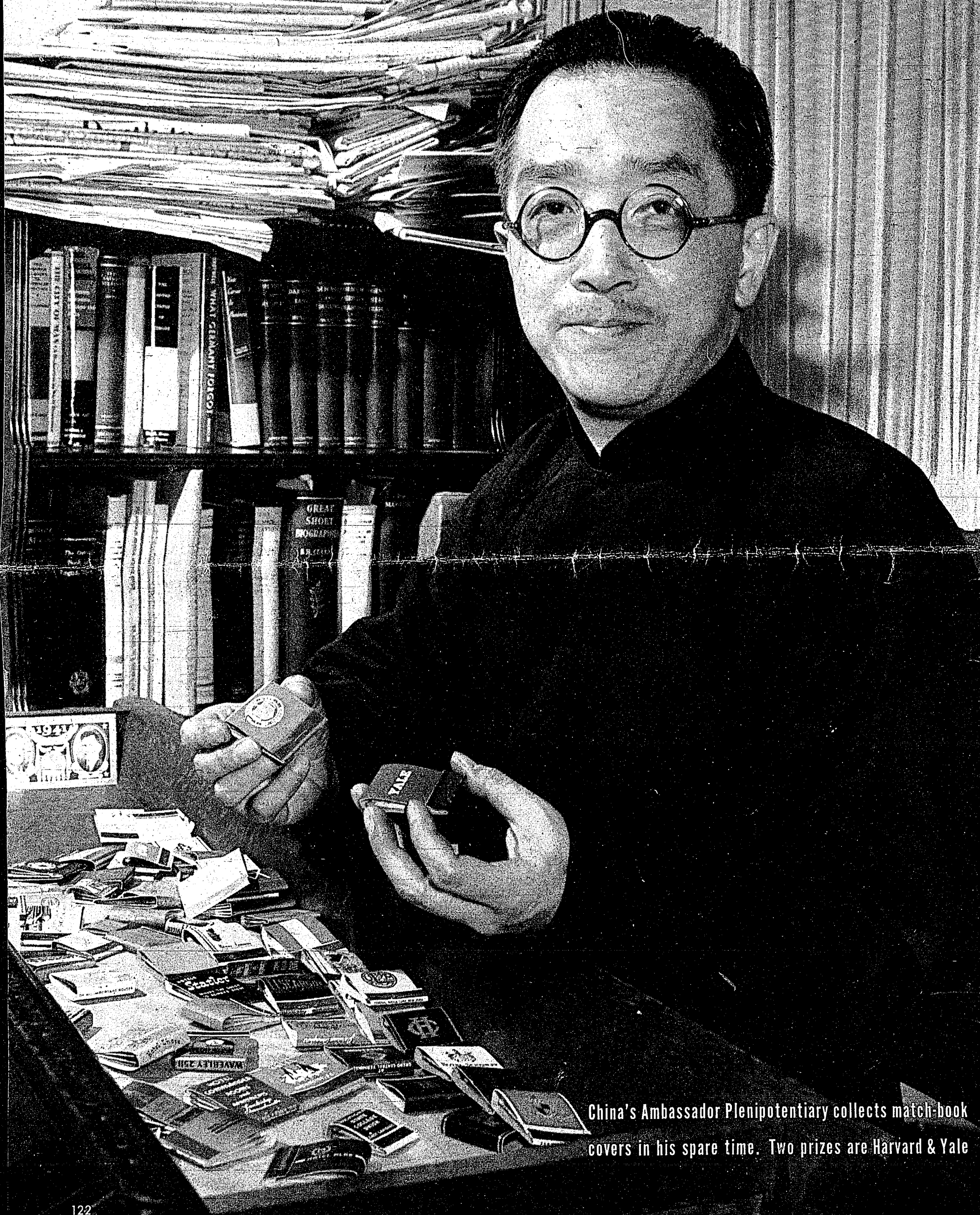
All the rest, residue, and remainder of my estate, real and personal, I devise and bequeath to The Trustees of Lake Forest University (said Trustees direct the affairs of Lake Forest College), Lake Forest, Illinois, to be applied to the general uses and purposes of the said institution.

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# 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.

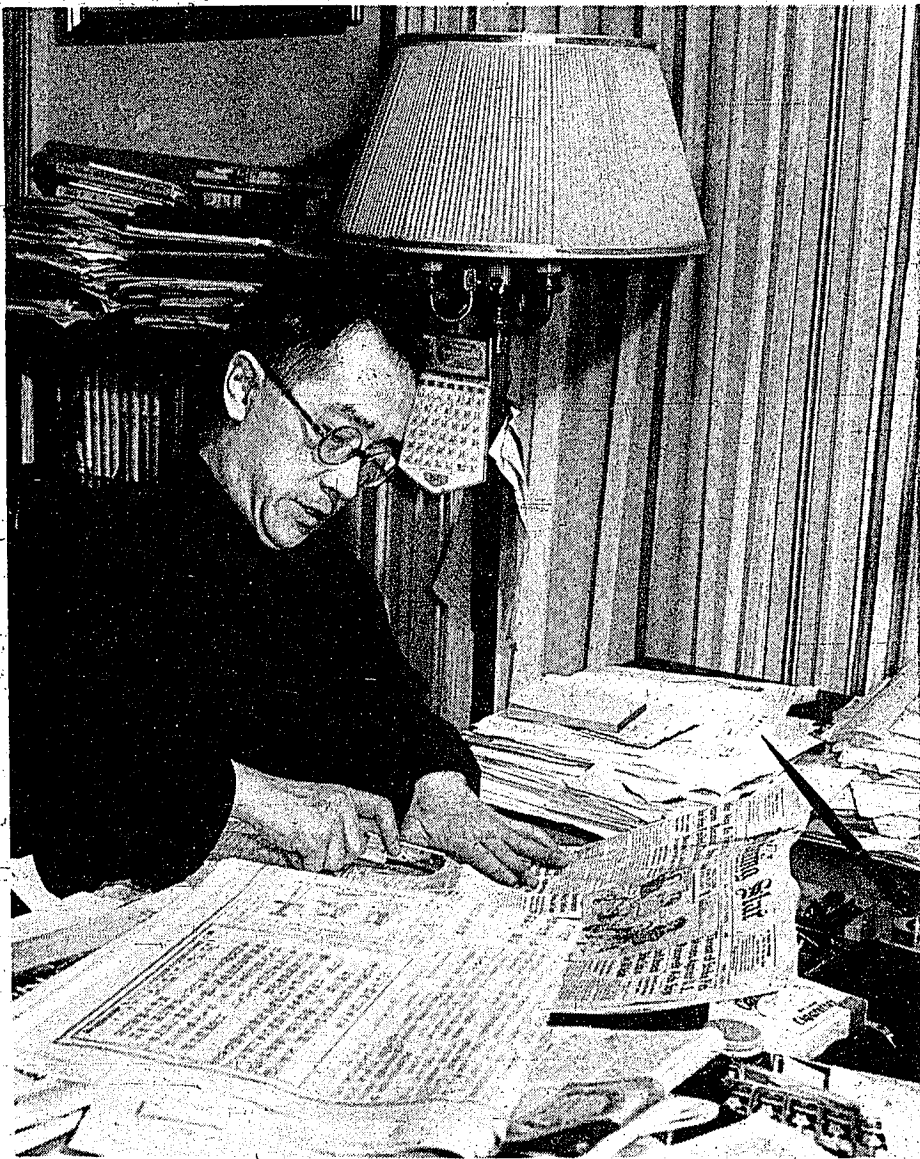
To Hu Shih himself, his official status is still somewhat accidental. "I have degenerated into an ambassador," he sometimes says, and his dual life provides him with a good deal of amusement. Hu Shih the scholar is so much better known than Hu Shih the diplomat that he is not surprised by letters like 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 functions 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 detour 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 Saburo Kurosu 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 heatedly 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



In the Embassy office, Hu Shih personally clips all the papers, English and Chinese, for his huge files, can remember each clip. For years he has kept a detailed diary, spends an hour on it each night.



Hu Shih feeds the goldfish. The Embassy, known as "Twin Oaks" is rented from the family of the late Alexander Graham Bell. Dr. Hu says his squirrels are prettier than those at the White House.

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...Gift of Great Distinction



*El Morocco*  
At New York's famed El Morocco, and wherever distinguished people gather, Virginia Rounds are the obvious choice.

Photo by Jerome Zerbe

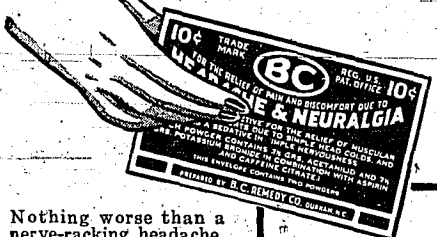
• Made in strictly limited quantities by skilled craftsmen, Virginia Rounds are distinctive cigarettes created for distinguished people. Your compliment will be long and pleasantly remembered when you give this aristocrat of cigarettes. Corn-tips or plain ends.



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## FIRST AID FOR THAT HEADACHE!



Nothing worse than a nerve-racking headache, but you can relieve it promptly with "BC". This quick-acting remedy dissolves rapidly and relieves in a hurry. Use as directed on package and always consult a physician when pains persist. 10¢ and 25¢.

**FREE TRIAL:** For free sample, write B. C. REMEDY CO., Dept. L-28, 551 Fifth Avenue, New York City.

QUICK, COMFORTING RELIEF WITH "BC"

Relieves headaches, neuralgia, muscular aches and functional periodic pains.

## Now She Shops "Cash And Carry"

Without Painful Backache

Many sufferers 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 taking 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 your blood, it may cause nagging backache, rheumatic pains, leg pains, loss of pep and energy, getting up nights, swelling, puffiness under the eyes, headaches and dizziness.

Don't wait! Ask your druggist for Doan's Pills, used successfully by millions for over 40 years. They give happy relief and will help the 15 miles of kidney tubes flush out poisonous waste from the blood. Get Doan's Pills.

# DON'T BARK



TRADE

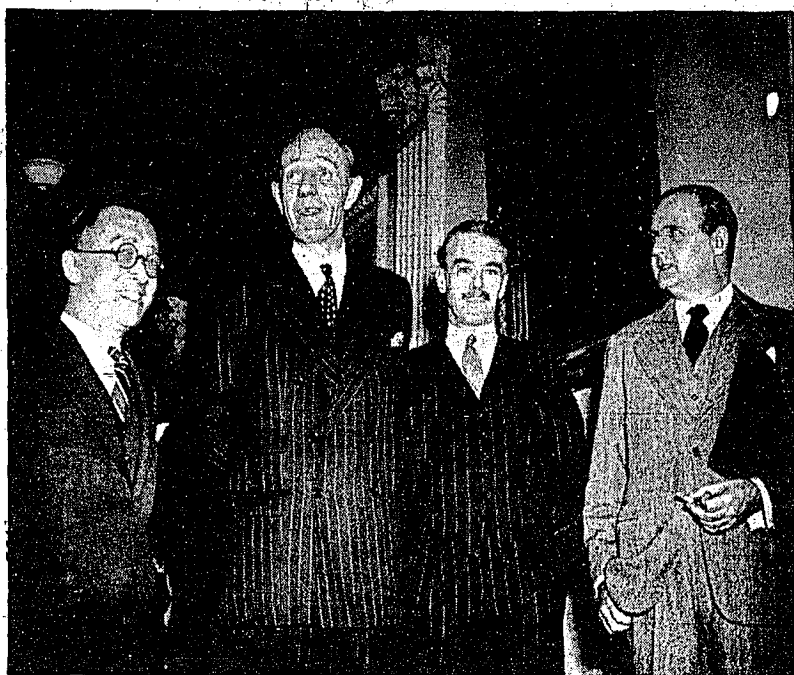
...don't cough! Get pleasant relief from a cough due to a cold with Smith Brothers Cough Drops—Black or Menthol—5¢.

**Smith Bros. Cough Drops are the only drops containing VITAMIN A**

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



Anti-Japanese envoys visited Hull Nov. 22. From left: Hu Shih, Halifax, Australia's Casey, 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 1935!" The two honorable enemies chatted peacefully for ten minutes.

When Hu Shih insisted that an ambassador should have nothing to do with loans and ammunition, the Chinese—who needed both, had to send specialists to negotiate. One morning, Hu Shih found his Embassy so crowded with specialists, who had requisitioned even his desk and chair, that there was nothing for him to do but to 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 manor 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 talks 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, pigtailed, bound feet, lotus-buds 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 2,000-year-old civilization of China was, chiefly because of its very impracticality, 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

CONTINUED ON PAGE 127



## 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 post-graduate 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 as so preposterous that he went home and wrote an article which he modestly entitled, "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-ridden 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

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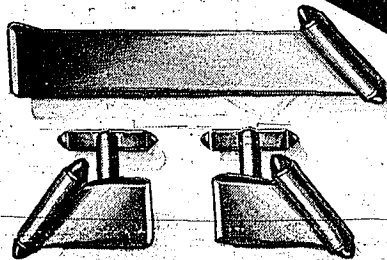
As a post-graduate student at Columbia in 1916, Hu Shih (arrow) studied philosophy under John Dewey. Hu Shih had already graduated in 1914 from Cornell University.



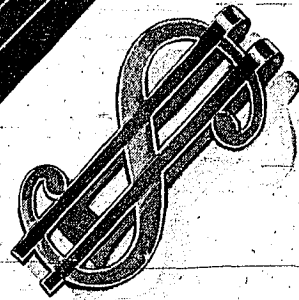
## It's a Gift to know what Gift to Give!

If you're puzzled about a gift for him... don't consult Santa Claus... consult Swank. For, from a man's point of view, if a woman is clever enough to flatter the man of her choice with the smartness, good taste and quality of Swank Jewelry... she's got the gift of gifts... the gift of knowing what he'd pick for himself. If you would flatter the old he-male ego... the gift to give is Swank! At leading jewelers, department stores and men's shops... attractively packaged for Christmas.

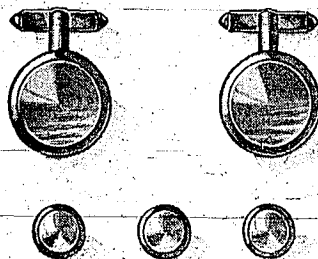
(A) Collar holder, tie clip and cuff links, gold-filled 1/20 12 kt. The set \$8.50.



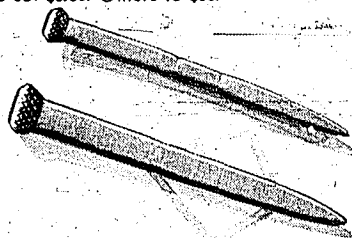
(B) Tie clip and cuff links. Gold-plated, scroll ends set with colored stones. The set \$4; sterling silver \$5; gold-filled 1/20 12 kt. \$8.50.



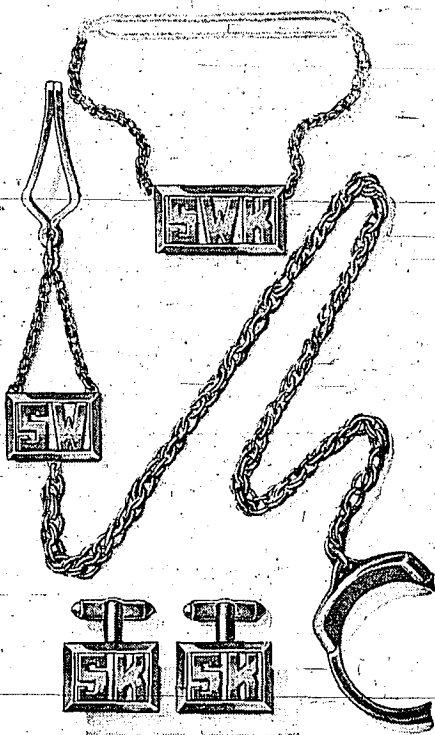
(F) Money clip ingeniously designed in gold plate, \$1; sterling silver \$2.50; gold-filled 1/20 12 kt. \$5.



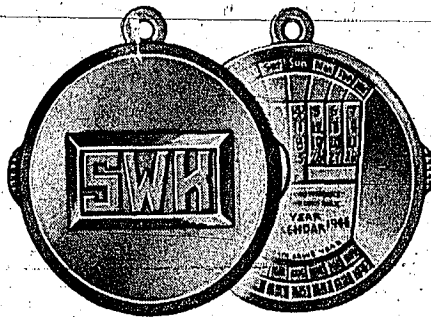
(C) Evening set of smoked mother-of-pearl for tux; in white mother-of-pearl for tails. The set \$3.50. Others to \$35.



(D) Horse Shoe Nail tie clip and collar holder, elegantly executed in gold plate. The set \$2.



(G) Aristo-gram cravat-chain, key chain and cuff links, personalized with his own initials. The set \$5.



(E) Disc-Knife with blade and file. Your own initials in front and a perpetual calendar etched on reverse. \$3.50, others at \$2.50.

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Do you tell yourself  
you **SMOKE TOO MUCH?**



**CHECK THESE SYMPTOMS:**  
✓ Stale "smoke-weary" mouth  
✓ Raw "burned-out" throat  
✓ Musty "tobacco-breath"

*Now you can smoke all you want!*

Switch to new Julep Cigarettes: made especially for you folks who smoke a lot and enjoy smoking tremendously! Chain-smoke if you wish . . . with new Juleps your mouth, throat and breath stay clean, freshened, actually stimulated. You'll call it a triple smoking miracle! Only new Juleps

give you the full flavor of Nature's finest tobaccos improved by a hint of miracle-mint — an amazing essence developed at a great American university. When you smoke new Juleps, you enjoy smoking more, and you can smoke all you want — without over-smoking symptoms!



① No "smoke-weary" mouth  
No more of that "dark-brown" oversmoked taste! Smoke 20-40-60 Juleps a day, the last is as refreshing, stimulating as the first.



② No raw "burned-out" throat  
No more of that raspy, dry-as-dust feeling if you smoke Juleps. Mild miracle-mint caresses, sparkles-up your throat at every single puff!



③ No heavy "tobacco-breath"  
Unpleasant tobacco-breath is a common form of halitosis. But . . . the hint of mint in Juleps lingers, leaves your breath pleasant and inviting.



*switch to JULEPS and  
smoke all you want!*



The gay Christmas-wrapped carton of Julep Cigarettes is a different gift smokers are sure to appreciate. Perfect to send the boys at camp. (Don't confuse new Juleps with menthol-tasting cigarettes!)

PENN. TOBACCO CO., WILKES-BARRE, PA.



In Embassy living room, under cut-out Chinese metal flower silhouets 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 in existence is practically limitless. All writing is done in vertical, not horizontal, lines: to cover a sheet of rice paper with writing one puts the first character in the right upper corner.

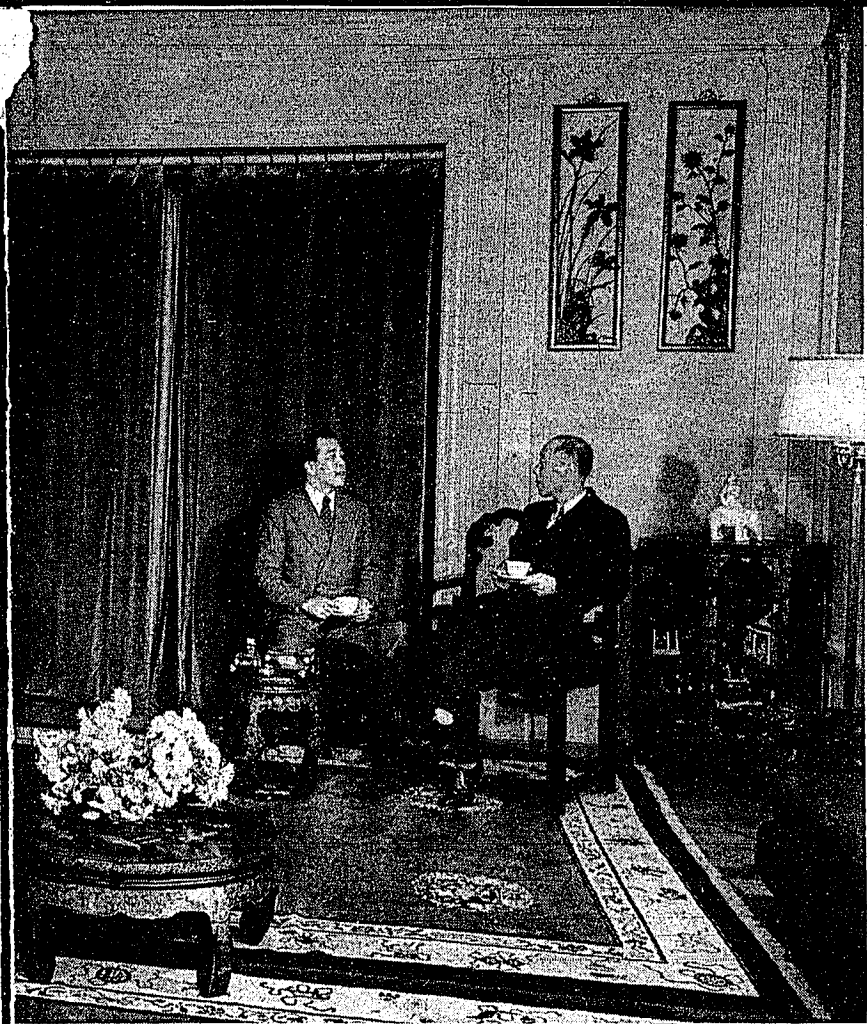
When writing consists of drawing pictures, it is easy to be cryptic. The Chinese have always been fond of puzzles. For centuries writers had used their picture language to conceal rather than to reveal their meaning. For example, Confucius wrote, "Not Know Life How Know Death." Hu Shih used the same 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 vulgate 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 23, took it upon herself to shape his mind and character. At the age of 3 he knew 800 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 arms. 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. At 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



Secretary, who acts as hostess since Hu's wife is in China. Mrs. Yu was formerly an actress. From the right are Professor S. R. Chow and Liu Chieh, Embassy Counselor.

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 \$80 a month, sending his earnings home to his mother. He found friends as restless and as keen 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 exam 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 hoosh) sounds to a Chinese like "Where are you going?"

#### He sees his first football game

Hu Shih enrolled at Cornell in September 1910. He looked at the catalog and chose the School of Agriculture—because it offered scientific approach to farming, which China vastly needed, and because, since tuition was free, he would be able to send part of his scholarship money to his mother. His ability to adjust himself to his new environment was tested at his first American football game. He sat there with a stony face, raising his eyebrows at the childish antics of students who he felt should have been in the library instead. Then, slowly, the cheering of the crowd began to echo in him. He became interested in the game and actually rose from his seat to get a better view. At this moment he noticed his white-haired professor of botany who cheered wildly, yelling at the top of his lungs. Young Hu started yelling, too.

At the penalty of four semesters' pay, he transferred to the College of Arts and Sciences where he belonged and soon he attracted the attention of his professors. Conscientiously he kept a diary. The adventures of his student days, published in four volumes (1,200 pages), are still something like a best-seller in China. In 1915, after majoring in philosophy, he went to New York for post-graduate work under John Dewey at Columbia. Hu Shih still believes that, intellectually speaking, Dewey made a man of him. His dissertation on "The Development of Logical Method in Ancient China" brought him the only doctor's degree he ever honestly worked for. His other 17 are honorary.

Hu Shih got his first job as professor of philosophy at Peking's National University the year he returned from his studies in the

CONTINUED ON NEXT PAGE



**SOUR!** Last Sunday Louise Daniels wore the sourest face in 17 counties.

*The reason:* her mince pie turned out sad and flat-tasting. ("Doggone that bargain mince meat!")

**SWEET!** This Sunday Louise Daniels' face lighted up like a birthday cake, when she served the eatingest, spiciest, fruitiest mince pie that ever was . . . Made with Borden's None Such Mince Meat, of course. (Costs just a few cents more!)



**Just look** what you get in a Borden None Such Mince Meat pie . . .

Hand-picked apples . . . sun-wrinkled raisins . . . tart citrus peel, spices from the far corners of the earth . . . choice lean beef and oodles of other mouth-watering ingredients to give you a pie

fairly bursting at the seams with hearty, old-fashioned goodness!

So look for the None Such Girl on the bright, red package.

It's your guarantee of genuine Borden's None Such Mince Meat. Try it today!

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**If it's BORDEN'S, it's got to be good!**



## ON PARADE!

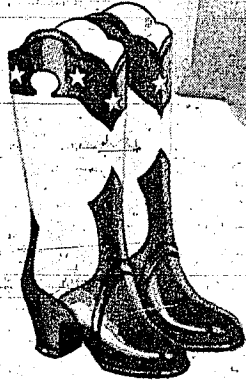
The simple dignity of boots is so flattering. When busy hours crowd upon busy hours it is a comfort to have footgear that protects you from rain and snow. Easy on and off—comfortable—durable—the sensible waterproof covering for such active lives as the times demand. Gaytees in many styles will keep your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

# Gaytees

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They are not Gaytees unless the name Gaytees appears on the shoe.

Buckaroo



Stylite



Grenadier (children's)



Campus

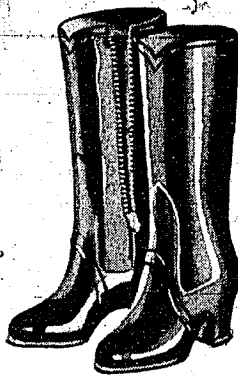
Gossamer Kwik



Overboot



Continental



United States Rubber Company

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## HU SHIH (continued)

U. S. 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 Woosung 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.

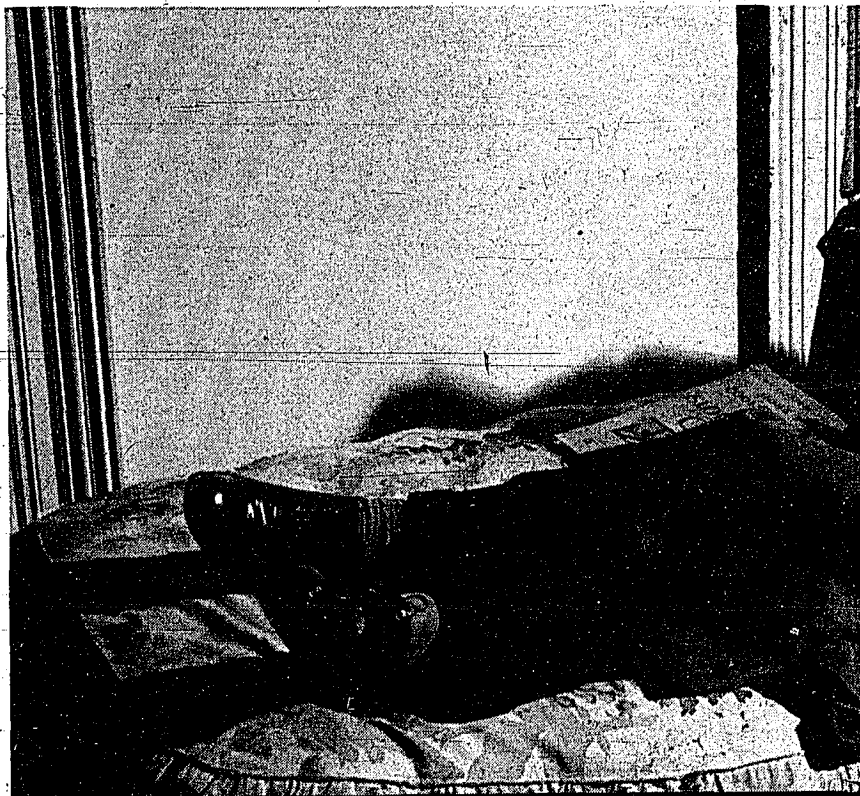
Curiously, Hu Shih, the revolutionary, is a conservative in his personal life. Although he had found a charming and beautiful companion in the person of a Chinese girl student from Vassar (she used to visit him at Cornell where he rowed her across the lake, talking philosophy), he dutifully married the girl his mother had chosen for him when he was only 11. Tung-hsiu—the 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-tu 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

IN HIS DEN AT THE EMBASSY, HU SHIH, IN PRIVATE LIFE CHINA'S GREATEST



sits in his Washington study, around 2 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 bean curds, a layer of chicken and a spread of vegetables. The pot is sealed tight and the cooking, over a slow fire, takes all day. Hu's 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 11, when he drifts into the chancery. This is a stuffy little brick building on the corner of Vernon and 19th Streets. During the morning he answers mail, receives visitors and may drive over to the State Department or the White House. For luncheon, 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 Quo 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, "95% is social." "Really?" chirped the girl, "and what about the other 5%?" "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. Yet, in spite of his scholarly self, Hu Shih has managed to acquire some of the technical knowledge necessary to carry on martial 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

SCHOLAR, RELAXES OVER A CHINESE BOOK. HE LONGS TO RETURN TO WRITING



"Just 'cause your underwear's champ stuff, don't you get ideas!"

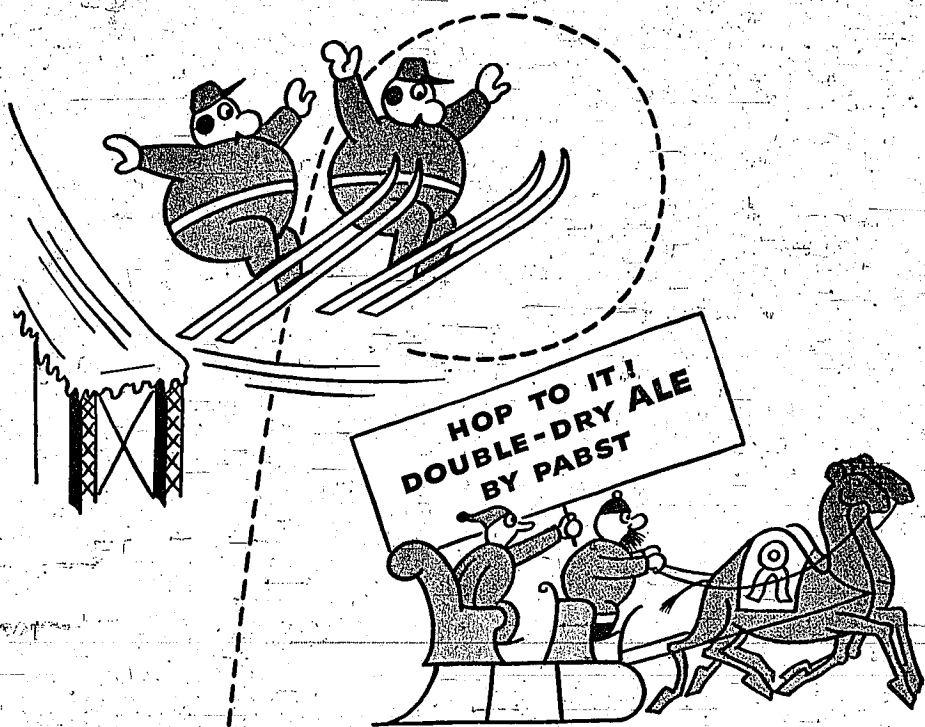
Fundamentally, the gal is good. Ski pants and shirt, designed by a ski champ, exclusively for Munsingwear. Plenty of give knitted in, but fine slim fit for streamlined ski clothes. On the rail, Munsingwear "Skippers"... slightly molding skating pants that look part of your outfit. Lots of other expert Munsingwear for sports...including the famous down-to-your-ankle "Kumfortites,"\* all knitted with the right degree of wool. Inexpensive...at better stores. Munsingwear, Inc., Minneapolis, New York, Chicago.

\*Trade-Mark

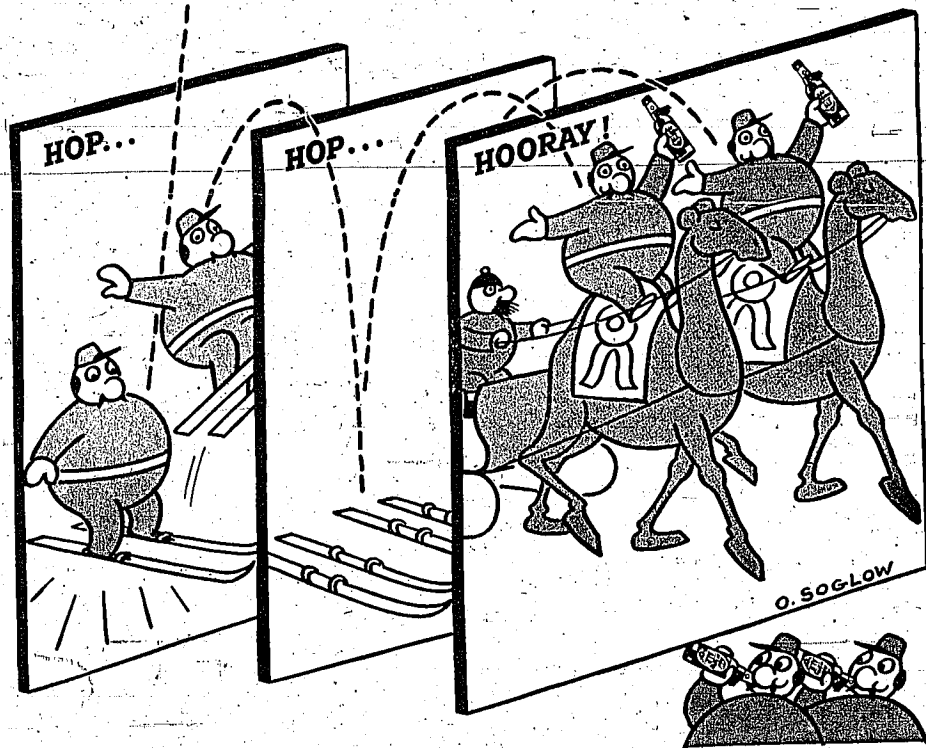
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DOUBLE-DRY ★ ★

中 華 民 國 駐

MIDDLE FLOWERY PEOPLE COUNTRY STATIONED

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

#### HU SHIH (continued)

dreds 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 insatiable."

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 Critic*, which he edited. He would mince 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 incompetent, vicious and corrupt yes-men. So embarrassing were these outbursts that in 1936, when Hu Shih attended the Yosemite 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-shek

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 on 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.

# 美 金 權 大 使

AMERICA FULL POWERS BIG REPRESENTATIVE

part of the character means "horse" and the right "innkeeper." Combined they mean "stopping place" or "station." America is the character for "beautiful," pronounced "mei." Phonetically, this is the closest Chinese can come to the foreign name "America." "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 time and again to participate in their festivals and ceremonies, and time and again he has told them "too busy" and sent 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 Hus 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 professorial 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. At chess, both Chinese and Occidental, he acknowledges the superiority of his younger son, but occasionally beats 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.

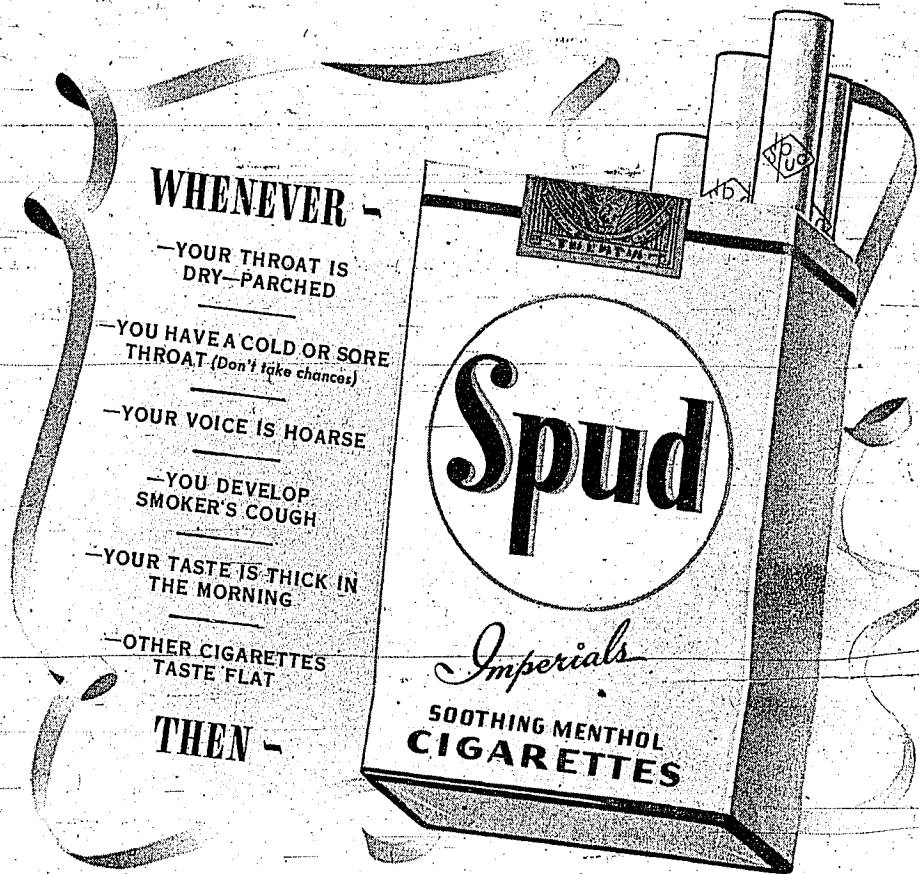
Hu Shih's chauffeur is under orders to keep picking up afternoon papers until late, and five or six editions of the same paper may pile up before nightfall. He still likes to browse in secondhand book stores, and he marks his books furiously. When he came to this country in 1937 aboard the Pacific Clipper (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 then the subject should treat him as a bandit and enemy," is one of Hu Shih's favorite quotations. He abhorred modern fiction until a friend loaned him a copy of *Gone With the Wind*. He read it from cover to cover and now subscribes to the Book-of-the-Month Club. He does not care for music, dislikes contemporary painting and seldom goes to the theater. The last movie he has seen is *The Great Dictator*, which amused him.

After four years of political chores, Hu Shih has begun to miss his research and his writing. He would like to settle down again for a long stretch of scientific work, during which he could complete *The History of Chinese Literature* and *The History of Chinese Philosophy*. The latter, an expansion of his Ph. D. thesis, is closest to his heart; the first volume, published in Chinese, has already sold seven editions. He also misses his classes, the stimulating contact with young people.

But for the time being, relief is not in sight. The Flowery People's Country of the Middle has drafted its finest scholar for the duration, and he will have to play Ambassador as long as the emergency lasts. Those who meet him begin to understand why the Chinese, after four years of "pitting human flesh and blood and human courage against mechanical and metal equipment," still refuse to give in. They understand why 400,000,000 people, as tough, as wise, and as confident as their Ambassador, 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.

# THERE'S A TIME

## When Good Sense Warns You—



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More for your money—20% longer—equal to 4 extra cigarettes per pack!





## AT THE CHINESE EMBASSY

• 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 shortages of 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.



前進戰勝

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.

Above: In from play on the wide lawn came the little son of Madame Yu, charming us all, especially the lady from Oregon, Mrs. George. Mr. Ambassador himself hospitably filled empty teacups.



Below: "Hold them this way," says Madame Kwong to Barbara Lobdell as she copes with Chinese noodles and little round fat dumplings and spiced egg halves—all part of a delicious Chinese menu.



All these events recorded by Emily Rose Burt

1942  
Reader's Digest

**The Orient's most distinguished scholar, now Ambassador at Washington, is winning countless friends for his country.**

## China's Gentleman and Scholar

Condensed from Life

Ernest O. Hauser

**A**MBASSADOR 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 lan-



Dr. Hu Shih

guage. 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 re-

quired 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 entitled, "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, gray-haired 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

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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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*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.

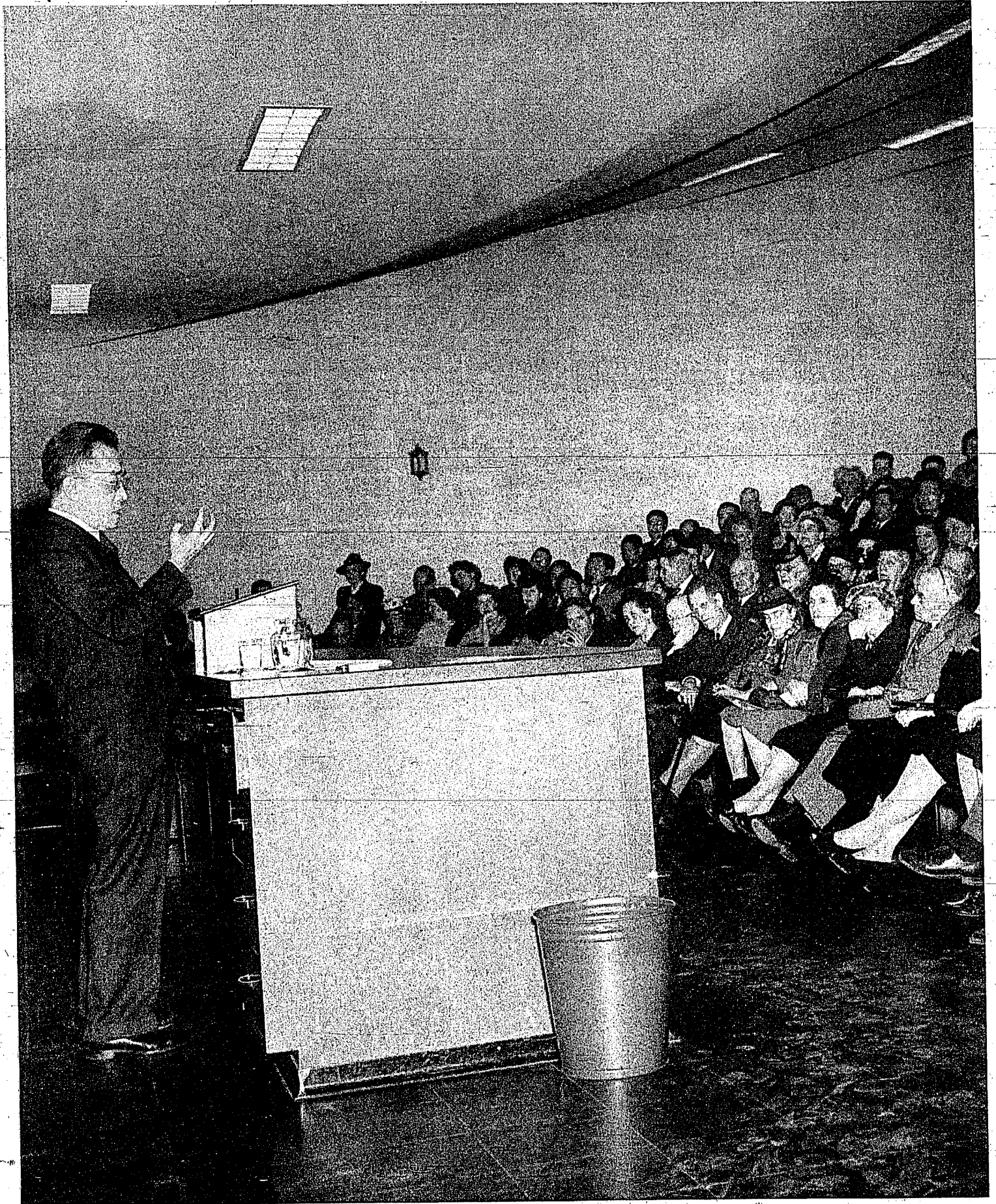
— Ernst Behrendt

# Cornell Alumni News

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Dr. Hu Shih '14, Messenger Lecturer

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## Cornell Alumni News

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Managing Editor H. A. STEVENSON '19

Assistant Editors:

JOHN H. DETMOLD '43

RUTH E. JENNINGS '44

Contributors: ROMEYN BERRY '04, EMERSON HINCHLIFF '14, WILLIAM J. WATERS '27

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## Messenger Lectures

HU 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 "be-

cause 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 Corson Brown- ing 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.



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## EDUCATION

### Unwelcome Guests

In less dogmatic days, most U.S. colleges were places where all sides of many questions were heard. Student groups sponsored after-hours speeches by Republicans, Democrats, Communists, Buchmanites, Zoroastrians and ecclasiasts. 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 Gerhart Eisler, reputed U.S. Comintern boss; Arnold Johnson, legislative director of the Communist Party; Carl Marzani,



HOWARD FAST  
No one-syllable refusals.

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] insults 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 men'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

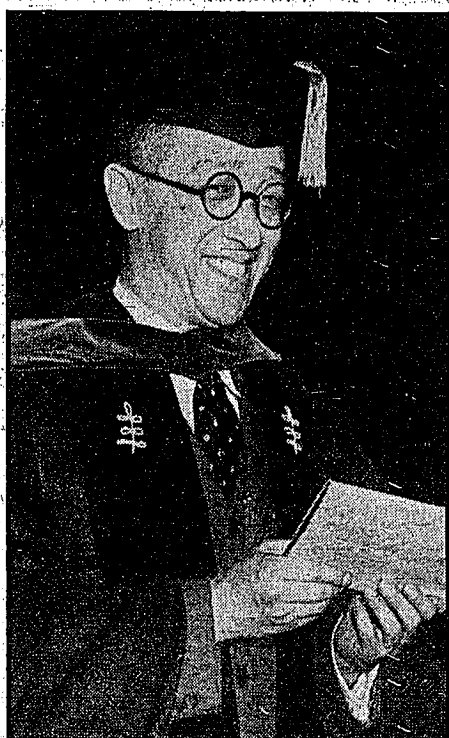
When a storm swamped a rowboat on Cayuga Lake in 1916, a young Cornell man named Hu Shih got a ducking. To memorialize the immersion, a soaking compatriot composed a poem in literary Chinese. Its mannered, delicate style seemed so ill-suited to the topic that young Hu dashed off some lustier lines of 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 cracked 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 newest 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 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 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,



PEKING'S HU SHIH  
No literary duckings.

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, 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 recov-



ANDOVER'S KEMPER  
No brass-hattitudes.

Francis Miller—LIFE

ered 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 of learning in the U.S. and Canada:

□ The Episcopal Academy in Overbrook, Pa. appointed an instructor in safe driving and mathematics.

□ British Columbia's public schools added a course on how to hold your liquor.

□ 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-&-a-promise 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 99 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: 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. 14, 1944); defeated General Yamashita.



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ington, announced that he had "documents" and "proof" of all kinds of dire interference by Acheson and Truman. When able U.S. Ambassador Loy Henderson successfully rebutted the charges, Mossadegh forced his Deputy Prime Minister to go before a packed Majlis and admit that he had no proof or documents of any sort. Makki never forgot or forgave this.

Last week, his chance came. Mossadegh asked the Majlis to extend for a full year his dictatorial powers, which are due to expire Feb. 9. Makki scampered to the rostrum, announced: "I am resigning my seat in the Majlis," and stomped out.

As Mossadegh's friends and leadership fell away, his best chance of surviving lay in signing an oil agreement. U.S. negotiators reported him the most conciliatory he has ever been, though, remembering many past disappointments, they were guarded in their optimism. If he agrees to accept arbitration on Anglo-Iranian claims for breach of contract (which the British adamantly insist upon), Anglo-Iranian is prepared to buy 10 million tons of Iranian oil a year, and the U.S. to give Mossadegh large sums of economic aid. In Teheran, Ambassador Henderson wore a path to Mossadegh's bedside.

Far off in dusty Aden, a British protectorate, the British won the first legal round in their battle to blockade Iran's oil. A supreme court judge held that Iran's "nationalization" of the Anglo-Iranian Oil Co. was actually "confiscation," ordered the \$40,000 oil cargo aboard the blockade-running *Rose Mary* (TIME, June 30) turned over to Anglo-Iranian.

## 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 tiff 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 poisonous torrent of calumny against him, and Chinese neutralists in Hong Kong and Singa-



Dmitri Kessel—LIFE

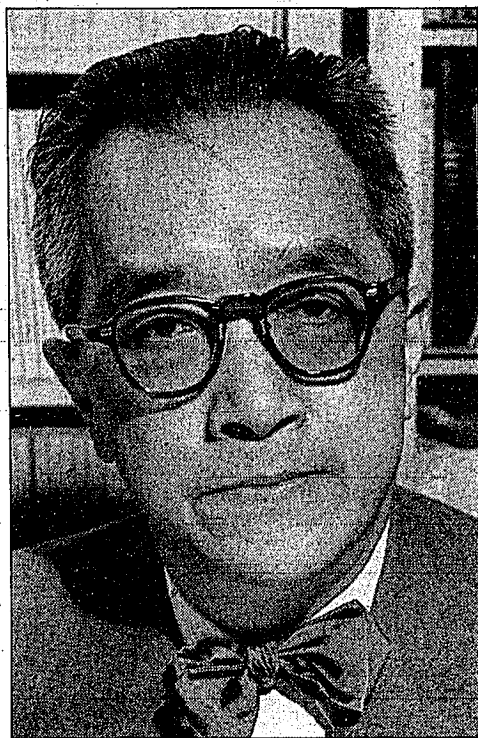
IRAN'S HUSSEIN MAKKI

He never forgot.

pore, who sigh for a nonexistent third force, sulked because Hu had ignored them.

On Formosa, Hu called for more freedom of debate and criticism in the press, quizzically quoting a newspaper article that said "only Hu Shih enjoys freedom of speech in free China." But he praised the present freedom of discussion in Formosa's Legislative Yuan (assembly), citing that the Sino-Japanese peace treaty had been passed only after Foreign 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



Steve Pierce—Transatlantic

CHINA'S HU SHIH

He joined the struggle.

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 that 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 favorite Zhdanov, the smartest young economist on 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 works so well that ordinary economic laws of price relationship do not apply.

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 what was now tarred as the Voznesensky thesis: "there are still economic laws, said Stalin, 'which take place independently of the will of man'; people who don't realize this are 'dazzled by the extraordinary success of the Soviet system, and they begin 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 glowed with approval; his tribute could not have been more slavish; but still it got him in trouble. He was denounced for failing to admit in his *Izvestia* article how wrong he had been four years ago when he praised the other book. Fedoseev apologized.

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

From Elsie M. Dutcher to Pauline J. Schmidt  
THE 6-11-62

# ABMAC

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## FEATURING ...

A TRIBUTE TO DR. HU SHIH  
ABMAC TO OBSERVE 25TH  
ANNIVERSARY  
PEDIATRIC EDUCATION IN TAIWAN

# BULLETIN

Vol. XXIII, Nos. 3, 4

March, April, 1962

## ABMAC TO OBSERVE 25TH ANNIVERSARY

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 these 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 unfailing 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)

## A TRIBUTE TO DR. HU SHIH

By Dr. C. L. Hsia

ABMAC Director, and former Chinese  
Ambassador to the United Nations

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.

Hu Shih won an American Boxer Indemnity scholarship and came to study in the United States in 1910. He received B.A. at Cornell in 1914 and Ph.D. at Columbia in 1917. In that year he returned to China and began his academic career in the National Peking University. He was the leading figure in the "Literary Revolution" movement which advocated and popularized the use of spoken language in writing.

Between 1917 and 1927 he was Professor of Philosophy and Chairman of the Department of English Literature. He left Peking in 1927 and lived in Shanghai for four years to escape the molestation of the North China warlords. In 1930 he returned to the National Peking University and became Dean of the College of Arts.

(Continued on page 2)

A youthful Hu Shih, while Chinese Ambassador to the U. S., presents the Order of the Jade to ABMAC's President, Theodore Roosevelt, Jr. For almost a quarter-century Dr. Hu Shih was one of ABMAC's best-loved officers and staunchest supporters.

WIDE WORLD PHOTO





Nearing "three-score years and ten", Dr. Hu Shih on a recent visit to Generals T. M. Peng and Loo Chih-teh at the NDMC.

#### DR. HU SHIH (Continued from page 1)

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 1958 he made his home in New York, and for a time was the 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 50 or 60 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 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 — meaning there must be oneness between word and deed. Practice forgiveness or tolerance — meaning there must be oneness in treating others as one's self. Practice perseverance or constancy — meaning 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

(Concluded on page 3)

## PEDIATRIC EDUCATION IN TAIWAN

By David Yi-Yung Hsia, 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. Huoyao 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 (Concluded from page 2)

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.

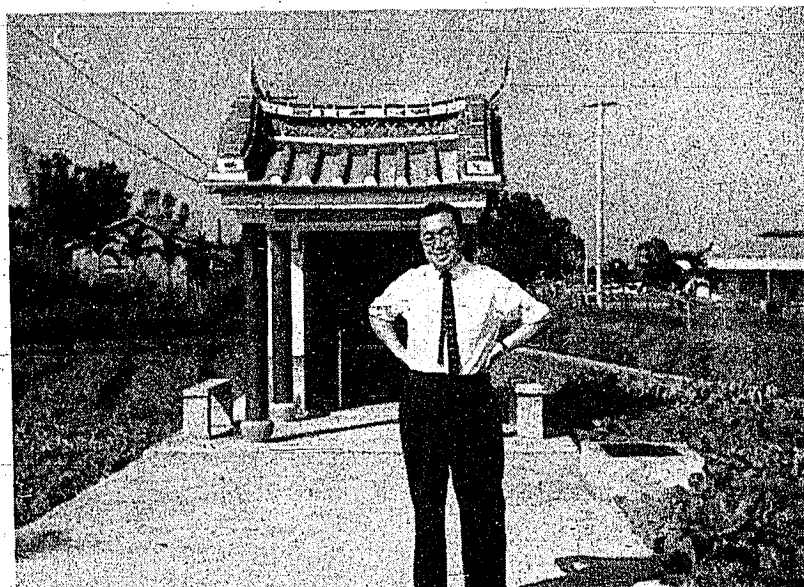
A smaller pediatric service, at the Taiwan Provincial Hospital in Taipei, is headed by Dr. Chin-chiang Huang, who was trained by Dr. Jack Metcalf at the Children's Medical Center in Boston. He has a group of five or six physicians and house staff who take satisfactory care of a group of patients occupying 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

(Concluded on page 4)

Dr. David Hsia, with rural Public Health Station supported by UNICEF in the background.





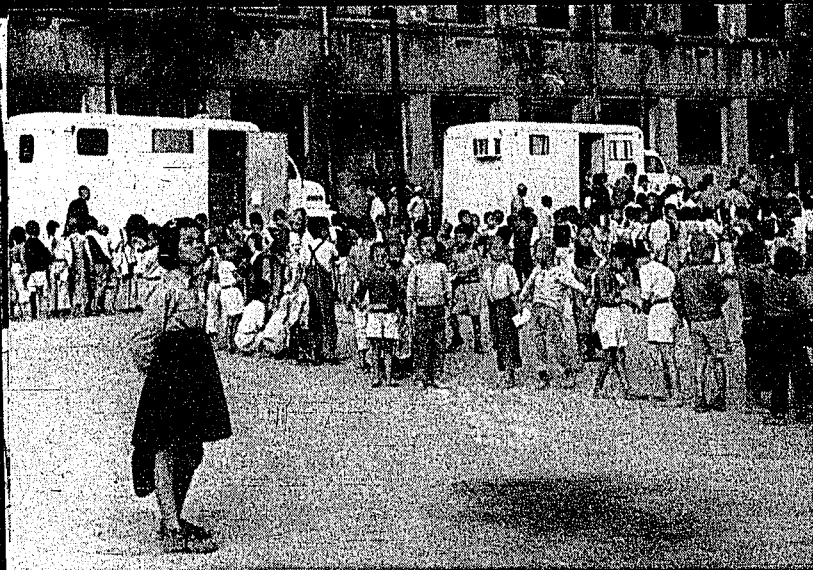


Photo-fluorographic mobile unit taking mass X-ray pictures of school children.

### 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, small pox, 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 benefitted 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



E. E. Barker,  
2 Park Avenue,  
Ticonderoga, N.Y.

HU SHIH, INCURABLE OPTIMIST  
Personal Recollections of a Great Humanist's Intellectual Development  
by  
Elmer Eugene Barker

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 Suh 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 H in the French language but uttered in a breathy manner. The two names together are pronounced Hoo-Sh.

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 synthesis 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 450 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

conversation.

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 desecured 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 tree trunk. 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 could 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 good will 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 the



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 aputtering 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. Altho 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 particular 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 culture. 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 Anwehi, 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 Chicae 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 Tsz-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 <sup>far</sup> 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 stress-  
ed, 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 idiographs, 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 coördinated 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 was 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 1891, 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 indestructability 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 thoro 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 (!!) 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 was 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

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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 spring-time 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 <sup>my</sup> 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 Check. 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/then 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<sup>when</sup> 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 dry, red "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<sup>at</sup> 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 had always considered him as thoroly 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 resumé 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 ('42) 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 man." The response was almost unanimous throught 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)

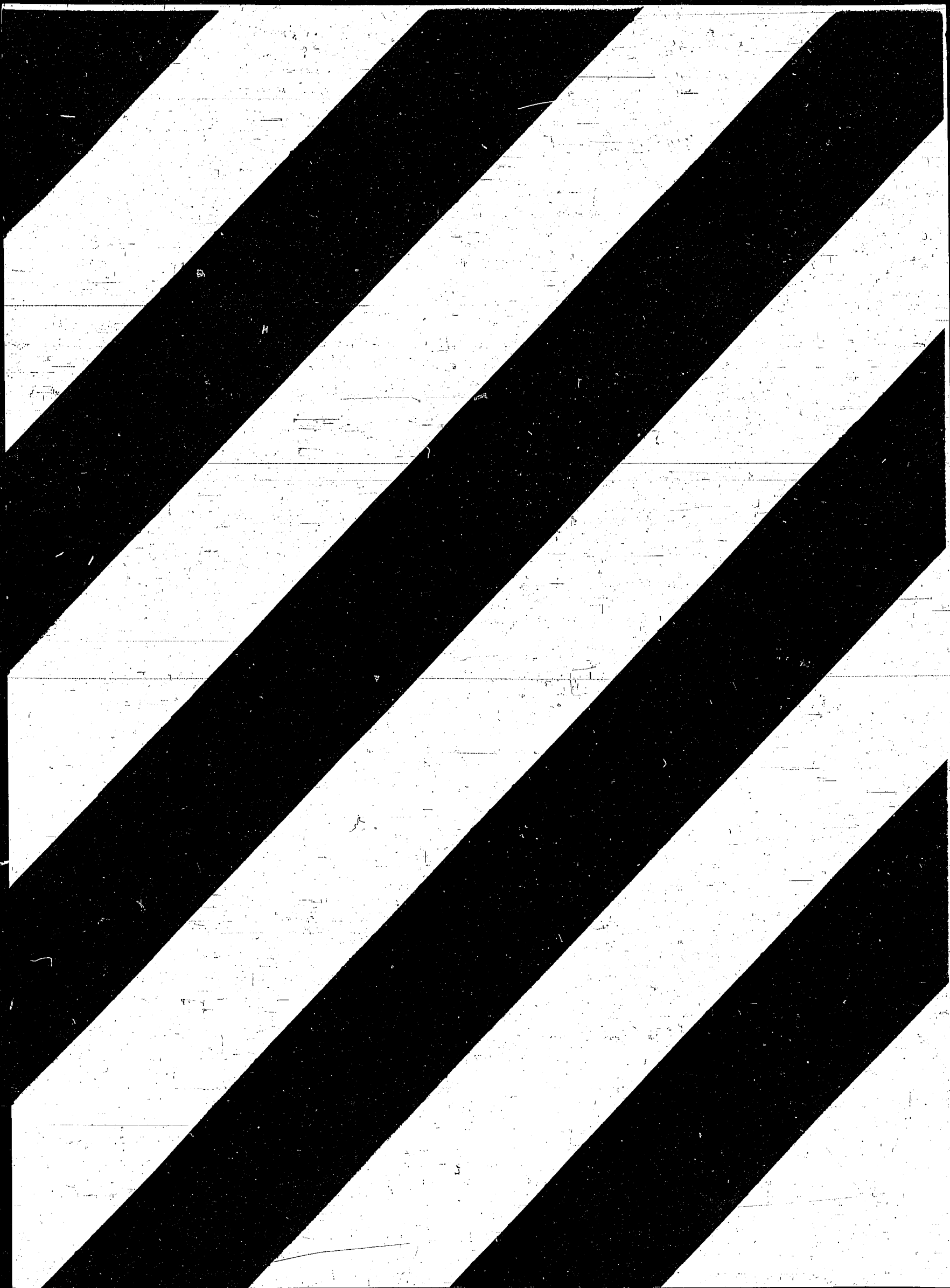
Dr. Hu Shih was born in Shaghale in 1891. His father was an elderly scholar and geographer who died when Dr. Hu was three years old. His mother, who was under twenty when he was born was responsible for his upbringing, and according to Dr. Hu, he owed her "everything." At twelve, the youthful prodigy 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 ~~has~~ began to be interested in politics. Variousy 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 1931 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; ~~xxx~~ 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.











1913

## COSMOPOLITAN CLUB ELECTS NEW HEADS

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

President, Suh Hu; first vice president, F. E. Geldenhuys; second vice president, K. S. Lin; recording secretary, R. C. Candee; assistant recording secretary, R. E. Slaca; corresponding secretary, C. H. Ballou; alumni corresponding secretary, H. A. Cahen; treasurer, Professor F. A. Barnes; assistant treasurer, C. S. Chen; assistant editor, Harold Riegelman; business representative, G. L. Cooper.

Board of Directors: Professor Heinrich Ries, A. C. P. Souza, M. H. Blanco. The Cosmopolitan Club has at the present time 258 members, fifty-seven per cent. of which are Americans.

Aug. 27, 1913

## OFFICERS ELECTED BY CHINESE GATHERING

[8-27-13]

The annual election of officers of the Chinese Conference was held yesterday, a good spirit being in evidence.

The officers for the ensuing year follow:

Chairman—Y. L. Tong, Yale.

Vice chairman—T. G. Hsi, M. I. T.

English Secretary—K. Z. Lin, Cornell.

Chinese Secretary—H. M. Au, Syracuse.

Treasurer—W. G. Loo, M. I. T.

Managerial Board—V. F. Lam, M. I. T.; Chief Manager, H. K. Chow, M. I. T.; Y. S. Djang, Cornell; S. Z. Yang, Cornell.

English Editorial Board—W. P. Wei, Columbia; D. Y. Lin, Yale; W. Chun, Syracuse; F. Chang, Harvard.

Editors Chinese Annual—H. C. Zen, Cornell; C. C. Chu, M. I. T.; C. Yang, Cornell; T. S. Yeh, Lehigh.

Managers of Chinese Annual—M. C. Hou, M. I. T.; T. S. Kuo, Cornell; K. Wang, Columbia; M. Y. Loo, Lehigh.

Councilmen—Loy Chang, Harvard; C. F. Wang, Columbia; Y. C. Mei, Worcester; S. D. Lee, Columbia; S. Hu, Cornell; P. C. Chang, M. I. T.; Z. Y. Chow, M. I. T.

1913

## UNIVERSITY CALENDAR

THURSDAY, NOVEMBER 6

C. U. C. A.—Comparative Study of Religions: State Religion of China. S. Hu. Goldwin Smith Hall, Room A. 4:45 p. m.

THURSDAY, NOVEMBER 13

Orchestra Rehearsal—Sibley Dome. 4:45 p. m.

C. U. C. A.—Comparative Study of Religions: Confucianism. S. Hu. Goldwin Smith Hall, Room A. 4:45 p. m.

THURSDAY, NOVEMBER 20

Orchestra Rehearsal—Sibley Dome. 4:45 p. m.

Faculty Athletic Club—University Gymnasium. 8:30 p. m.

C. U. C. A.—Comparative Study of Religions: Taoism. S. Hu. Goldwin Smith Hall, Room B. 4:45 p. m.

## LECTURE ON TAOISM OPEN TO THE PUBLIC

Taoism will be the topic of the third and last of the talks to the public on Chinese religion by Suh Hu, the president of the Cosmopolitan Club. In his talk today at 4:45 p. m. in Goldwin Smith B. Mr. Hu will outline the life of Lao-Tsze from whose principles Taoism was founded. He will endeavor to show that Lao-Tsze was not directly responsible for the founding of the religion but that the religion was founded by later philosophers who copied the principles of Lao-Tsze.

Mr. Hu will dwell especially on the doctrines of the religion and the state of nature when people lived in happy ignorance and were non-active and non-resisting. The historical development of religion will then be taken up from the third century B. C. to the second century A. D. Later developments in comparatively modern times will also be touched upon.

This great religion of the Chinese race begins with the conception of immortality not as a new life but as a prolongation of the present life.

Cosmopolitan Club, was concluded this afternoon by the lecture on "Taoism." Mr. Hu spoke on the degenerated form of the religion as it exists today and outlined the life of Lao-Tsze after whose principles the religion was founded.

He dwelt upon the historical development of the religion with special reference to the first century B. C., and second century A. D.

## CHINESE STUDENTS ENTERTAIN ROYALLY

The Chinese members of the Cosmopolitan Club entertained 150 guests with a Chinese National Night in the clubhouse Saturday evening. The affair was the third of the series of national nights given by the club this year, and had the largest attendance of the three. Addresses by Chinese undergraduates and musical selections, both Chinese and classical, were on the program.

Suh Hu, '14, president of the club, introduced the presiding officer of the evening, Nye Shen, '14. The latter then gave a short address explaining the aim of the committee and dealing with the Chinese situation in America. After welcoming the guests, he said that to the United States, more than any other nation, China owes a great debt of friendship.

Miss Ella S. Sze, of Wells College, rendered several selections on the piano and was recalled for an encore. Miss Sze is the niece of Alfred Sze, '01, who was twice nominated Chinese minister to Washington. Owing to political disorder in China, Sze was prevented from accepting the office.

A stunt, picturing the first impressions of a Chinese freshman, was given by B. H. Cheu, '14, and S. I. Sz-To, '15.

The most novel of the numbers on the program was the Chinese song sung by H. H. E. Wong, '17. He was accompanied by W. Y. Chen, '15, upon a native stringed instrument, much resembling the violin.

Refreshments were served after the completion of the program. These, too, were distinctly Chinese. Nuts, prepared ginger, Chinese cakes and fruit punch composed the menu.

# University Happenings

May 20, 1914

## 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 renewal of friendship pledges, a cementing of relationships among the men of the many nations represented. Some speeches worthy of statesmen were made there. Suh Hu, the retiring president of the club, made an address which stirred every man present. The magic of his speech is 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 Suh 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.

Suh Hu responded with a forceful

and logical argument for peace and for the abolition of race prejudice. He said he had found some men antagonistic toward peace. He told of Cornellians 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 goodwill. He asked what the club had to do with peace, and answered the question with a strong argument for the club members and University students in general in America 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 from 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.

Race prejudice, he declared, is one of the old devils that has long beset humanity. It exists even in the Cosmopolitan Club he said. He urged respect for what a man is rather than what a man has. "The sole object of the club," he declared, is to unite men of all nationalities. Be independents, he urged. 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 undersirable Jews, or undersirable Chinese, or undersirable 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 Cheered.

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

Another innovation was a presentation by the Slamese Colony of a bond of the club to be used for the interests of the organization, the men from the far country preferring this sort of gift to the club rather than a cup or ornament which might not so well meet the club's needs.

### Dr. Naysmyth on Peace.

Dr. Naysmyth gave one of his easy and happy talks on the subject of peace. He told of his arrival as a freshman at Ithaca, how he didn't know that the village had a car line, he carted his immense suitcase, his six and a half foot paddle and his big map of the world up Buffalo hill till he saw a big red building with a tower. He had read in his Frosh Bible that Barnes Hall was built that way and in he went, into the first building that answered that description. Just then about two hundred co-eds burst forth from the dining room, to his utter rout and confusion. But from that start came the story of student life and successes, ten years of study for electrical lines and a complete conversion to a life devoted to the furtherance of worldwide peace. He spoke entertainingly of experiences in the work at Cambridge, St. Petersburg, Heidelberg and elsewhere and of the growth of knowledge concerning Cornell throughout the world on account of the Cosmopolitan Club and the World's Congress of Peace held there last summer.

### Music, Cheers and Turkey.

Musical selections of the evening included piano solos by F. A. Davis, '15; mandolin duet by J. Garrida, '14, and A. R. Icasiano, '17; violin solos by Dr. L. L. Silverman and the college songs. There were also generous complimentary yells for various and sundry notables present.

The turkey diner was one of the innermost delights of the occasion.

1913 - 1914

# INFORMING ADDRESSES REGARDING RELIGIONS

## 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 Religions" 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. Riggs, D.D.

February 19. Modern Judaism—Rabbi Guttman.

February 26. Religion of Mohammed.

March 5. Later Development of Islam—The Rev. G. R. Watson.

March 12. Mysticism in Islam—Prof. MacDonald.

March 19. Teachings of Jesus—The Rev. Riggs.

March 26. Hellenistic Christianity—The Rev. H. L. Reed.

April 9. Mediaeval Christianity—Prof Burr.

April 16. Modern Christianity.

April 23. Christianity of Western Asia—S.V.M. Rev. Barton.

April 30. Christianity of Eastern Asia—R. E. Speer.

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

'14; C. S. Burlingham, '14; W. H. Lewthwaite, '14; G. W. Musgrave, '15; McRae Parker, ex-officio; Prof. Schmidt and Dr. Jordon, Advisory.

May 4, 1915

### LETTERS FROM THE PEOPLE.

The Journal disclaims all responsibility for views of correspondents expressed in this column and is not to be held as endorsing them because publishing them. This column is intended for the people, a place where all can be heard whose statements are unobjectionable and worthy of attention.]

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 deduce the notion of "perfect justice" from the Japanese demands? We wonder what his criterion of "perfect justice" could be.

Very sincerely yours,

SUH HU.

QOL-10-1914

## 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



Mr. Suh Hu.

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. K. 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 excelling all of 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 Browning Optimism." He was awarded the Susan Linn Sage graduate scholarship in philosophy for the year 1914 and his standing in all of his studies has been very high. He affords an inspiring illustration of all that perseverance and industry 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 to do his best not only on his own account, but that he may reflect credit on his country and on the college from which he is graduated.

## The Boys' World

PUBLISHED WEEKLY

A paper for all the week 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.

QOL-10-1914



"Ithaca Journal" July 6 - 1915

## 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 on International Relations 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 Work for July 3: "Mr. Maxim's speech was entirely about Mr. Maxim and how he had presented 10,000 copies of 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.

"He also read a long letter from Theodore Roosevelt, called forth by the same incident and in reference to the attitude of the aforesaid college men. . . . The long letter read by Mr. Maxim was simply a rehash of what Mr. Roosevelt has said over and over again; but what a mistake it is for men who are or who pretend to be advocates of peace to permit Hudson Maxim to inject into a serious problem a matter which is not only extraneous, but would be more suitable for the performance of a clown in a circus."

### Same Thing True Here

Every one who was present at the meeting of the Ithaca conference at which Mr. Maxim spoke will admit that the above quoted description is exactly applicable to the speech he made on that evening. For on the latter occasion Mr. Maxim made the same speech, referred to the same incident, and read the same long letters. He was invited to present his views on "Defenseless America," and he spoke for an hour, abusing everybody from the founder of Christianity to the peace-at-any-price "undesirable citizens."

As he had made no argument on the main question, the discussion which followed his speech actually degenerated into more or less personal polemics. Some of the speakers, it must be admitted, did not pay sufficient respect to his white hairs. Finally I secured the floor and moved to adjourn. My motion was apparently carried. But as there was some doubt in the mind of the presiding officer as to the number of votes, he called the meeting to order again and discussion continued.

Another member who had voted for the adjournment, felt it necessary to move a vote of apology, not for my motion of adjournment, but for the personal remarks mentioned above. The motion of apology came after, and not before, the motion to adjourn. Mr. Maxim was entirely wrong when he said that 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 2 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 obvious. 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 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 fully 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.

Nov. 1915

### LETTERS FROM THE PEOPLE.

To the Editor of The Journal:

As one who is disinterestedly interested in the vote on the suffrage 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.



Nov. 26, 1921

## Chinese College President Pays 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 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 counsellor to the Chinese representatives at the disarmament conference at Washington.

# Graduate of Cornell Intellectual Leader Of the New China

In the front ranks of the leaders of modern civilization stands a Cornell graduate of recent years whose name has been little heralded in America, but whose memory is still green among the professors who had contact with his remarkable genius. He was Suh Hu when he graduated in 1914, but he is now Hu Shih.

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, to quote Prof. M. W. Sampson, head of the Cornell English Department. He is listed in "Who's Who in China" as a "literary revolutionist."

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 in less than a decade after his graduation.

## Not Statesman, Warrior

Now Suh Hu is coming back to Ithaca for a visit and an address, and those on The Hill who are in touch with the movements of world civilization anticipate his coming as holding as much significance as would a visit from Clemenceau or Lloyd George. He is that sort of a world figure, although he is not a statesman and he is not a military man.

Hu Shih has returned to America for the first time since his education period here. First he went to England, and now he is delivering a series of lectures on "Chinese Thought" at Columbia University. He will deliver the same series at Harvard before coming to Ithaca. On March 7, he will be at Cornell once more, and will give an address that evening.

The world is just beginning to awake to what sort of man this Hu Shih is. The metropolitan press has taken note of him. There are those who estimate him as the greatest Chinese since Confucius. He is a professor of philosophy at the government University of Peking, and also head of the Department of English Literature at that institution.

But that position does not begin to tell what he stands for. He is the recognized leader of the Chinese intellectual renaissance. He is doing for China what men like Dante and Petrarca did for the European revival of learning, leading China out of its own "Middle Ages" into modern thought. What this may mean to future world civilization can only be surmised.

Hu Shih's immediate medium for attaining this end has been a radical reform in the Chinese language. He threw himself at once from his student days into the enterprise of applying the vernacular, or spoken Chinese, to literature, and he has succeeded.

There were previously two Chinese language usages—the literary language and the vernacular. Everything that was written in the country 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 himself, 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 nearly 800,000,000 people, the total population of China. 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. 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, for a Chinese student, while in Ithaca, and two of the warmest are Prof. M. W. Sampson and Dr. Frank Thilly, Sage professor of philosophy. Each 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 Suh Hu of undergraduate days as not only a brilliant scholar, but a commanding and pleasing personality. Every professor 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.

Suh 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 it the prize. So extraordinary was his paper that he was invited to Boston to read it before the Browning Society.

Suh Hu was elected to 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, Suh Hu created an unforgettable impression with what his professor friends term a masterly 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.

He lost no time entering upon his career. Though thoroughly Americanized in his deportment, speech, and habits, he had not lost his national ideals or hope for the future of his country. He went straightway back to China, became a professor of philosophy in the national University of Peking, and dedicated his life to China.

## Famed Chinese Poet

He was the first Chinese poet since 1910 to write poetry in the spoken



—Photo by Robinson Studio

HU SHIH

(Picture taken when senior at Cornell in 1914).

language. He 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 Jaunesse", in addition to numerous Chinese publications. He is a pioneer in his work on the history of Chinese philosophy. His epoch-making discovery 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. The name Hu Shih stands for the two main ideals upon 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 his heart in Ithaca, where are many of his best friends. He planned immediately to visit Cornell once more upon his return to America.

2/9/21  
Journal News

## Noted Chinese Coming

**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 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 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 rôle 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.

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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**

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 Professors M. W. Sampson and Frank Thilly.

Following his lecture Tuesday evening, he will be the guest of honor at a reception to be given in Barnes Hall by the Cornell in China 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 Prof. 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 1915.

Hu Shih comes here from Harvard, after delivering a series of lectures on Chinese thought there and at Columbia.

## 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 week for the first time (with one exception) since his graduation. This Cornell alumnus is a 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."

# China Will Thrive When America Is Civilization of the Past, Says Young Leader, Alumnus of Cornell

Feb. 23 - 1927

China will be living and thriving when America is a civilization of the past. So believes Dr. Hu Shih, Cornell alumnus and China's young philosophical leader.

Dr. Hu will be in Ithaca for the first time since his graduation on March 8, for a lecture on Chinese views of western civilization. He plans to spend a week in his undergraduate surroundings before resuming his journey back to China, after lecturing on Chinese thought at Columbia and Harvard.

Hu Shih, who was known as Suh Hu at Cornell where he was graduated in 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, Dr. Hu declared his belief that Americans are progressing rapidly to their own destruction, while the Chinese, by such readjustments as that of which the present troubles are indicative, will slowly move and live.

"As a nonpartisan Liberal," said Dr. Hu, "I predict the ultimate success of the new movement in finally establishing a unified, nationalist government in China."

"The movement is not an anti-foreign, anti-American one, but there is a demand, which I believe natural and just, that all the special treaty privileges which foreigners have enjoyed during the last 80 years be abolished, and that foreigners who wish to reside and trade in China live under the same laws as our own nationals."

"But although one aim of the nationalist movement is to abolish all these unequal treaties, there is

also the constructive side—to establish a unified nationalist government and put an end to all the existing chaotic conditions of militarist rule and civil war.

"It is the negative phase which has worried foreigners so much that the whole movement has to them 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 molested anywhere. Only the other day your papers reported that the German missions in the interior of China had even been given money by the Southern Nationalist Government to carry on their work."

## Defines Nationalists

"The nationalist movement is a form of radicalism against reaction. The forces of reaction are the militarists, who were more or less set loose by the downfall of the central authority about 15 years ago. Since then there have occurred frequent

sporadic manifestations against the rule of reactionary forces. But these sporadic outbursts have not been effective as a political force. During these years of political disintegration the Chinese people were not able to organize themselves into a force sufficiently strong to check these old forces until the newer elements of leadership of the Nationalist party succeeded in organizing a government in the south of China supported by a nucleus army.

"This army, which began as a student army, has now grown to be quite a formidable arm of the revolution—well disciplined and inspired by the political ideals of the party. In the course of the last seven months it has made its way into central China and is now practically in control of the southern half of China."

"The military successes of the new movement have been accompanied by a political success made apparent in the administration of Canton, where finances are organized on a modern basis and political corruption is almost unknown."

Dr. Hu thinks that there is no chance of any serious trouble between China and the Powers. The Powers, he said, have realized the gravity of the situation and acknowledged the justice of Chinese aspirations through the notes of Secretary Kellogg and Sir Austen Chamberlain.

"At the present time," said Dr. Hu, "it looks as if the British proposals were more liberal than the American, but on this I suspend judgment while awaiting future development."

## Not "Bolshevicious"

Asked about the extent of Bolshevik and Japanese influence in China, Dr. Hu replied: "It is difficult to tell what this amounts to." He then 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 bolshevistic. It has definitely declared that it is not communistic nor bolshevistic. On the 10th of last October the Southern Government announced a series of 33 policies, none of which can be called communistic or even socialistic."

# Noted Chinese Leader Here; Cornell 'Grad'

March 5 - 1927

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

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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 Prof. 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 1915.

Hu Shih comes here from Harvard, after delivering a series of lectures on Chinese thought there and at Columbia.

*Shih 95, 1927*  
*Hu March 5*  
*F.D.*



# Canoe Ride on Cayuga Started Literary Revolution in China, Says Leader, Guest of Cornell March 7, 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 related this morning by Dr. Hu Shih of the national University of Peking, interviewed at the Cayuga Heights home of Mrs. Henry Shaller Williams where he is a guest.

A party of Chinese students, back in 1915, 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 criticized it on the ground of poetic diction, and thereby started a controversy over what is poetic diction, which echoed and re-echoed to the enormous benefit of tradition-ridden China.

Out of this episode came the movement for popularizing Chinese literature by writing it in the spoken language, rather than the dead literary tongue. In 1916, back in China, Dr. Hu Shih was the first writer to resolve to write nothing except in the vulgar language. He was a pioneer, meeting with grave opposition. After a year, he had a half dozen followers. Now practically every young writer and many of the older Chinese authors are following his lead.

Dr. Hu is so young as to make it almost inconceivable that he is the recognized leader of the Chinese intellectual renaissance. He is a pleasant personality with friendly smile and warm hand-clasp, who talks with sincerity and cultured fluency.

## Went Back To History

Said he: "Languages are very conservative. It is impossible to accomplish a literary revolution in 10 years. What we did was to go back 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 songs, of epic poetry, of story recitals, of dramas, 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 tongue under his own name. He dared 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 text-books used in the schools have been written or rewritten in the common tongue.

"The old Chinese literary language is more dead—if such a comparative can be used—than either Latin or Greek. The European classic languages are still capable of being 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 European 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, disarmed much opposition.

Now, as a result, China is well on the way to universal education and the true democracy which should come from it. And it all began with a canoe ride on Cayuga Lake. The controversy inspired by Zen's poem was carried on by correspondence for a year, after Hu Shih (then Suh Hu) had gone to Columbia, and his fellows had separated to other universities for graduate work. They wrote continually between Cornell,

Columbia, Washington, Northwestern and Vassar. Later, the results of their correspondence was published in China.

## Predicts Nationalist Victory

Dr. Hu has never ventured an active part in politics, but he is immensely interested in Chinese politics, from a critical viewpoint. Turning briefly to the present turmoil in his country, he declared his belief that the Nationalist party will win in a very short time and will dominate all China, with a unified national government. "It is the only party with organization, ideas, and a program. Its discipline and program can do much for the betterment of the country.

"The Nationalists have met every where with popular support, which means a great deal. The first step for the future will have to be political reconstruction. There is much to do, in the way of industrial development and building railroads, the dearth of which has been to some degree responsible for the lack of unity. These things and many more must be done before China can become physically a nation."

Dr. Hu declared that Cornell graduates are taking a major part in the reconstruction of China, especially the engineers and the agriculturalists. "The political change is relatively a small preliminary step. The future age of reconstruction may take a half century."

Dr. Hu will give a public address Tuesday evening at 8:15 in Baker Laboratory on "Some Chinese Views of Modern Western Civilization." Wednesday, he has engaged to speak before the Ithaca Rotary Club. His present visit in Ithaca will be cut short, but he plans to return later in the month. He must leave Wednesday night for Philadelphia for a lecture, and from there will go to Washington, D. C., New York, and Ottawa, Canada, before again coming to Ithaca.

## University Calendar

### TUESDAY, MARCH 8

Committee on Student Affairs—Regular meeting. Room 231, Goldwin Smith Hall, 7:45 p. m.

The Goldwin Smith Lectureship—Dr. Hu Shih, professor of Philosophy in the University of Peking; "Some Chinese views on modern Western Civilization." Main lecture room, Baker Laboratory, 8:15 p. m.



## Noted Chinese Coming

*Cornell Alumni News*

Suh Hu '14, or Professor Hu Shih, Leader  
in Chinese Intellectual Renaissance,  
Will Lecture Here Next Week

*Mar. 8: 1927*

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.

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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 looting 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 community from disorders, industrial flareups, strikes, etc., 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 commander's nerves will blow up and he 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 amicably, liberally and justly with the new nationalism.



*Underwood & Underwood*

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*Dr. Hu Shih, "Father of The Chinese Renaissance," whose signature appears in the lower left hand corner*

*Illustrated  
Section XXXII*

# 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. Last night, Dr. Hu Shih, leading Chinese philosopher and Cornell alumnus argued the converse very convincingly.

Through its very materialism, he held, the Western World has achieved a structure of idealism which is lacking in the East through lack of a firm basis of the bodily necessities and comforts of life. He thus condoned, in a way, the American rush for money, motor cars, and luxuries above the bare necessities of living, in that they 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 to task: "There is little spirituality 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 1,000 years and calls it beauty and duty, and which maintains a caste system for centuries without protest."

He was talking on "Some Chinese Views of Modern Western Civilization." Chinese thinkers, he said, 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 conception that happiness is based on bodily comfort and material enjoyment.

## Not Bookish Ideals

The "age of democracy" in the West, he pointed out, has seen the gradual extension of the enjoyment of good things to an ever wider class, all growing out of the fight for liberty. "Liberty, equality, fraternity, 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 audience—of the movement in which he has become a foremost leader. "Your papers have been full of the political, the military, the anti-Christian and 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 people. The real movement began with a language change. "Any change of language brings changes in the in-

The new China began non-politically, asserted Dr. Hu. It began with an age of criticism, or protest—"an age of the transvaluation of values."

Social unrest followed and young people left their homes and families to escape oppressive traditions, unwelcome marriages, 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 slavish clinging to tradition, and who upheld the West as a model, committed suicide in 1917 because he could not bear to see the new order come in. His son, two years later, wrote a book praising the Western civilization as one not only of materialism but also of science and democracy.

Chen, a radical and founder of the Communist party in China, adopted the same view publicly. And thus the two extremes—conservative philosopher and radical Communist—met in their ideas. A new conception of the West was ushered into the minds of the East.

## Recognize Shortcomings

"In our literature, there is a frank recognition of the shortcomings of our own culture, but there is a recognition as well of the potential spiritual values of the Western materialistic civilization."

To make his point more clear—

which he did in the methodical, convincing way of a philosopher—he defined a purely materialistic civilization as one which emphasizes bodily material enjoyment at the expense of spiritual values. On the other hand, a spiritual civilization uses human intelligence to the fullest limit for the conquest of matter, in order to better men's possibilities. The civilization of materialism is limited voluntarily by its material environment.

"Chinese thinkers have come to the conclusion that their civilization has not only failed to satisfy bodily requirements, but idealist needs as well—such as the quest for beauty, knowledge and truth. It fails to provide for the minimum enjoyment of life. Legitimate spiritual demands, the East fails to satisfy. The desire for knowledge, for instance, has been suppressed by religion."

## East May Help West

"We are not blind to the shortcomings, the brutality in industry, of the Western civilization which is fast becoming ours. But are they to be relieved by returning to the ideals of the dead past?"

"The evils and inconsistencies can be overcome only by consciously recognizing the basis on

Like these famous predecessors of another race, Hu Shih is undertaking the use of the vernacular 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 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 at 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, and expressed hope for the success of the best of Western philosophy in a changing East.

## Won Educational Honors

In his senior year at Cornell Hu Shih, then Suh 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 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. Through him the cultural civilization of China is being broadened and revolutionized. The first volume of his "History of Chinese Philosophy" has just been published.

The new name which Suh Hu selected, according to an old Chinese custom to indicate his ideals, stands for two ideas—personal fitness and liberty.

Those who have heard Dr. Hu Shih know him to be a speaker who is easily understood, using excellent English, and arranging his ideas in a way which might well be a model to many American speakers. It is expected that the church will be filled to its capacity for his address on Sunday night, as he will bring the results of both an eastern and a western education to bear on the subject of "Immortality." The public is invited to attend.

# 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 o'clock. His subject will be "Immortality."

A graduate of Cornell with the class of 1914, Dr. Hu Shih is paying his first visit to America since completing his education here. He returns as professor of philosophy from the government University of Peking, and head of the Department of English Literature in that institution, but to the younger generation of Chinese thinkers, and to interested onlookers in this country his significance lies deeper than superficial titles, however important. To many he is the greatest Chinese philosopher since Confucius, the recognized leader of an intellectual renaissance which may mean as much to China as the poetry of Dante and Petrarch meant to a new Italy.

## The "Red Menace" In China

The "Red Menace" in China is neither very red nor very menacing, Dr. Hu Shih, brilliant Chinese scholar and intellectual leader, made clear to the Rotary Club yesterday. Of course, to certain types of political and economic conservatives every Russian who sympathizes with the Revolution wears horns. Bolshevism remains a fearsome label, bogey or rallying cry to denounce any movement that challenges the existing order, whether that be political imperialism or industrial and financial stand-pattism.

But for those who want to know what is going on and are not afraid of symbols Dr. Hu showed pretty conclusively that the Russian influence instead of being harmful, was actually helpful to the cause of Chinese independence.

With the Nationalist movement in China we ought to have a good deal of sympathy. We are celebrating this year the 150th anniversary of certain significant events in the development of the Nationalist movement in America. And in that movement we did not hesitate to use the military skill of a Frenchman named Lafayette and a German named Von Steuben, to say nothing of a whole French fleet. Since 1924 the Chinese Nationalists have been learning something about military organization from 35 Russian officers. And in the same time they have listened to Russian political propaganda which preaches international liberalism and the freedom of oppressed peoples. The Russians have brought organization into the Chinese Nationalist armies; they have drilled students into officers as we drill them in this country and they have helped China create an army. And if the Russians have been preaching the injustice of the western imperialism as practiced in China and India for instance, who shall blame the Chinese for lending a sympathetic ear? It would be rather strange if a nation which was born out of a protest against the stupid colonial policy of a British Tory cabinet failed to understand and sympathize with the sentiments of a people who have seen some of their richest territories taken over and governed by foreign powers.

But that the Russian economic program has found lodgment among the Chinese Nationalists Dr. Hu flatly denies. Communism has even less chance among the Chinese than it had among the Russian peasants. The political philosophy and program being taught the Nationalists are those of Dr. Sun Yat Sen, father of the New China movement. They are grounded in Anglo-Saxon ideals and practices, and on western philosophy.

The fact is that this imperialism business is growing unpopular. And, sensing that they are in for an "uncomfortable" time, its exponents are exploiting the Russian bogey in an effort to hold their ground, by armed intervention.

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 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 unaffiliated 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 regenerated 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 12:30. 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.



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March, 26, 1927

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# HU SHIH:

## A YOUNG PROPHET OF CHINA

THE NEW YORK TIMES MAGAZINE, MARCH 27, 1927

### 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 twelve greatest living Chinese, and Hu Shih, two years back from America, was voted one of the twelve.

Before Hu Shih was 30 he was known as "the father of the Chinese Renaissance" and was hailed by welcoming crowds wherever he went in China; before he was 35 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 deadening worship of the classics and their language.

#### Despised Vernacular

In later centuries the great novels arose, written in the vernacular, and attained stupendous popularity, but the literati despised them. Poets and philosophers continued to write, with growing artificiality and remoteness from actual life, in the ku wen, and no one disputed its right to dominate and crystallize the entire educational system.

Then came Hu Shih and his band of young iconoclasts. From America, when he was still a student, Hu sent to the magazine *La Jeunesse*, an organ of ferment in many channels, a challenge to dare write the spoken language. Chen Tu-shiu, who later became Dean of the College of Letters of the National University of Peking and is now a leader of the Chinese Communists, 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 realistically; but he still printed poems couched 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 conventional parallel construction of sentences simply show that they are too weak themselves to create anything new." Hu proceeded to elaborate eight rules for the new writing, of which the seventh meant a 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 impressive deferentiality of an old Chinese letter, Hu's articles caught the Chinese fancy. They were discussed, denounced, defended. But where Chen Tu-shiu 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 Amer-

ica. To plant vegetables and trees was his dream. Then, in the words of one of his own poems:

*In the next year Len and Yang came from far away.*

*It was hard to sit still on stormy eves in a hilly city,  
So we drank tea and wrote poems together.*

*Thenceforward my interest in poetry, which had been almost dead, took on new life.*

whether in the old forms or the new; his gift shines through some of his English translations of old Chinese verse.

Hu Shih comes of a family of Anhwei and before his fame had spread he had in him a curious calm assumption that a great literary future lay before him. I remember the surprise with which 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.

"If we are to lead we must obey the old conventions," he said. "Ours 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 1906, 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, the *pai hua*, and began experimenting in new forms. This was too much even for the young Chinese students in Amer-

37/6/25  
Hua butterfly poem tells of the resulting mood.

Two yellow butterflies  
Flew together toward the sky.  
I do not know why  
One of them suddenly flew back.  
The other one was left there,  
Lonely and pitiful;  
She had no heart to fly up into the sky,  
For there she would be too lonely.

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 Clubs; he won an interuniversity 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 Tze, a philosopher of the fourth century B. C., who taught that universal love was the solvent of all human ills; he took his doctor's degree at Columbia with a thesis on the rôle 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 Tu-shiu he edited a magazine which preached the use of *pai hua*, the vulgar tongue; he wrote for it in *pai hua* and published a book of experimental poems, which defied not only the old dictionaries but the old metric forms. He dug into the despised novels of the past four centuries, written in the popular language, and found among them real treasures of popular literature. His scholarly editions of these, with critical forewords that sometimes ran to 50,000 words long, became best sellers.

The movement spread like wildfire. Shanghai and Peking newspapers adopted *pai hua*; foreign books were translated into it, several hundred "napkin-size" magazines, mostly edited by students, sprang up in it, and through these and the discussion-supplements of the daily newspapers a ferment of *pai hua* discussion swept the nation. 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 *pai 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

a remote, allusive language was inevitably class limited. But the literary revolution remade the school texts and the school life of millions of young Chinese has been made easier than school could ever have been for their fathers. To write *ku wen* one had to know tens of thousands of characters; but every coolie had a *pai hua* vocabulary and with relatively slight instruction could be taught to write the language he had always spoken.

Hu's literary revolution made possible the remarkable "Thousand-Character Movement" with which "Jimmy" Yen, a Yale graduate, has carried on mass education on a scale unprecedented elsewhere in the world, teaching adults to read and write about 1,200 of the simpler and commoner characters of the Chinese language. (The Chinese have no alphabet in the Western sense, but a separate ideographic character for each word.) And with the radical change in the national language went, as in the Renaissance in Europe—a radical change in social and intellectual life.

#### A Transvaluation

The whole movement, as Dr. Hu explained it to a London audience a few months ago, "may be characterized as a transvaluation of all values. It is a movement, in a way, to turn everything upside down, to try, to judge, to criticize, to doubt, to re-value old things according to new standards. Nothing is too high or too low to be subjected to this process of transvaluation. Marriage, concubinage, widowhood, Confucianism, Christianity—nothing is too sacred to be allowed to pass without criticism. It is for us an age of doubt, of criticism, of protest."

It was no accident that the student protests, which in 1919 overturned a Government and forced the Chinese plenipotentiaries in Paris to refuse to sign the Treaty of Versailles, originated in the university where Hu and Chen were preaching the literary revolution.

Hu Shih calls himself an atheist, but he has never been interested in attacking religion. He has devoted himself rather to the development of a new scientific scholarship, to a critical restudy of past learning. Some of his erstwhile associates have accused him of growing conservative; his friends reply, rightly, that he has changed less than they—which may mean the same thing.

Deeply versed in the old Chinese literature, however, he has had an influence upon the middle and elder generations in China which is denied to most of the younger generation. His researches have not only achieved a new respect for the vernacular novels but have revealed a new dignity in the Chinese literature and philosophy of the whole course of the last thousand years—a period which Western scholars, taking too seriously the Chinese worship of the

really ancient, had generally regarded as an intellectual desert.

"The desire to know, the demand for knowledge," he says, "has always been discouraged by the great sages of the East. This desire, this yearning for knowledge, has been suppressed either by skepticism or by resort to a so-called deeper wisdom through meditation and contemplation. The skeptics—Chuang-tse, for example—say that life is finite and knowledge is infinite; how dangerous then it 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 prophet, Mo Tze, sounds in Hu's poem on the jinrickshaman:

*"Ricksha! Ricksha!"  
Clattering it comes.*

*I eye the rickshaman—my heart of  
a sudden numbs.*

*I ask the rickshaman: "Tell me,  
how old are you? How long  
been pulling a 'sha?"*

*Rickshaman answers: "Fifteen this  
year; three years pulling away  
at this job. I'm telling the truth,  
the whole."*

*I to the rickshaman: "Far too young  
you are. Use your 'sha! Not I!  
If I used your 'sha, there'd be  
an aching in my soul."*

*Rickshaman to me: "Half a day I've  
pulled no fare; I've eaten not one  
roll—your noble aches of heart*

*bring me no rice-filled bowl!  
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-

ing upon new foundations bridges which shall link East and West.

It is difficult to foresee for him another such dramatic role as he played in the literary revolution of a decade ago, but he is still a young man with a rare freshness and fertility of mind and a consciousness of his own power.

XXXXX  
ITHACA, JC  
March 28  
Hu Brilliant<sup>1427</sup>  
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 come 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 so act as to avoid the handing 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."



# Dr. Hu Shih In Disfavor Of Sino Party

Cornell Graduate, a Visitor  
Here Two Years Ago, De-  
nounced By Nationalist  
Government for Speaking  
The Truth About China

Denunciation by the Nationalist Party and a threat of severe punishment have been the rewards of Dr. Hu Shih, Cornell '14, because he has dared to suggest that all is not well with China politically or economically.

A philosopher rather than a politician, Dr. Shih is muzzled because he tells the truth and not for adherence to any particular party. This plain speaking has been directed against corruption within the nation and against the unsoundness of certain economic doctrines put forth under the name of Dr. Sun Yat-Sen.

Dr. Shih is known in Ithaca not only because of his attendance at Cornell from 1910 till 1915, but because he visited again two years ago and spoke at that time before the Rotary Club. While here he was known as Suh Hu.

The New York Times refers to Dr. Shih editorially as follows:

## Attacks Illusions

"The friends of Dr. Hu Shih—and there are many of them in the United States, where he studied—have wondered that he escaped so long the muzzle of the Nationalist dictators. Shortly after he returned to China in 1927, when anti-foreignism was the order of the day, Hu Shih had the courage to speak out, contrasting Western civilization with that of China, and insisting that there is more spirituality in the much-denounced materialistic civilization of the West than in the 'spiritual' civilization of the Orient, with its squalor, its cruelty, its utter disregard for human life, and its fatalism. This was little short of high treason to one of the most carefully cherished illusions of the Orient.

"Last Winter he again insisted on this same point, and in a fore-

word to a book by the Commercial Attache of the United States in China he called on the Chinese people to stop deceiving themselves and to face the fact that reforms are imperative and must come from within. He denounced the corruption and inefficiency of the politicians, and denied the popular thesis that all China's woes are due to foreign 'imperialists.' These articles were reprinted not only because they were true, but because he was not playing the game of whitewashing China's weakness and placing the blame for everything on foreigners.

"It is bad enough when the Chinese attempt to muzzle foreign correspondents. But when they seek to punish one of their own—a man whose record of services to modern China will be remembered long after the names of his persecutors are forgotten—they arouse the fear that their intolerance knows no limit. If their victim were only a politician the incident would be accepted as of but local significance. If he were a trouble maker it might be explainable on the ground of the present unsettled conditions. But as the leader of China's reform literary movement, and as China's most distinguished thinker, he should be heard—not suppressed—when he ventures to tell his citizens the truth.

## 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 Manicheism in China. It is the same nationalism which four times persecuted Buddhism, and finally killed it after over a thousand years of complete Buddhist 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 a superstitious 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, even in the so-called Christendoms. To us born heathens, it is a strange sight indeed to see Billy Sunday and Aimée McPherson hailed and patronized in an age whose acknowledged prophets are Darwin and Pasteur! The religion of Elmer Gantry and Sharon Falconer must sooner or later make all thinking people feel ashamed to call themselves 'Christians.' And then they 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 when we 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 custodians of the oldest civilization in the world. They are proud of their past traditions,



Photograph by Underwood & Underwood

## CHRISTIANITY IN CHINA IS VANISHING

Says Dr. Hu Shih, known as the Father of the Chinese Renaissance, telling us too, that "Christianity is fighting its last battle even in the so-called Christendoms."



# LUCE'S PRESS CLIPPING BUREAU

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## CHINESE DENIES EAST LEADS IN SPIRITUALITY

Dr. Hu Shih Says Ford, Ful-  
ton Superior to Men-  
dicant Priest

### ORIENT LAGS IN INVENTIVE FIELD

Shanghai Speaker Compares  
Coolie's Life with Amer-  
ican 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.

"We must realize that a Henry Ford, a Watt, a Fulton, a Cartwright, whose inventions have benefited millions of persons, is far more spiritual than the mendicant priest in the East who sells salvation for a consideration," asserted Dr. Hu. A graduate of Cornell university of the class of 1914, Dr. Hu lectured in America and England last year.

"The civilization of a race is simply the sum total of its achievement in adjusting itself to its environment," the lecturer said. Man is a tool-making animal, he argued, and his progress is marked by the invention of tools for conquering his surroundings. In this the Orient, and especially China—which once led in invention—has lagged behind.

"Herein lies the real explanation of the difference between eastern and western civilization," he said. "It is a difference in degree which, in course of time, has almost amounted to a difference in kind.

#### Contrast in Life.

"What a difference there is when we compare the life of the wheelbarrow or rikisha 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 devotes his life to the study of prevention of contagious disease, is far more spiritual than the mediaeval saints whose religious fervor and fanaticism sent thousands of innocent children to the Crusades. We must see that even the casual pedestrian who reports to the police a purse found on the roadside has in him more spirituality than the Chinese beggar-woman who constantly calls on the compassion of Buddha while searching a garbage heap for rags and half-burned coal."

## 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 Suh Hu. He received his A. B. degree with honors in 1914 and he spent another year in graduate work.

32, 2, 10/3/29 al. news

## 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.

4/2/30 al. news

# Literary Revolution Led By Cornellian Big Factor In the China of Tomorrow

Most of the news that emanates from China these days is concerned with famine and civil war. Yet underneath the surface 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 give China a living and a popular literary language.

Dr. Hu Shih, known during his undergraduate days as Suh Hu, received his A.B. degree at Cornell 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 of the progressive group in China. He is now engaged in leading a fight against the old Chinese classical writing which only scholars could comprehend, and which he would replace with "Péi Hua" (northern talk) or "Fu tung 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, in an article sent from Shanghai a few weeks ago credits Dr. 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 among other things the paper handed in by this young Chinese student in competition for the Browning prize. The essays were not signed, and no one among the judges had any idea that this particular paper could have been written by a foreign student, said Professor Sampson. On the contrary they were impressed by the excellent idiomatic English in which the ideas had been expressed, and the prize was awarded unanimously to the writer.

Suh Hu became a member of the Manuscript Club at Cornell, and Professor Sampson also recalled some translations of Chinese poetry which had been read at meetings of the club, and a very good English sonnet written in the cosmopolitan spirit which used as its final line the words of Goldwin Smith, "Above all nations is humanity."

## Lucid Account of Christianity

A lecture on Confucianism, given by this Chinese student in Goldwin Smith A. Hall, impressed a University audience with the conviction that few members of the faculty, speaking their own language, could have given as lucid an account of Christianity as Suh Hu gave of his own country's religion, speaking in a foreign tongue.

"Few university men in this country can hope to accomplish so much for humanity as Hu Shih has already accomplished for the Chinese people," said Professor Sampson. "He has written his name imperishably in Chinese history."

Moreover this brilliant young philosopher was popular among his fellow students and in the homes of many faculty members. His scholarly qualities were recognized and at the same time he was loved for his kindness and his humor. He was very adept at making little

things out of folded paper—birds, frogs, and boats, and this endeared him to the boys and girls of households in which he visited. He was, of course, an active member of the Cosmopolitan Club.

## Dean Hammond's Recollections

Dr. W. A. Hammond, dean of the University faculty, remembered that Suh Hu was one of the outstanding orators of the university, using English with greater facility than any Chinese student who had attended Cornell during a period of 40 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 vivid impression upon his memory. Dr. Hammond said. He had just given the class a summary of a new book entitled "Memories of the Viceroy Li Hung Chang" edited by 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 seminar, and as the reading went on they looked more and more puzzled. When Professor Hammond had finished Hu respectfully remarked that some of the statements made in the book could not possibly be correct. There were errors in historical fact and alleged 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 the press and made an investigation. The Chinese student had been right, and this attempt to delude an English-speaking public with unauthentic material, said to have been taken from the memoirs of the Chinese viceroy, 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 as 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," just issued by the Commercial Press of Shanghai, with Y. W. Wong as the general editor and Hu Shih as one of the literary assistants, is said to include 2,000 volumes in the popular Chinese, and to represent

not only native classics, translated from a dead into a living language but also excellent Chinese translations of the best literature of other lands.

It is also stated that the library is being eagerly sought; the Chekiang Province has ordered set of the books for each hsien county; that Shantung has ordered 70 sets, and the Mukden Government has purchased 100 sets for distribution in the cities of Manchuria, while the navy has ordered one set for each ship. A more detailed description of the library given in the Times as follows:

"The Complete Library includes 100 books of the Chinese classical literature masterpieces, 80 books of history and geography, 30 books comprising an encyclopedia, books on agriculture, 30 on medicine, 30 on mathematics and on physical culture."

"In the field of philosophy, the library contains excellent translations of the most representative works of Hume, Spinoza, Descartes, Schopenhauer, Fichte, Nietzsche, James, Dewey and Bergson. Of course, all the great Chinese philosophers are included."

"In the field of general foreign literature are to be found translations into Chinese of Shakespeare, Milton, Defoe, Arabian Nights, Homer, Dante, Cervantes, Goethe, Schiller, Moliere, Gogol, Turgenieff, Hugo, Dumas, Swift, Goldsmith, Irving, Dickens, Maupassant, Hauptmann, Tolstoy and Shaw."

*Haag Journal News*  
5/6/34

## Hu Shih Speaks of China

*Distinguished Alumnus, President of Pacific Relations Institute, Touches on*

*Present Problems*  
1/28/32 al. news

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, delivered with such simple 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 understood, 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 hesitation, 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 rescued 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 great ideal of seeking to solve international problems and disputes by means of thinking and deliberation. This Conference has been made possible by a tardy 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 103]

"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 great emotional upheavals, in times of national crises? Are the ideal and method of the Institute only good for peaceful times when people can afford to be polite to one another?

"I am not saying too much that the opening of this Conference today will long be remembered, not only in the annals of our own Institute, but also in the history of all sister institutions of an international nature, as having set up a splendid precedent that all those who in peaceful times pride themselves as being internationally-minded must not desert the ideal of calm thinking, patient research, and open-minded discussion at a time when folly reigns and passions carry the day.

"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 waiting 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 proselyting 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 hall in the spirit of the defender of a particular creed or the apologist 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."

Hu Shih has been known as the leader of the Chinese Renaissance and, to quote the late Professor Martin 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 rôle 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 Club. 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.

*Journal News*  
7/5/32

## 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 1915, 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, has studied extensively in Asia and is now professor of the history of religion at the Pacific School of Religion, Berkeley, Cal. He portrays Mr. Hu as "the father of the Chinese renaissance," Mr. Gandhi as a "meek yet terrible figure," and Mr. Wagawa as "Japan's most popular writer-poet, novelist and essayist 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 be free 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 bids his country see its spiritual meanings, 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."

## Hu Shih, Hill Graduate, Is Lauded Here

*Ithaca Journal News* 10/9/32  
Hu Shih, a Chinese graduate of Cornell University, is influencing more people than any other man in the world today, the Rev. Ralph R. Shrader of Poochow, China, stated yesterday morning in a sermon at the First Congregational Church. Mr. Hu was a recent visitor in Ithaca.

This Oriental leader of philosophy and of the new learning in China is idolized there, and his philosophy which combines the 19th century utilitarianism of the western world and a little of the 20th century's reliance on science, according to the Rev. Mr. Shrader, is quoted everywhere. His sermon was addressed particularly to the 200 delegates to the Young People's Weekend Conference which concluded a three-day session yesterday.

The Rev. Mr. Shrader told of the suffering endured for the sake of his school by a Chinese leader who was subjected to public ridicule, a punishment to the Oriental worse than death. This man is still carrying on the school without funds, doing his part in the race between communism and Christianity. The speaker also referred to his friendship with Charles Riggs, who is supported in China by the Cornell-in-China Club and by the First Congregational Church of Ithaca.

The theme, "What Shall Modern Christian Young People Do with Sunday" was discussed under the direction of the Rev. William F. Hastings, pastor, by conference delegates Sunday morning. It was their consensus that Sunday should be set apart from the rush of the week as a day of quiet, with no homework and no hurry.

## Hill Alumnus Faces Charges Of Japanese

*Ithaca Journal News*  
7/29/32

### Hu Shih Charged with Complicity in Attack on Japanese Sentry—Philosopher And Scholar Questioned By Peiping Legation Guard

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, Saturday.

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 Suh.

According to the dispatches, indignation was aroused by the visit of the soldiers, led by a Colonel Ibara, commandant of the Japanese legation guard. Hu Shih was questioned more than an hour, the soldiers charging the philosopher with being intimately connected with the young Chinese who recently slashed a Japanese sentry with a sword. Colonel Ibara, the dispatches said, charged Hu Shih had conferred with the assailant on May 6. The philosopher denied the charges.

## Book by Hu, Hill Alumnus, Tells of China

*Ithaca Journal* 7/3/34

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 Suh, 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 Peiping.

While yet a student at Cornell,

he announced his conviction that the future literature of China should be written in the *peihua*, or living 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. Slowly, quietly, but unmistakably, the Chinese Renaissance is becoming a reality."



## HU SHIH '14 ON CHINA

Surveying a China threatened with slow disintegration, Hu Shih '14, philosopher, English scholar, and leader of a sweeping literary renaissance in his country, flatly denounced the movement for an autonomous government for North China in a national broadcast from Shanghai recently. Dr. Hu, former professor of English literature at the National University in Peiping, urged in his broadcast that the Nanking government use the resources of the entire nation to maintain its territorial and administrative integrity. He added that the newly proposed autonomy for the North did not represent the national spirit, but was fostered by designing Japanese and a few Chinese leaders in their employ.

12/12/35 al. news.

## PACIFIC SCENE HU SHIH TOPIC

### Noted Chinese Educator to Speak Tonight in Baker Laboratory

"Pacific Scene," a review of current history, will be the subject of a lecture to be given by Dr. Hu Shih in the main lecture room of Baker Laboratory at 8:15 o'clock this evening. Dr. Hu Shih, who is at present acting president of Peking University as well as the dean of the College of Arts and Sciences, is a member of the Board of Trustees of the China Foundation for the Promotion of Education and Culture.

He has served twice as the Chinese representative to the Pan-Pacific Conference, once as a professor of philosophy at Chicago University, and again as lecturer in Philosophy at Columbia University. His honorary degrees include a B.A. from Cornell University, a Ph.D. from Columbia University, and honorary degrees from Hong Kong and Harvard Universities.

At its recent Tercentenary celebration, Harvard University conferred on Dr. Hu Shih the Honorary Degree of Doctor of Laws.

TWO

## Dr. Hu Shih Here to Speak About Pacific

An eminent Chinese educator, Dr. Hu Shih, expressed 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 1915.

Doctor Hu, 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.

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 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," Doctor Hu said, "for it is not so important to Asia as it is to the rest of the world."

10/9/36  
E ITHACA JOURNAL, FRIDAY EVENING, OCTO

## Noted Chinese Sees Far East As Tinder-Box

### Dr. Hu Shih Charges Japan With Fomenting Trouble — 'Almost Miraculous Statesmanship' Needed to Avert World War, He Says

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," charged Japan with being responsible for creating conditions which might lead, in the absence of "almost miraculous statesmanship," to a general world war.

A capacity audience heard Doctor Hu, acting president and dean of the college of arts and sciences at Peking University, declare that the return of Russia to the Far East as a first-class military power, the rearming of all Anglo-Saxon powers in a ring-around the Pacific area, and the sudden rise of China into nationalistic prominence since 1931

are directly attributable to Japanese invasion of Manchuria in 1931. "It is not China, but Japan, again, whom Russia and the Anglo-Saxon nations are arming," he said.

"It was due solely to far-sighted liberal governments in Japan during the post-war period that a appearance of international peace was maintained," he continued. "Japanese supremacy in the Far East was true from 1914 to 1931 but it is not true today since Japan has swept away all checks and balances. The factors may make for war, or may make for peace depending upon the type of future leaders," he said.

With stress upon the thesis that a peaceful Pacific scene depends heavily upon the stabilizing power of China as an independent and sovereign power, Doctor Hu declared that the true interpretation of the Open Door policy in China lies in the realization that equal trade opportunities for the world must be retained through secure Chinese independence.

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 is also an indivisibility of war. There can be no local war."

"The alternative to 20 or 30 years of peace is war in the Pacific which would result in a general world war. A peaceful future for the Pacific and the world depends upon an almost miraculous type of statesmanship."



'14 AB—The Michigan Alumnus, alumni publication of the University of Michigan, reports in its issue of October 24 that Dr. Hu Shih was a "distinguished campus guest." The article continues: "Dr. Hu Shih's visit was made possible through the efforts of such men as Dr. J. Raleigh Nelson, counsellor to foreign students. The famous Chinese philosopher was the house guest of Professor Arthur E. Wood, professor of sociology and director of curriculum in social work, while on the campus and was the guest of a group of sixty who gave a luncheon in his honor."

105, 11/12/36 Al news

'14 AB—Dr. Hu Shih, dean of the National University of Peiping, China, received October 27 the honorary degree of Doctor of Literary Humanities at the University of Southern California.

142, 12/3/36 Al news

Ithaca Journal

## To Speak Here



DR. HU SHIH  
(From a photograph taken shortly after his student days)

## 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.

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, 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.

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.

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 make reservations for this event.

## Club to Hear Chinese

Dr. Hu Shih, Chinese international leader and a graduate of Cornell in 1914, will be the principal speaker at the 33rd anniversary celebration dinner of the Cornell Cosmopolitan Club held jointly with the International Association of Ithaca at 6:30 p. m. Tuesday, Nov. 30, in the Memorial Room of Willard Straight Hall.

Dr. Hu, well known to Ithacans, is one of the Chinese ambassadors of good will to the United States in the present Sino-Japanese crisis. While at Cornell he was president of the Cosmopolitan Club.

Prof. R. W. Curtis, a charter member of the club, will also speak. President Day of Cornell will be a guest of honor. Other Cornellians are also expected to say a few words.

The idea of Cosmopolitan Clubs in Universities throughout the United States was originated at Cornell and since the founding of this first chapter, the idea has spread over the country. This celebration will be in the nature of a Founders' Day dinner of the club and an anniversary dinner of the International Association combined.

Reservations for the dinner may be made by calling Donald C. Kerr either at his home or at the club before Monday morning, Nov. 29. All citizens interested in international affairs, Ithacans and faculty members, are invited. The foreign students at Cornell and members of the club are welcome from the Hill. The committee has mailed 6,700 invitations for the affair and wishes to announce that any interested in attending are invited if they have not been the recipients of a written invitation.

## Chinese Autonomy Move Unsupported, Cornellian Asserts

Peiping — (AP) — Dr. Hu Shih, generally known as "China's outstanding thinker," has risked the displeasure of Japanese 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 Peiping National University, and an 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 of the kind. Educated people strongly opposed it as was made clear at the recent conference between some of the northern leaders and a number of prominent educators.

"We believe the whole arrangement was cooked up between Maj. Gen. Kenji Doihara of the Japanese army and two or three Chinese, notably Hsiao Cheng-Ying, who does not represent anybody and is entirely lacking in political sense and insight. These men have the reputation of being pro-Japanese.

## Dr. Hu Tells Of Progress Made in China

A group of approximately 75 active and associate members of the Cornell Cosmopolitan Club met informally with Dr. Hu Shih in the clubrooms Friday evening. Foreign students in the University were also guests.

After commenting on his interest in the club as an undergraduate in the class of 1914 and of having lived there, Doctor Hu, acting president of Peking University, China, spoke on the development in China during the last five years.

Physical development has knit his country closer together, he said, and there are now railroad trunk lines connecting China to the North, South, East and West and extending into practically all of the larger cities.

### Chinese Own Air Lines

Add to these, air lines connecting all important points, all but one of them Chinese owned.

As important parts of rural development in China, the educator stressed flood control; the prevention of soil erosion and the harnessing of certain rivers. Also vital are the co-operatives. In 1935 there were 26,000 of these comprising a membership of one million; there are now 38,000 with two million members, he said. A third important phase of the rural development is the reduction of taxes.

The improved status of women takes an important position in the social and cultural development of China, the speaker said. Women have now practically the same economic status as men.

Ithaca Journal 8/13/35 THE ITHACA

## 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 Suh. 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 "muffed 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 making 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 of China. They have also succeeded in practically demilitarizing Peiping and Tientsin and a vast region around, leaving undefended frontier cities at the mercy of any possible invasion. And they have certainly succeeded in concretely 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 show of the muffed fist on the part of a 'friendly power' can only strengthen and deepen if not perpetuate. This resentment is all the more formidable when it is not given vent in the cheaper but less dangerous forms of posters, speeches and demonstrations.

"The only effective antidote for this inward resentment is a miracle. The miracle of truly great, far-sighted statesmanship will remove at the roots all causes of friction, suspicion and hatred between two peoples whom geographic proximity and 2,000 years of close cultural relationship should not permit to remain at odds. Will Japan's foreign minister, Mr. Hirota, and the first Japanese ambassador to China, Mr. Ariyoshi, 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 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 maintain order and the population has remained calm. Without the slightest act to embarrass the government, Chinese armies have been moved about and powerful commanders have been removed from 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 to make without inviting serious internal dissensions and revolts.

"All these are signs of growing strength and national unity. Only a united nation with a strong government can afford to be weak—a truism which the Japanese militarists, in their complaints against China, simply cannot understand."

## Cosmopolitan Club Members to Meet Chinese Educator

Active and associate members of the Cornell Cosmopolitan Club will meet Dr. Hu Shih at 8 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 university are invited. A reception will close the evening.

Saturday evening the clubhouse will be given over to Doctor Hu and the 58 Chinese students at Cornell. On Oct. 10, 25 years ago, the Chinese Republic was founded; this day is the great national holiday for China and the Chinese. The group here will mark it with special ceremony in that it marks the passing of the first quarter century of the Republic.

## Dr. Hu Shih Here to Speak About Pacific

An eminent Chinese educator, Dr. Hu Shih, expressed 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 1915.

Doctor Hu, 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.

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 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," Doctor Hu said, "for it is not so important to Asia as it is to the rest of the world."

# Noted Chinese Sees Far East As Tinder-Box

*Ithaca Journal*

**Dr. Hu Shih Charges Japan  
With Fomenting Trouble  
— 'Almost Miraculous  
Statesmanship' Needed to  
Avert World War, He Says**

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," charged Japan with being responsible for creating conditions which might lead, in the absence of "almost miraculous statesmanship," to a general world war.

A capacity audience heard Doctor Hu, acting president and dean of the college of arts and sciences at Peking University, declare that the return of Russia to the Far East as a first-class military power, the rearming of all Anglo-Saxon powers in a ring around the Pacific area, and the sudden rise of China into nationalistic prominence since 1931

are directly attributable to Japanese invasion of Manchuria in 1931. "It is not China, but Japan, against whom Russia and the Anglo-Saxon nations are arming," he said.

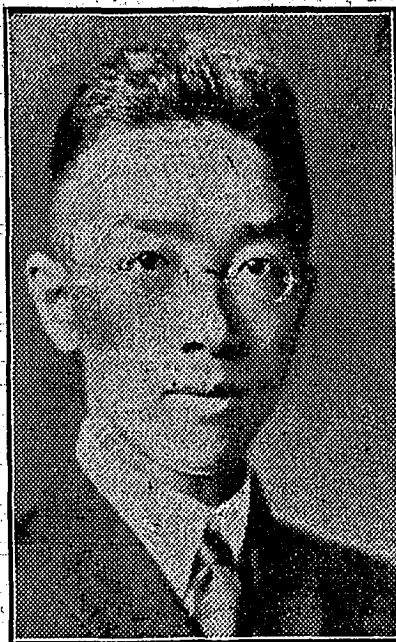
"It was due solely to far-sighted liberal governments in Japan during the post-war period that an appearance of international peace was maintained," he continued. "Japanese supremacy in the Far East was true from 1914 to 1931, but it is not true today since Japan has swept away all checks and balances. The factors may make for war, or may make for peace, depending upon the type of future leaders," he said.

With stress upon the thesis that a peaceful Pacific scene depends heavily upon the stabilizing power of China as an independent and sovereign power, Doctor Hu declared that the true interpretation of the Open Door policy in China lies in the realization that equal trade opportunities for the whole world must be retained through secure Chinese independence.

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 is also an indivisibility of war. There can be no local war."

"The alternative to 20 or 30 years of peace is war in the Pacific, which would result in a general world war. A peaceful future for the Pacific and the world depends upon an almost miraculous type of statesmanship."

## To Speak Here



**DR. HU SHIH**  
(From a photograph taken shortly after his student days)

## Dr. Hu Shih To Give Nov. 27-30 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.

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, 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.

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Dr. Ru Shih, Chinese international leader and a graduate of Cornell in 1914, will be the principal speaker at the 33rd anniversary celebration dinner of the Cornell Cosmopolitan Club held jointly with the International Association of Ithaca at 6:30 p. m. Tuesday, Nov. 30, in the Memorial Room of Willard Straight Hall.

Dr. Hu, well known to Ithacans, is one of the Chinese ambassadors of good will to the United States in the present Sino-Japanese crisis. While at Cornell he was president of the Cosmopolitan Club.

Prof. R. W. Curtis, a charter member of the club, will also speak. President Day of Cornell will be a guest of honor. Other Cornellians are also expected to say a few words.

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Reservations for the dinner may be made by calling Donald C. Kerr either at his home or at the club before Monday morning, Nov. 29. All citizens interested in international affairs, Ithacans and faculty members, are invited. The foreign students at Cornell and members of the club are welcome from the Hill. The committee has mailed 6,700 invitations for the affair and wishes to announce that any interested in attending are invited if they have not been the recipients of a written invitation.

### Education Compulsory

The Chinese government has adopted a five-year plan of compulsory education. This means that every child of school age in the country must have one year of schooling.

In the discussion which followed Dean Floyd K. Richtmyer raised the question of comparisons in Chinese and American universities. Doctor Hu said that formerly practically all of the teachers in secondary schools in China were American, British, or Japanese. Now, even in the 111 universities, practically all of the scientific staffs are composed of Chinese.



# China to Fight to the End Says Dean, Visitor Here

Dec. 14 — 1937

"The situation is bad for us but we will fight indefinitely—to the end. I received a note from my government Nov. 22 which said just that."

Thus spoke 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 good will and partly to feel 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 blue serge suit and reading manuscripts with horn-rimmed glasses, the university dean and 1914 graduate of Cornell looked to be half his 46 years. He smiled with the freshness of youth. (On his way to Ithaca, Dr. Hu was accosted as a Cornell freshman by a fellow train-passenger.)

## Removal Not Surrender

"My government's moving from Nanking inland to Chungking should not be interpreted as a demonstration of weakness but rather as one of determination," he continued.

Dr. Hu explained that Nanking, on the Yangtze River, was only 250 miles from the sea and easily accessible to gunboats, while the new inland capital of fighting China, Chungking, was 1,500 miles from sea-water on the same river and beyond the reach of Japanese war-ships.

"My people are aroused and determined to resist the invaders," said Dr. Hu. "They are waging a desperate war and they have high hopes of American aid—financial 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

Chinese government leaders felt anxious about America's attitude toward their war and commissioned Dr. Hu a committee of one to feel it out. They picked him because of his eight-years' acquaintance with this country. (He was a Cornell undergraduate from 1910-14, a graduate student here in 1915, and was at Columbia University from 1915-17. He has been back here four times since then, twice as a Chinese leader in the Institute of Pacific Relations Conferences in 1933 and 1936.)

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 Nanking during 25 or 30 air raids 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 as much of the institution as possible to "Temporary University Quarters 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, striding about the room in his eagerness. "And it can't be solved by negative measures such as sanctions and boycotts. It is hard for foreigners to say what you democracies should do, above all for we Chinese who are too interested. But it is possible to do something without getting involved in a war. The Washington Conference of 1922 is an example of such action."

## Doubts Neutrality

As to America's ability to stay out of a world conflict, Dr. Hu had his doubts. He pointed to the strong peace movement of World War days and thought human nature was much the same now as then, perhaps a little more educated along international lines.

He will be in the United States until February, traveling about with his finger on the pulse of American popular feeling and cabling his government as to his diagnosis. 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

Dec. 14 — 1937

Dean, Thought Freshman,  
Pleased By Mistake

Dr. Hu Shih, dean of the College of Arts in the University of Peking and 1914 graduate of Cornell, is 46 years old. He looks to be half that much.

He came to Ithaca from Baltimore by train Monday night. A fellow-passenger noticed that Dr. Hu's ticket was stamped "Ithaca" and looked him over appraisingly.

"Himmm," said the passenger in paternal fashion. "Your first year at Cornell?"

Dr. Hu considers this the "best compliment" he has received so far in America.

# Dr. Hu Tells Of Change From Pacifism

12/14/37 — Ithaca Journal

"I was then a pacifist—converted to the doctrine of non-resistance. I am now a nationalist and have come to the conclusion that this doctrine is no longer tenable."

Thus did Dr. Hu Shih, principal speaker at the combined 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 affairs.

## Anarchy Now Problem

"There must be force," he continued, "but what kind of force? The problem of the last few years has been one of international anarchy. It now remains to rebuild that world order which protected the strong nations as well as the weak, a situation calling for international clear thinking."

Dr. Hu, sent to this country by the Chinese government to test out American reaction to the Chinese-Japanese conflict, spoke to some 300 persons. President Day and Mrs. Day were guests of honor. The dinner celebrated the Cosmopolitan Club's founding in a Dryden Rd. rooming house 33 years ago. J. Edwin Losey, Cornell graduate student who is president of the club, was toastmaster, and Prof. R. W. Curtis, charter member, and Dean F. K. Richtmyer of the Graduate School spoke of the organization's early days. Kabir Mohammad Ludin, 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 troubles 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 led richer lives here because of it and who, through it, brought inspiration and knowledge to Cornell and Ithaca."

Professor Curtis described its growth. Its constitution was signed by 90 persons representing 20 nations. Today its members represent 41 of the world's countries.

## Chinese Name Cornellian As New Envoy

Sept 17  
1937

Dr. Hu Shih, internationally known educator and a Cornell graduate, has been appointed Chinese ambassador to Washington, the Chinese Foreign Office in Chungking 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.

### Toured 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 Sza of the Class of 1901.

## Chinese Trace History 500,000 Years

March 16  
1937

Not at all disturbed by the disruptive influences of methodological skepticism, undercutting the bases of historic and pre-historic inquiry, archeology has reconstructed the history of ancient man.

Dr. Hu Shih, dean of the School of Literature, Peking National University, Peking (Peiping) China, discussing "Recent Discoveries of New Material for Chinese History" in the Moot 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 modest beginning which set the year 771 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. Six main sources were mentioned: remains of the Shang dynasty (1776-1154 B.C.); search and study of ancient rocks and bronze vessels; medieval manuscripts of the 5th to 10th century A.D.; manuscripts preserved in Japanese archives; 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 piled 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. HU TO BE CLUB SPEAKER

Chinese to Be at Cosmopolitan Banquet

Cornell Sun S. 11/29/37

Dr. Hu Shih '14 will be the guest of honor at the banquet given by the Cosmopolitan Club, with the International Association, in celebration of the 33rd year after its founding in the Memorial Room of Willard Straight Hall at 6:30 o'clock tomorrow evening.

Dr. Shih was president of the Cosmopolitan Club when he was here, and he has been sent to America by China as an ambassador of good-will in the present crisis. He is acting President of Peking University and dean of the College of Arts and Sciences.

He is also a member of the Board of Trustees of the China Foundation for Promotion of Education and Culture, and was twice Chinese representative to the Pan-Pacific Conference. Many universities have given him honorary degrees.

## Prof. Curtis to Speak

Prof. R. W. Curtis '01, charter member of the Club, will speak on the founding of the Cosmopolitan Club and its early days. President and Mrs. E. E. Day will attend the banquet.

The banquet will be open to all foreign students, all members of the Cosmopolitan Club and the International Association, citizens of Ithaca, and faculty members. Reservations may be made no later than this morning with Donald Kerr '12, 2438.

# DR. HU SHIH '14 TO SPEAK HERE

Cornell Sun S. 11/29/37  
Chinese Ambassador Will  
Address Banquet

Dr. Hu Shih '14, ambassador of good-will from China, will be the principal speaker at the banquet to be held in honor of the third of a century birthday of the Cosmopolitan Club in the Memorial Room of Willard Straight Hall at 6:30 o'clock this evening.

Dr. Shih, acting president of Peking University and Dean of the College of Arts and Sciences, was Professor of Philosophy and Dean of the English Literature Department of Peking National University from 1917 to 1926. He was then Professor of Philosophy at Kwang Hua University, Shanghai, and President of the China Institute, Woosung, from 1927 to 1931.

In 1931, Dr. Shih was chairman of the Shanghai Conference of the Institute of Pacific Relations. He is now a member of the Board of Trustees of the China Foundation for the Promotion of Education and Culture. Twice he was Chinese representative to the Pan-Pacific Conference.

## Dr. Hu Holds Many Degrees

Dr. Hu holds a B. A. degree from Cornell, and a Ph. D. from Columbia University. Hong Kong and Harvard Universities have given him honorary degrees, and at the Harvard tercentenary celebration the degree of Doctor of Letters was conferred on him. Dr. Hu has been professor of Philosophy at 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.

9/20/38  
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J. 9/19/38

Ithaca Journal

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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.

J. 9/20/38

Ithaca Journal 9/20/38

## Envoy from China



Dr. Hu Shih, Chinese educator and Cornell University graduate in 1914, above, has been appointed ambassador 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.

THE ITHACA JOURNAL, THURSDAY EVENING

# Politics Interested Envoy While a Cornell Student

Dr. Hu Shih, newly-designated Chinese ambassador to the United States, gave promise of his appointment while a 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 West as “the father of the Chinese renaissance,” Dr. Hu is remembered as an unusually bright and keen Cornell undergraduate—a Chinese who entered wholeheartedly into American student affairs.

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### Elected to Phi Beta Kappa

Devoting himself to English literature, political science and philosophy, the young Chinese was elected to Phi Beta Kappa in 1913. An enthusiastic member of the late Prof. Martin W. Sampson's “manuscript club,” he mastered English prose style well enough to win the Hiram Corson prize in 1914 for an essay on Robert Browning. After 1914 graduation, he was given a graduate scholarship in the Sage School of Philosophy and during the year's study here, was president of the Cosmopolitan Club.

While an undergraduate, Dr. Hu was called “Doc” or “Soo Hoo” by friends mainly among the more mature and intellectual members of his class. He was a great favorite with a large group of Cornell professors. Quick and wiry, he kept that way. He walks and the tremor with which he did Various

Ithaca organizations soon took advantage of his interest in Chinese and international affairs and he was in great demand as a speaker.

### Developed Reform Ideas

It was at Cornell that Dr. Hu gradually developed ideas for a radical reform in Chinese literature. He became leader in a group of Chinese students in America dedicated to “destroy the painted, powdered, and obsequious literature of the aristocratic few and to create the plain, simple and expressive literature of the people.” While in America, Dr. Hu kept the issue alive by circulating letters among his student countrymen. When he returned to the University of Peking in 1917, he was almost immediately successful in introducing the “vernacular” to the scholars and writing men of China. Old poetic forms were discarded, short stories appeared in the new colloquial tongue, and the Chinese literature and language became one.

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He is now in Geneva, attending the Assembly of the League of Nations.

Though forsaking the teaching field for the diplomatic, Dr. Hu's influence as a teacher following his 1917 return to Peking has been tremendous. He has been labelled “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 a wife and two sons in China. Though 47 years old, he looks to be half that age. Last year, on the way to Cornell, he was accosted as a freshman by a train passenger.

# Dr. Hu Offers Credentials as Chinese Envoy

‘Chaucer’ of His Country Meets Roosevelt, Says All Rumors of a Peace With Japan Are Unfounded

WASHINGTON, Oct. 28 (AP).—Dr. Hu Shih, the “Chaucer of China,” presented his credentials as Chinese Ambassador to President Roosevelt today, 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.”

Coming to the United States at a time when Japan has occupied all the important cities of China, Dr. Hu received from the President assurances that this government would co-operate with him “to strengthen the ties of friendship and cultural relationship which have so long existed between China and the United States.”

Dr. Hu, who was snatched from literary ranks so unexpectedly that he 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 fifteen months has been a victim of the 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.

“I can assure you, Mr. President that those solemn declarations condemning international anarchy searching for positive endeavors to preserve peace and postulating new international order based on justice and peace have been anxiously and eagerly read and studied by my government and people.”

In a press conference Dr. Hu declared: “All rumors of peace talk in the Chinese-Japanese conflict can be easily discounted, simply because a just peace is impossible at the present moment.”

# Chinese Book Collection Begun by Gift in 1909

In 1909, the mother-in-law of Charles W. Wason gave him a book about China.

That was the beginning of the Wason Chinese collection which, consisting of some 24,000 volumes, now occupies the eighth floor of the Cornell Library's west wing. It is one of the largest 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 items which is kept under lock and key. Entitled "Letters from China," it is the memoirs of Mrs. E. H. Cohger, wife of a United States minister to China. On the fly-leaf is Mr. Wason's 1915 inscription that this book was the first one on China to be acquired by him—"the commencement of my Chinese library."

A member of the Cornell class of 1876, Mr. Wason was a Cleveland, Ohio, businessman. Inspired by the gift of his mother-in-law, he began to collect books concerning China and the Chinese about 1910. Ill health had forced him to give up active business. For a time he did the collecting himself but after he had gathered some 2,000 volumes and decided to make the collection as exhaustive as possible, he turned buying over to the Arthur H. Clark Company of Cleveland. The books were housed in a special library on the third floor of the Wason home.

## Willed 9,000 Volumes

In February, 1917, Mr. Wason gave a tea in this library and invited all Cornell alumni of Cleveland to whom he announced his intention of donating the collection to his alma mater. He died the next year and his will gave Cornell the collection of 9,000 volumes together with an endowment fund of \$50,000. His private library was soon dismantled and the books shipped on to the Cornell Library.

Miss G. E. Gaskill who came to Cornell in 1919 as a graduate student and assistant in modern European history, has been curator of the Wason collection since 1927. She spent the preceding year in France studying Chinese and was in Peking, China, during 1929-30 studying and buying books for the collection. She spends the annual \$2,000 income from the original endowment fund for more books and takes care of the volumes when they arrive.

## Several Book Shops Bombed

Miss Gaskill buys "lots of books" from China—dealing with the Peking Union Book Store. The Chinese-Japanese war has not affected her work much although several favorite book shops have been destroyed by Japanese planes. She also purchases books on China

from all parts of the world including Japan though Cornell is "now trying to buy as few as possible from her."

The some 10,000 Wason books actually written in Chinese, Miss Gaskill refers to as "a comparatively small Chinese library." The first 300-400 of them were given by Dr. Hu Shih, Chinese scholar who graduated here in 1914. Most of them were bought by Miss Gaskill during her year in China. **Embassy Manuscript Valuable**

She pointed out some of the most interesting items in the collection Wednesday afternoon. Most valuable of the manuscripts are those pertaining to the 1792-94 Chinese embassy of George McCartney, Englishman, who had a letter of credentials written by George III of American Revolution fame.

There is a letter written on a three-foot-long piece of paper by a Chinese emperor of 1716. It was a "round-robin" affair in which the emperor asked whether anybody had seen anything of some Jesuit missionaries he had packed off to Rome some months before. He hadn't heard a thing from them and was worried. A supplementary historical note, enclosed with the letter, relates that the emperor's missionaries were drowned at sea.

## Encyclopedia Rarest

Rarest of the Chinese works are the five volumes of the "great encyclopedia" of Young-lo, emperor of the 15th century. Compiled at his command 600 years ago, they are still in fine shape, their huge sheets of rice paper folded at the outside and stitched together at the back. There were originally

11,100 volumes in the encyclopedia, but only a few survived the burning of the Hanlin College in Peking during the Boxer uprising. Two of Cornell's were given by Alfred Sze, '01, former Chinese ambassador to the United States whose daughter, Julia, graduated from Cornell two weeks ago.

The Wason collection also comprises the "palace edition" of the edicts of the emperors of the Ching dynasty who held sway in China from 1644-1911. Contained in cases held together by ivory pegs, there are 700 volumes which were printed in the Peking Palace.

## Works of Art Countless

There are countless works on Chinese art and hundreds of reproductions in color plate.

The collection is now used by some of Miss Gaskill's students and a number of Cornell professors browse about there for one reason or another. Some visiting scholars study its contents, but the collection is almost never used by Chinese students at Cornell since they are usually either in engineering or agriculture and have no time to read Chinese books.

Under the impetus of the Rockefeller Foundation grant which also includes the four-year salary of an assistant professor in Chinese History, it is hoped the collection will be thumbed over to a greater extent. The professor will be Knight Biggerstaff, now of the University of Washington in Seattle.

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# Hu Shih

By George E. Sokolsky

*N.Y. Herald  
Oct 3/38*

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. Somehow he had wandered off into philosophy and had ended up at Columbia.

I knew nothing about China, except that Uncle Charley Beard disliked Yuan Shih-kai, who antedated 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 went mad and wanted to be an emperor. Then the Chinese people objected—and that was the end of Yuan Shih-kai.

Hu Shih and I did not discuss such questions then. We were opposed to war. We were members of the Collegiate Anti-Militarism League, which was a fighting organization. We believed in peace—not the peace that makes for more wars, more immediate wars, but for a peace that passeth understanding. That is, a peace without wars—a peace because men will not fight.

There were two Chinese among my acquaintances then: Hollington 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 Hollington Tong was what one might call a public relations counsel to the President of China, while Hu was immersed in philosophic 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 the joys of forty-year-old Chinese rice wine. And I have this to say about Lucius Beebe, that until he has become a devotee of both, he has still to learn 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, then dining ceases to be 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-shu, had stirred the imaginations of the Chinese intellectuals by introducing into Chinese life "The Literary Revolution." They asked: "Why should not the literature of the people be written in the language that they speak?"

Wycliffe, Dante, Luther—they and others in other lands, centuries ago—had asked this same question when they overthrew Latin and Greek as the language 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 fixed forms. Hu and Chen did that for China.

Chen, in time, became a Communist and eventually a Trotskyist, and I have no idea what 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, who are as split into dialectic groups as they are divided geographically by lack of communications. "Pei Hua," the northern dialect, became the national tongue. Surprisingly swift was the popular response to this movement. Every village school became an incubator for the national tongue. I am convinced that were it not for this movement, which affected most significantly the generation that is now coming into maturity in China, the resistance to Japan would not have been more effective than the resistance to Great Britain and France was in the 1840's. People who cannot talk to each other will not long hold together in a common cause.

Hu wrote a "History of Chinese Philosophy" which became a best seller. He wrote only the first volume; the two additional projected volumes remain projected because Hu became too much the man 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 this often. China did not gain 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 preserve the Peking national university as a seat of learning, and that was a political task. For the politicians were ever seeking to grab the university, and it took political cunning and acumen 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 put his oar in. He could no more keep out of things than 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 Logical Method 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," became a best seller. When I last inquired, it had gone into twelve editions. This was the first conscious attempt to use the spoken language of the Chinese in formal poetry. Hu was uncertain about it himself. He said: "A woman whose feet have undergone long periods of cruel binding can never walk naturally in later life." Yet Hu's mind has never really been bound because he always rebelled against the binders. He not only strove to free others, but he actually accomplished the astonishing: he freed his own mind.

I cannot here discuss all of Hu's literary work, but I must refer to his articles in the magazine "The Crescent Moon," which appeared between 1928 and 1930. This was the most crucial period in China's history. All of China was seething with revolution. The Russians had appeared with their corruptive philosophy of life and their even more corruptive politics. European garrisons were stationed in China's principal cities. Chiang Kai-shek was seeking to establish a government in Nanking, but hopeless mandarinism had grafted itself upon the revolutionary cause, and the liberal spirit was being snuffed out.

Hu and his group demanded that the rights of man be defined in a constitution. His articles in "The Crescent Moon" on this subject were sensational. He attacked corruption. He attacked despotism. He attacked graft. He said: "If there is a real desire to protect the rights of man and to have a true

government by law, the first prerequisite should be a constitution of the Chinese Republic." He further said: "We want some law to fix the proper limits of the government beyond which all acts become illegal. We ask for a convention that will define and safeguard man's person, liberty and property."

Chiang Kai-shek did not like Hu in those days. Hu was living in the International Settlement in Shanghai, and the Kuomintang party men, who in those days were as nasty as Nazis are today, threatened Hu. They accused him of hiding behind British bayonets. Hu was then lecturing at Woosung, which was indubitably in Chinese territory. He made an announcement in the Chinese press to the effect that he would be in Woosung at certain specific times and places and that if any one wished to arrest or shoot him, he would be there for the purpose. They never dared.

As a friend's job that Hu was to do a library of China's fiction, standardizing the text and writing a historical introduction to each novel. Fiction and a certain type of folk drama were the only forms of literature written in the vulgar dialects of the people. Hu's 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 Credo 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 and unanalyzed concepts as premises of thinking, to allow the personal factors unconsciously to influence one's thinking, or to fail to test one's ideas by working out their results—is 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 smearing 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 of esoteric philosophizing in native China had failed to recognize as an inhuman institution."

During the last few years I have not seen as much of Hu as I should 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 Japan or any other country—and Hu is serving his country here, and his country would benefit from American intervention.

Nevertheless, two decades of constant and loving friendship binds us, and I rejoice that Americans 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—(AP)—Dr. Hu Shih, the "Chaucer 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."

Coming to the United States at a time when Japan has occupied all the important cities of China, Dr. Hu received from the President assurances that this government would co-operate with him "to strengthen the ties of friendship and cultural relationship which have so long existed between China and the United States."

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also in this, where he has a degree from Cornell University, a Ph. D. from Columbia, and an honorary degree from Harvard.

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"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-

demning international anarchy searching for positive endeavors preserve peace and postulating new international order based justice and peace have been a continue to be eagerly read and studied by my government and people."

President Roosevelt referred to the "distinction which you have attained in the fields of education and letters, Dr. Hu for many years edited at Peking a journal of opinion, the 'Independent Critic.'"

From Peking many of the young men of his academic circle went to Nanking to become officials of the new Chinese government.

ROCHESTER DEMOCRAT AND CHRONICLE, SATURDAY, OCTOBER 29, 1938



N.Y. Herald-Tribune  
June 7, 1939

NEW YORK HE

# Columbia Graduates 185th Class

Numbering 5042

## 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; skillfully guiding and inspiring one of the most helpful and most needed forms of human service in the world today.

**MORTIMER WARDLE 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-



Dr. Hu Shih, Chinese Ambassador to the United States.

J. 6/17/39

THE ITHACA JOURNAL, SATURDAY EVENING

## Honored Here



DR. HU SHIH

## 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.

## 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 then dean of the College of Arts 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 four 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 on 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 beginnings. We will still fight to the end and, at present, I see no end in sight. Wars have a way of prolonging themselves.

"During the past two years, my people have grown accustomed to war — 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 communique to a 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.

### Vacations 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 purely 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 about your American democracy. The Democratic Party has a three-fourths 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 and it begins to look as though she may win support.

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 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 litera-

## STILL YOUTHFUL

### Envoy Again Mistaken For Student

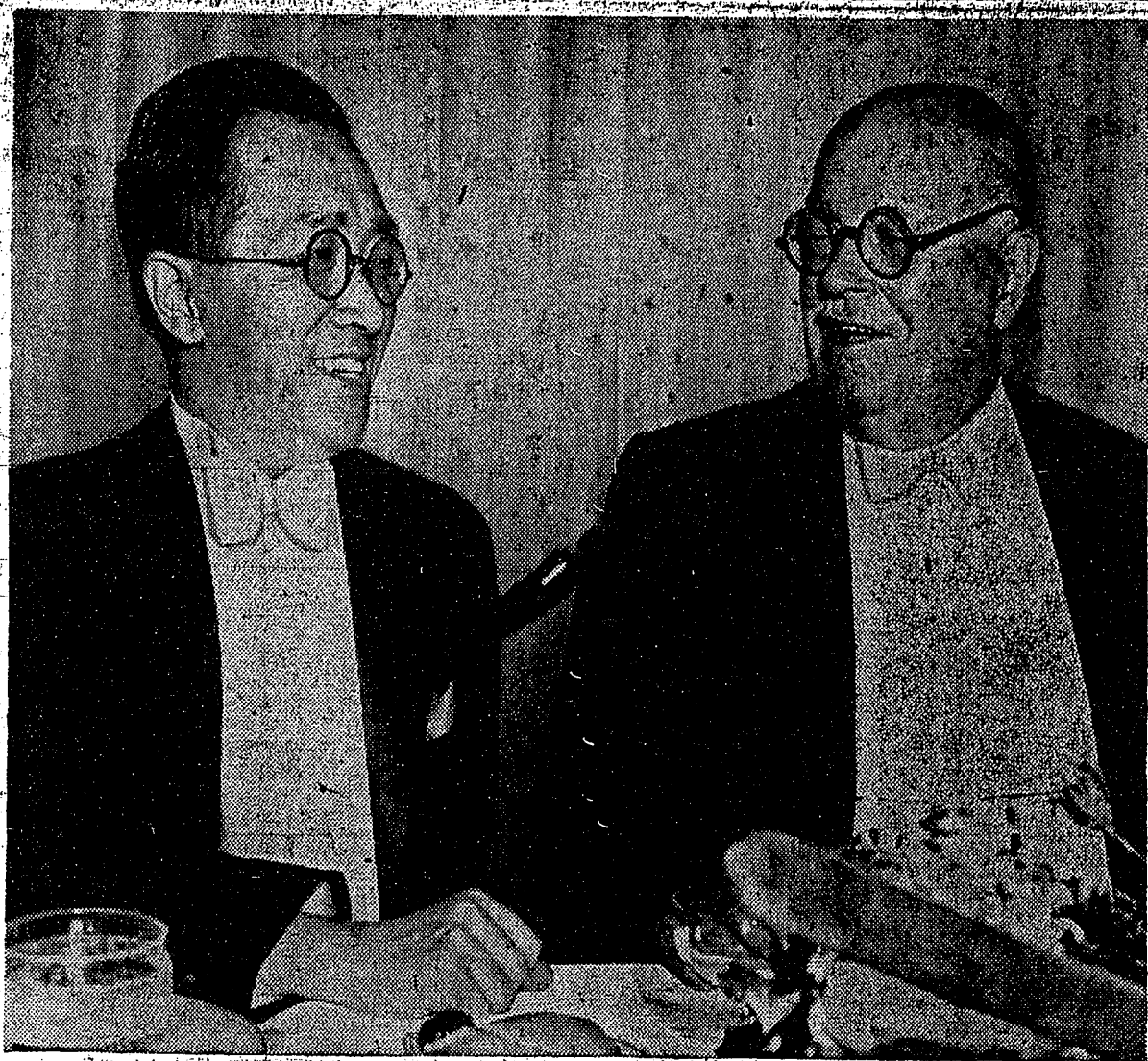
When Dr. Hu Shih visited Cornell in 1937 as an unofficial representative of China, he was mistaken on the train for a university freshman.

Friday, on the way here from Chicago as Chinese ambassador to the United States, he was in the dining car. A Cornell alumnus sat down opposite and addressed him as a university student.

Two years, filled with duty to his harassed country, haven't made much difference in the distinguished Oriental scholar and diplomat.

He is 48 years old but looks to be not much more than half that. His youthful appearance is a constant surprise — as much to his Cornell 1914 classmates as anyone else.

ture. 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."



## CHINESE AMBASSADOR HONORED AT DINNER HERE

Dr. Hu Shih with W. M. Chadbourne, president of China Society of America, at Waldorf-Astoria last night.

Times Wide World

## 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 enduring," 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 held that any "just and enduring" peace negotiated in the Far East must fulfill the following three basic conditions:

Satisfaction of the legitimate demands of the Chinese people for an independent, unified and strong national State.

Refusal to vindicate any territorial gain or economic advantage acquired by the use of brutal force in open violation of international law and solemnly pledged treaty obligations.

Restoration and strengthening of the Open Door policy for the Pacific, so that orderly and just international relationships shall prevail and recurrence of such an aggressive war shall be impossible.

In his prepared speech Dr. Hu's peace proposals were listed without qualifications. In delivering them, however, he departed from the prepared text to declare that he was presenting them "not as an official representative of a government at war, but as a lifelong optimist, as an individual."

In listing these peace demands, Dr. Hu sadly admitted that their fulfillment 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; is killing 1,000 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 enduring."

Three hundred members of the society, which was founded in 1913 to promote friendly relations and a better understanding between the peoples 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 that 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 nationalistic 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 resented 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 else 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 the 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 of 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 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.*

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."

IT was in a China lacking these 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 his father and urged him on in his studies. "When daylight 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 find 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



## Hu Shih, Finding Comfort in a New Poem, Never Doubts That the Dark Clouds Will Break

**D**R. 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?"

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.

**N**O 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 "pei hua" — 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."*



ated his country had "annexed" any part of Czechoslovakia. "It is our territory and should have been given to us in 1919," he explained. "It is 90 per cent Polish and is very valuable to us for its mines. We are certain that Poland and Czechoslovakia will have the most friendly relations from now on."

Dr. Hu Shih, new Chinese Ambassador to the United States, was welcomed by about 1,000 Chinese-Americans. "I've been away from home for a war," he said. "You probably know more about the war in China than

I do. I know the American people have a great sympathy for us in our present crisis." J. S. Kasai, Japanese member of the Imperial Diet at Tokyo, predicted that the Japanese war would be over when Hankow falls. "That should be in a few months now," he said. "When the Japanese have Hankow, they will see it's no use going ahead. They probably will stop there and hold that." Ray Foote Purdy, of 6 Gramercy Park, returned with a delegation of fourteen, who attended the Oxford Group's world assembly in Switzerland.

## Sees Japanese News Plot

Chinese Ambassador Denies Reports of 'Sovietization' in North

TO THE EDITOR OF THE NEW YORK TIMES:

In recent weeks there seems to be 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 communistic.

For instance, on Oct. 27, 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 Singkiang—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-Hua exchanged fire with Central Government troops under General Chu Shao-liang 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 sincerely 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.

HU SHIH,

Chinese Ambassador.

Washington, Nov. 17, 1939.

## UNION NAMES DR. HU SHIH

Chinese Ambassador Appointed Honorary Chancellor

Schenectady, Jan. 12—Dr. Hu Shih, Chinese poet, philosopher and Ambassador to the United States, has been appointed the fifty-third honorary chancellor of Union College for 1940.

He succeeds Walter S. Gifford, president of the American Telephone and Telegraph Company. The honorary chancellor spends brief periods in residence on the campus, consulting with faculty and students and is the principal speaker at the commencement exercises, which this year will fall on June 10.

## ACADEMIC HONOR TO CHINESE ENVOY

### Union College Names Hu Shih Honorary Chancellor.

SCHENECTADY, Jan. 13.—Dr. Hu Shih, Chinese poet and philosopher, Ambassador to the United States, has been appointed honorary chancellor of Union College for 1940, it was announced last night by President Dixon Ryan Fox.

Dr. Hu is the fifty-third honorary chancellor of Union College, succeeding Walter S. Gifford, president of the American Telephone & Telegraph Company, who served during 1939. This office was instituted by the college in 1878. The honorary chancellor spends brief periods in residence on the campus consulting with faculty and students and is the principal speaker at the commencement exercises.

It is believed that except for Generalissimo Chiang Kai-shek and his wife, Dr. Hu is the best known Chinese. It was he who brought about the literary revolution whereby the present-day Chinese language has replaced classic Chinese as the acceptable form of literary expression.

Born at Shanghai in 1891, Hu Shih was taken to Southern Anhwei when his father died in 1894. In 1910 he won a scholarship to Cornell University where he entered the College of Agriculture. He soon realized that he was not fitted for agricultural work and declaring China needed literature just as badly as scientific farming transferred to the liberal art school. He won Phi Beta Kapp honors and the Hiram Corson prize for his essay on Robert Browning. He went to Columbia for his doctorate degree.

MAR 18 1940

Receives High Award for Aid to Civilians in China



Herald Tribune—Acme  
Col. Theodore Roosevelt jr. (left) and Dr. Hu Shih, Chinese Ambassador to the United States, holding the Grand Cordon Bleu of the Order of the Jade, which was awarded to Col. Roosevelt for his services to China, at the offices of the American Bureau for Medical Aid to China, 57 William Street, yesterday

## 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 China Colleges; Arthur V. Davis, chairman of the board of the Aluminum Company of America. The Rev. Dr. Ralph E. 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.

Col. Roosevelt, in accepting the award, said that he only regretted he hadn't been able to do more for China and that his interest and aid would continue "until the need for it is past, which we hope will be soon."

Col. Roosevelt also expressed hope that China's "superb resistance" and "heroic spirit" would ultimately bring victory against Japan and that, meanwhile, the rest of the world "would not forget China at her need" because of the outbreak of war in Europe.

"Never during my lifetime has such misery been inflicted on a people as China has suffered during the last two years of this undeclared war by Japan," Col. Roosevelt said. "Never have I known a case where right was more definitely and clearly on the side of one nation than it is in this conflict."

Col. Roosevelt also expressed hope that China's "superb resistance" and "heroic spirit" would ultimately bring victory against Japan and that, meanwhile, the rest of the world "would not forget China at her need" because of the outbreak of war in Europe.

### China Honors Col. Roosevelt

Col. Theodore Roosevelt jr., national chairman of the United Council for Civilian Relief in China, received the Grand Cordon Bleu 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-



### CHINESE ENVOY HONORED BY BRYN MAWR

Dr. Hu Shih, Ambassador to the United States, with President Marion Edwards Park at yesterday's commencement exercises.

Times Wide World

## 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  
Completes Work for 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 more 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 evidences; 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 Art was Otto Pollak, of Bryn Mawr, who becomes the second ma-

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 Wurster of Philadelphia was announced as winner of the European Fellowship, given annually by vote of the faculty to the leading scholar in 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. Dickey 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 Kuenssborg 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.

# Union College Honors 3 Cornell Men

6/10/40 *Schenectady Journal*

Honorary degrees were today 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, "Body, Boots 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

Dr. Hu, commencement speaker, stressed to the college's 166 graduates the importance of disciplined thinking.

"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 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."

## Hits Debunkers

"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 smoke screens. But these same debunkers want us all to believe that American participation in the last World War was brought about by the money lenders and war-profiters 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 poise and to be able to exercise some independent judgment of your own," he concluded, "is to train your mind and master a technique of free reflective thinking."

# DR. HU SHIH BIDS EDUCATED 'THINK'

Ambassador Says at Union College Free Men Must Accept Mental Discipline

6/12/40  
WORLD IN 'WHIRLWIND'

11 Honorary Degrees Conferred by Dr. Fox—Students in Professional Schools Presented

From a Staff Correspondent  
SCHENECTADY, June 10—College graduates, going out into a whirlwind kind of world of wars which "threaten to destroy the very foundation" of American government and civilization, were urged today by Dr. Hu Shih in his address to the Union College class of 1940 to master the technique of thinking and research, and by tackling and solving puzzling problems the better form their own judgments, make decisions and cast votes.

The Chinese Ambassador to the United States spoke as honorary chancellor of Union College, which later conferred upon him the honorary degree of Doctor of Civil Law, in recognition of his contributions to civilization as a philosopher, poet, scholar and diplomat.

These also received honorary degrees:

DOCTOR OF LAWS—Arthur Hays Sulzberger, publisher of THE NEW YORK TIMES.

DOCTOR OF DIVINITY—The Rev. Elmore McKee of St. George's Protestant Episcopal Church of New York City.

DOCTOR OF SCIENCE—Saul Dushman, chemist in the General Electric research laboratory; Le Roy Odell, '05, chief aviation engineer of Pan American Airways; Arthur Cassell Parker, director of the Rochester Municipal Museum, and Dr. John Alhertson Sampson, gynecologist of Albany.

DOCTOR OF LETTERS—Professor George H. Sabine, dean of the Cornell University Graduate School.

DOCTOR OF HUMANE LETTERS—Howard Potter Dunham, '00, of Wethersfield, Conn., and New York City, vice president of the American Surety Company; Le Roy O. Ripley of Wichita, president of the Kansas Gas and Electric Company, and Harold W. Thompson, author of "Body, Boots and Britches."

Dr. Hu, urging the graduates of colleges into "go into the world armed with one or two intellectual puzzles with a resolve to solve them, added:

"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, and which will give you no peace until you have finally attacked 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."

## "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, 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."

Dr. Hu defined the essence of 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 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."

"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?"

## Rain Prevents Guests' 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 seats in the auditorium as the procession formed at the entrance and marched to seats on the stage.

President Dixon Ryan Fox conferred the honorary degrees as Dr. Hiram C. Todd of New York City, chairman of the trustees of the college, presented the candidates.

Today's invocation was given by Dr. Edward Ellery, retiring 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. Vanderveer; five students from the Albany Law School, by Dean Harold D. Alexander, and five from Albany 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 went to Harry G. Sillick Jr. of Peekskill, who discussed "The American People and the American Law."



# Honors Conferred on Two Albany Men At Union College Commencement Rites

## 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 145th annual commencement exercises yesterday of Union college.

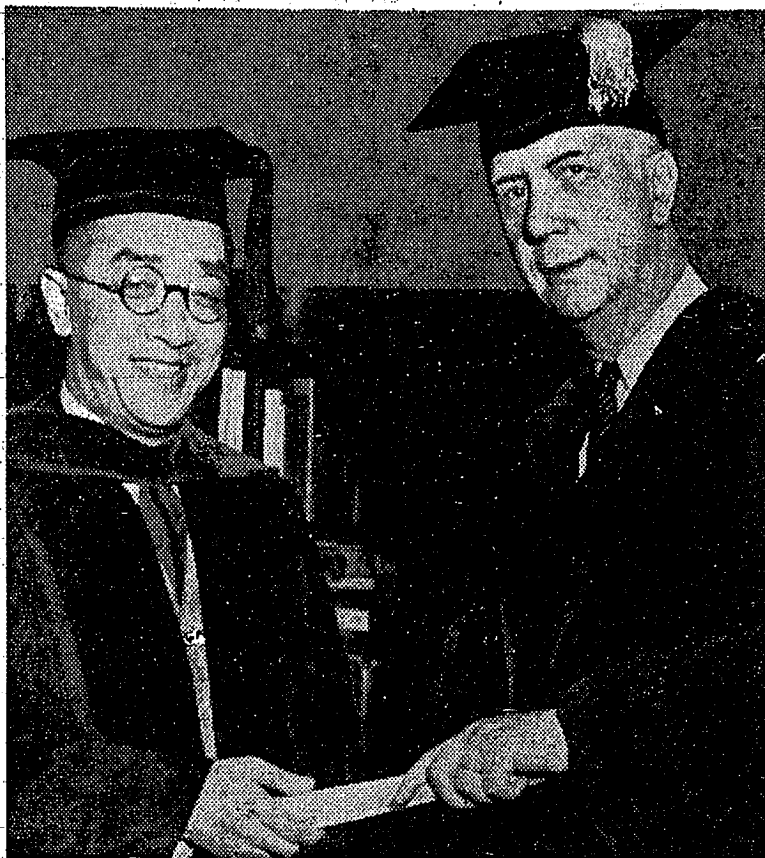
The Albanians were among ten well-known figures in American life to be honored with degrees presented by President Dixon Ryan Fox.

## 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 166 graduates the importance of individual thinking when "swamped on all sides by powerful, water-tight 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



HU SHI, Chinese ambassador to the United States, is shown receiving a doctor of civil law degree from Dr. Dixon Ryan Fox, president of Union college, at Union college commencement exercises yesterday.

## 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 Pollard Sabine, dean 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.

*Albany Times-Union - Tuesday, June 11, 1940*

## 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,

## Dr. Hu Shih Is Recalled To Chungking

*Washington Post Sept 2*  
(Picture on Page 9-B, 1942)

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Dr. Hu Shih, Chinese Ambassador to the United States, has been recalled by his Government and will leave 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.

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 born at Shanghai December 17, 1891, and came from an old 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.



# CORNELLIANS TO GATHER IN BOSTON

## Will Discuss Alumni Affairs, Hear Prominent Speakers

Program committee for the Cornell alumni convention in Boston, November 14-16, has announced that Dr. Hu Shih '14, Chinese Ambassador to the United States, and Professor William I. Myers '14, former Governor of the Farm Credit Administration in Washington, have accepted invitations to address the convention. They will speak at luncheon November 15 in the Copley Plaza Hotel. F. Ellis Jackson '00, a director of the Cornell Alumni Association and vice-president of the Cornell Club of New England, will preside.



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 1939 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

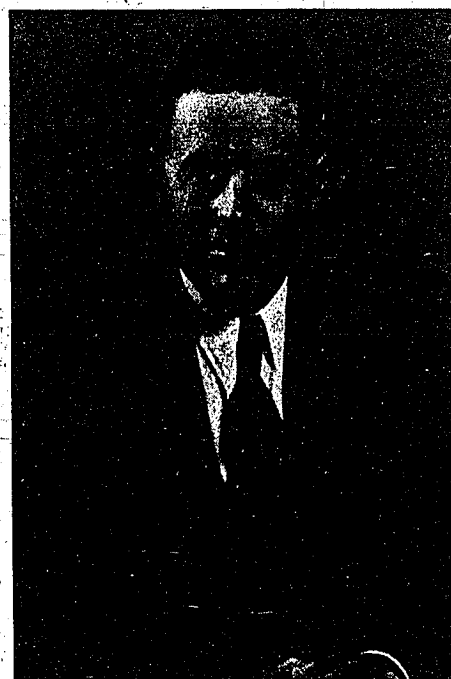
Department of Agricultural Economics after five years in Washington as Governor of the Farm Credit Administration. At that time, John R. Fleming '21 wrote of him in the ALUMNI NEWS: "He did two huge jobs. He made the credit machinery of the Federal Government work in a desperate emergency, and he fashioned 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 billions of 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 action 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



PROFESSOR WILLIAM I. MYERS '14

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 smoker 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.

## CORNELLIA

Will Discuss

Program committee for the announced that Dr. Hu Shih '14, I. Myers '14, former Governor invitations to address the conv. Plaza Hotel. F. Ellis Jackson '0 of the Cornell Club of New En



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## 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."

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 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 unaffiliated 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 regenerated 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."

## Chinese Intellectual Leader Will Address Rotary Wednesday

Dr. Hu Shih, famous Cornell alumnus who is leading the intellectual renaissance of China, will speak to the Rotary Club Wednesday on "The Meaning of the Civil War in China." He is professor of philosophy and head of the Department of English Literature at the Government University at Peking, China.

This will be Dr. Hu's last address in Ithaca on his present visit, though he will return later in the Spring.

## Son of Chinese Envoy at Cornell

Ssu Tu Hu, second son of Hu Shih, Chinese ambassador to the United States, is enrolled in the Cornell Summer School. Having arrived in this country a few weeks ago from China, he plans to enter Haverford College in the fall. He is a brother of Tsu-wang Hu, who will be a senior in the Cornell mechanical engineering course next year. Tsu-wang Hu is working in New York City this summer.

The father is a graduate of Cornell in 1914, when he was president of the Cosmopolitan Club, where his second son is now staying.

Follows Page 1

## Cornell Graduate Honored by Brown

The honorary degree of doctor of laws was conferred this morning by Brown University on Dr. Hu Shih, Chinese ambassador to the United States and a graduate of Cornell with the class of 1914.

6/17/40 J

6/17/40 Journal

## 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.

# UNITED CHINA RELIEF

1790 BROADWAY, NEW YORK, N. Y.

(IF YOU REQUIRE ADDITIONAL INFORMATION, CALL THE NEWS DESK AT CIRCLE 5-4100)

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 Sao-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 Corson 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.



1/27/42 Journal

THE II

## 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 in 1914.

He turns off discussions of politics and of international affairs. But he talks willingly of his favorite subject — "Kuo-Yo." Freely translated that 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 characters of their ancestors.

### Campaign Began

Then Dr. Hu began his campaign for use of 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.

"Politics has been a hobby, too," he said. "I began writing about politics before the war. It seems that politics now becomes my profession for a time."

### Envoy Lives Alone

Dr. Hu lives alone in the huge mansion leased by the Chinese government for its Washington embassy. High above the street, it looks down over acres of rolling lawns and giant trees, two of which gave the estate its name—"Twin Oaks."

Originally 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—Tsu-Wang a senior in mechanical engineering at Cornell and Ssu-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 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!'"

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."

114 KPY Feb 4, 1942  
Paterson, N.J. — Evening News  
NORTHERN JERSEY'S GREATER PAPER

## Dr. Hu Shih Tells Canfield He Will Thank Y Club in Person

### Ambassador and Congressmen Join in Singing "Far Above Cayuga's Waters"—Knows Paterson

Dr. 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 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 peoples 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 Canfield's predecessor, the late Rep. George N. Seger, and had read speeches made by Canfield in the House.

The representative recalled that he once resided in Binghamton, N. Y., not far from Cornell University where Dr. Hu 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" Dr. Hu came back.

Together, in the embassy, they sang all verses of the Cornell song. Then Dr. Hu said he expected to have some free time the next two months and would visit Paterson to personally thank the club members for their honor.

14 AB—Dr. HU SHIH, Chinese Ambassador, was recently presented a certificate of membership in the Paterson (N.J.) Y Men's Club in recognition of his "contribution to better international understanding and untiring efforts to establish a better world order for all peoples regardless of race, creed, or political affiliation." The presentation was made at the Chinese Embassy by Congressman Gordon Canfield.

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**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.

## 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 re-awakening. 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.



**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.

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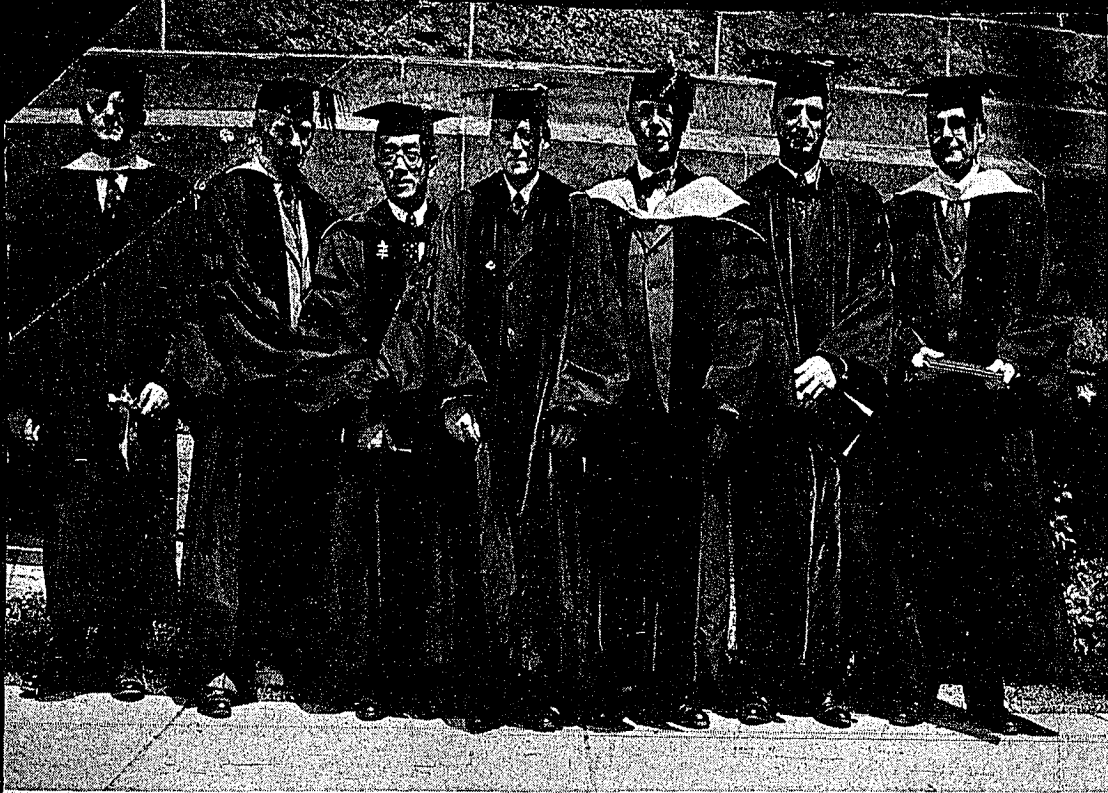
OFFICIAL HOSTESS at the Chinese Embassy is youthful Mrs. K. W. Yu, wife of the second secretary of the embassy. The Ambassador's wife did not accompany him here.



LUNCHEON AT THE EMBASSY, Victorian oak woodwork as a background for Chinese dishes and chopsticks.



THE CHINESE STAFF includes, left to right: Miss L. L. Ing, Dr. Hu's secretary; Ya Li Tong and Augusta Chang.



Left to right: Honorary Marshall Archer H. Shaw, '97, Dr. David Mannes, Dr. Hu Shih, President Wilkins, Dr. Raymond H. Stetson, '93, Dr. Paul H. Fall, '14, and, Dr. George H. Sabine.

## CORNELL ALUMNI NEWS

# HONORARY DEGREES

Two Oberlin alumni were among the five recipients of honorary degrees at the 109th Anniversary Commencement exercises. Dr. Raymond H. Stetson, '93, M.A. '96, 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 co-director 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 alumnus, 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 alumnus 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 there as Visiting Professor that, a few years later, they invited him to become a permanent member of their faculty.

Not to be outdone in such expressions of confidence, Hiram College, three years later, elected him as their President at the unanimous and enthusiastic request of their faculty. Thereupon, as an evidence of good will, Williams 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-administrant, 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, is, literally 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

## CORNELL ALUMNI NEWS

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 Founder of the Republic, that of the Scholar and Philosopher, hailed as the "Father of the Chinese Renaissance" for his revitalizing 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 crisis 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 a 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.

**Citation by President Wilkins:**

His Excellency Hu Shih, envoy of ancient and of modern nobility, welder of international bonds that are stronger than death, prophet of a multinational democratic unity that shall be resolute for the welfare of all men, and shall be wreathed with learning, the degree of Doctor of Laws.

**George H. Sabine****Presentation by Dean Wittke:**

A native son of Ohio, George Holland Sabine was educated to the degree of Doctor of Philosophy at Cornell University. He is a member of both Phi Beta Kappa and Sigma Xi. His notable career as a teacher of philosophy began at Leland Stanford. By slow stages, after seven years at Stanford, nine at Missouri, and eight at Ohio State University, he made his academic way back to his Alma Mater, where he is now professor of philosophy, faculty representative on the Board of Trustees, and Dean of the Graduate School.

Wherever he has been, his remarkable common sense and his keen ability to make objective analyses of men and situations insured his being drafted for administrative tasks, and he has left the

mark of his educational statesmanship on the curriculum and procedures of all the universities he has served.

An excellent classicist, an authority on certain phases of mediaeval thought, and one of the outstanding philosophers of our generation, Dr. Sabine has published with distinction in all these fields. But his *History of Political Theory*, an outstanding single volume presentation of political and ethical concepts from antiquity to the present day, perhaps best reveals the stature of the scholar and the man, and his close intellectual kinship with the Greeks whose institutions have been a favorite subject of his scholarship. Here are to be found the origins of our modern concepts of justice, liberty and law, freedom of discussion and constitutional government. To the study, dissemination, and defense of these fundamental values, on and off the campus, Professor Sabine's career has been unflinchingly devoted.

Mr. President, I have the honor to present George Holland Sabine for the degree of Doctor of Letters.

**Citation by President Wilkins:**

George Holland Sabine, lover of that wisdom which is indeed the guide of life, teacher and champion of the philosophy of freedom, the degree of Doctor of Letters.

**David Mannes****Presentation by Professor Hall:**

The career of David Mannes has been centered in the city of his birth, New York. Indeed, he has become one of the strongest and most wholesome musical forces in that great city.

For some twenty years he was a violinist in the New York Symphony Orchestra, during fourteen of those years its concert-master. The more intimate world of chamber music has been deeply enriched by his sensitive interpretations. Gifted with great imagination and a passion to share with others his love of music, David Mannes welcomed the opportunity to teach violin to the music-hungry children of the New York Music School Settlement. Even before he terminated his fifteen years of association with that great school, with the true spirit of the missionary, he had founded in Harlem the Music Settlement for Colored People. He has aided in the establishment of music settlements for all races throughout this country. For a number of years Mr. Mannes has served as a Trustee of Fisk University.

In the direction of The Mannes Music School, founded in 1916, there has been illustrated the rare combination of keen powers of administration joined to sensitive artistic insight. Not only has this school sent forth professional performers, composers and

teachers, but its doors have always been open to "amateurs of all ages and capacities." This breadth of sympathy and love of the people, this desire to bring music to all, runs like a *leitmotiv* through Mr. Mannes' life. Still another illustration is found in his work as a conductor. His vision of concerts with no economic or social barriers has been realized in a series of concerts given every season since 1918 at the Metropolitan Museum of Art; more than a million have been spiritually refreshed as David Mannes has recreated the music of the great composers. His highly interesting autobiography is titled *Music is My Faith*.

Through his faith, as a violinist, conductor and educator, David Mannes has lead the world closer to that which is "good, just, and beautiful." I have the honor, Mr. President, to present to you for the degree of Doctor of Music, David Mannes.

**Citation by President Wilkins:**

David Mannes, mankind his violin and faith his bow, gladdener of the still, sad music of humanity, the degree of Doctor of Music.

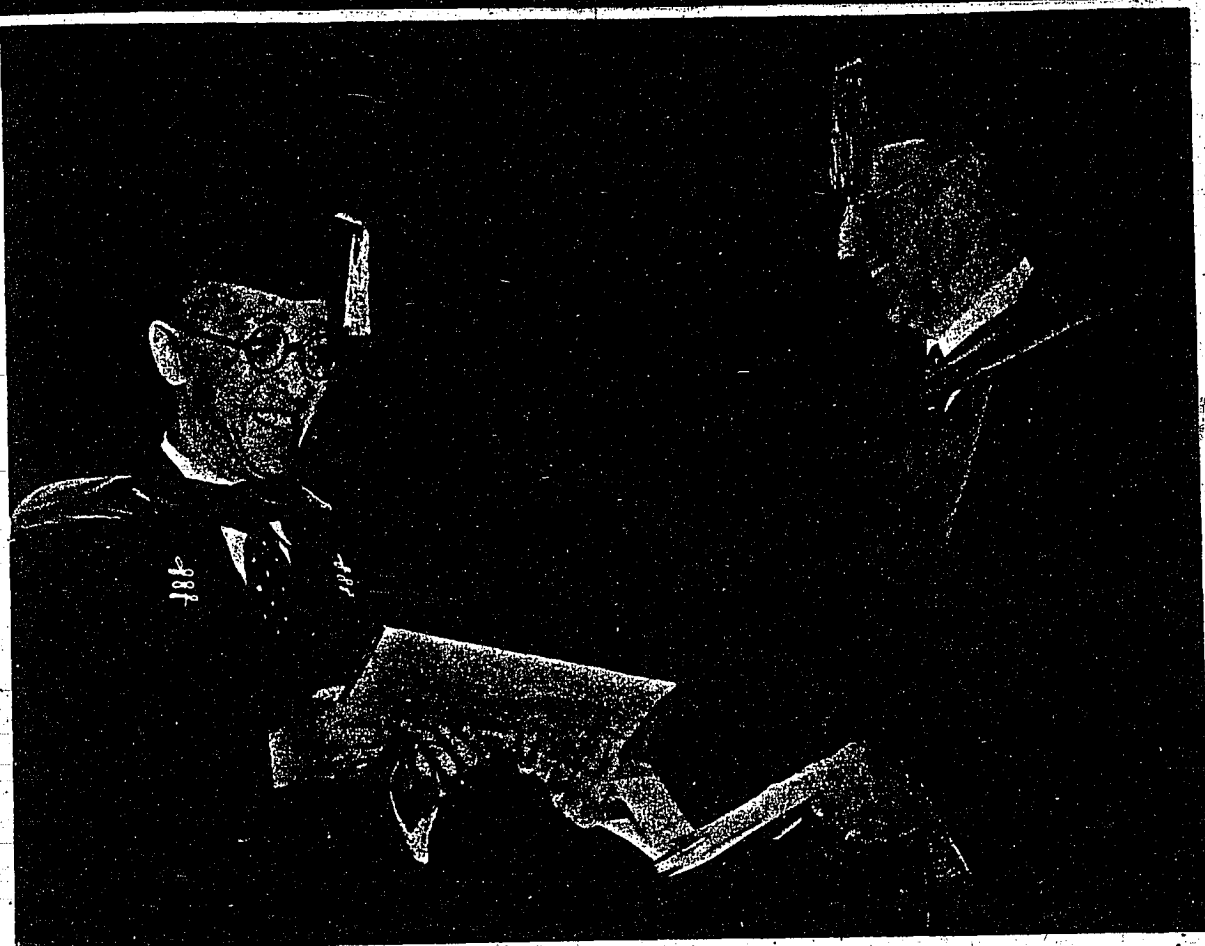
**Father's Raise \$1100****For Scholarships**

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 Shipherd and Harry Otis, both seniors. The prizes, valued at \$15 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.

Acme

4/29/42 Cornellian

## 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, 41, 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.

CAPITAL CITY NEWS BUREAU  
ALBANY, N.Y.  
NEWSPAPER  
CLIPPINGS  
COMPLETE NEW YORK  
STATE SERVICE

KINGSTON NEWS  
Thursday, August 6, 1942

## Chinese Amb Be at Playho

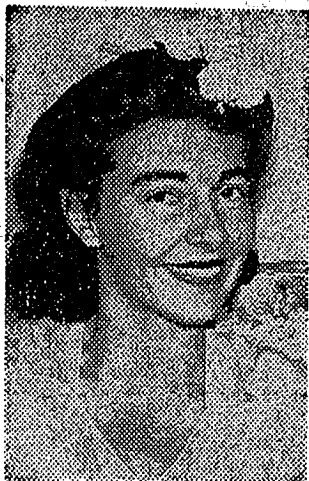
TO SPEAK FOR UNITED CHINA  
RELIEF AUGUST 17TH AT PLAY-  
HOUSE.

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 father to the great literary revolution in China which gave to the people, for the first time, books, magazines and newspapers in the language they could read instead of the classic Chinese understood by only the few. 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 and is very popular in Washington where he is regarded not only as China's leading scholar but a realistic diplomat understanding and embodying the finest ideals 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 audiences find him deeply proud of his country and





CAROLYN BELL

"I HAD MY demotion—and now I am reinstated," says 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 aflame with battle, 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

# Diplomatic Circling

By Carolyn Bell



DR. HU SHIH

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.

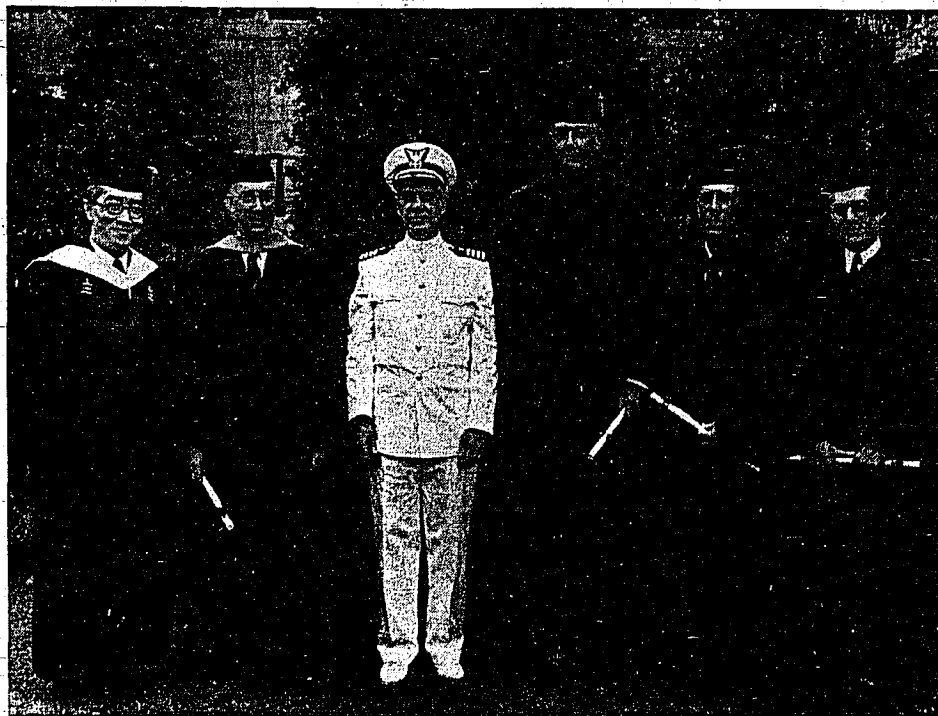
During his stay here the ambassador has indulged in a number of hobbies, so-called . . . he still takes great delight in writing poetry and recalls the ancient days when a requirement for a diplomatic post was a good sonnet . . . he fell victim, shortly after his arrival, to that good old American custom 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.

# THE BUCKNELL ALUMNI MONTHLY

VOL. XXVII No. 4

JUNE, 1943

PRESIDENT MARTS  
AND  
RECIPIENTS  
OF  
HONORARY  
DEGREES



Left to right:  
DRS. HU SHIH  
WILSON  
MARTS  
WARD  
RIGGS  
KEECH

## Institute Honors Cornell Graduate

IT 3/18/43

Among the 24 foreign citizens recently elected honorary associates by the National Institute of Arts and Letters is Dr. Hu Shih, Chinese ambassador to the United States from 1938 to 1941 and a graduate of the College of Arts and Sciences at Cornell. Dr. Hu, now in Chungking, 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 Shostakovich.

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 members which includes Kenneth Roberts and Hendrik Van Loon, alumni; Carl Becker, emeritus professor of history, and Gilmore D. Clarke, dean of the College of Architecture.

tion is not a one way

## ENFORCING OF PEACE URGED BY DR. HU SHIH

Honored at Bucknell, He Asks  
League Against Aggression

LEWISBURG, Pa., May 28 (AP)—Some kind of "league to enforce peace" in the post-war world was urged today by Dr. Hu Shih, former Chinese Ambassador to the United States.

Receiving an honorary degree of Doctor of Letters at the Bucknell University commencement, he told graduates that such a league 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 world 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 seen by Dr. Hu Shih. He said it was imperative "for all of us to help break down such prejudiced thinking."

## DR. HU SHIH COMMENCEMENT SPEAKER

FOR its 93rd annual Commencement address, Bucknell University again entertained a speaker of international renown, Dr. Hu Shih, Chinese Ambassador to the United States from 1938 to 1942. Dr. Hu, one of China's most distinguished diplomats and scholars, came to this country as a Boxer Indemnity student. He won degrees from Cornell and Columbia Universities and holds honorary degrees from some fifteen of America's leading institutions of learning.

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 supported force for the effective enforcement of its own law and judgment."

Following his address, Dr. Hu was awarded the honorary degree of Doctor of Letters.

'14 AB—Dr. Hu Shih, former Chinese Ambassador to the United States, is a member of a commission of inquiry which 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. 4/15/44 AR-N.

'14 AB—Dr. Hu Shih, Chinese Ambassador to the United States from 1938 to 1942, 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.

4/14/44 AR-N.

'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.

10/15/44 AR-N.

2/14/44  
FGR

## THESE DAYS By George E. Sokolsky

NY Sun - Sept. 8 p. 17.

### 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 now 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 lease-lend 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 professor 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 the youth of the world was in the post-war ritual slump. When these young people were

moving mountains in China, youth in America, for instance, was in the Jazz Age—enjoying the spiritual comforts of prohibition and the inspiration of the bootlegger. Hu Shih was a mainspring of this 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 and the young Kuomintang leaders in Chiang's entourage ridiculed the philosopher by suggesting that he talked big but hid behind the bayonets of the British troops in the International Settlement. He thereupon issued an advertisement announcing exactly when he would be at a place called Woosung, which was indisputably Chinese territory and where there were no British bayonets. He asked them to meet him there and to arrest him. Nobody dared.

Few men have given so much of themselves to their country and at such a terrific cost. Always frail, suffering from ailments which retire strapping men, he undertook his ambassadorship to this country because he felt that he could best serve his people here. And there is no question that no Chinese is temperamentally more fitted for the task. His English is perfect. A graduate of Cornell and Columbia, he has caught the best in our culture without losing anything of his own. Planning to become an agriculturist, he became a philosopher, but he never grew pompous or proud, even when all 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 humanities, where the blemish of intrigue will not touch him. Hu Shih's recall is America's loss.

'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.

2/1/45 A.M.

Member of the Chinese delegation to the Conference is Dr. Hu Shih '14, and Dr. Sao-Ke Alfred Sze '01 is chief adviser.

United Nations Conference in San Francisco, Cal.

5/1/45 A.M.

"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.

L. Hu Shih '14

6/45

14 class letter

to the curriculum for  
mic credit.  
Intermediate and advanced courses have since been built up and the Vassar library has acquired a large collection of Russian material. In the third term of last year a class covered successfully an intensive beginning course in scientific Russian.

#### Course on China Offered

Under the sponsorship of the department of Chinese and Japanese at Columbia University, a course on the history of Chinese thought from earliest times will be given during the winter session by Dr. Hu Shih, Chinese Ambassador to the United States from 1938 to 1942.

#### Bond Sales to School Children

War bonds to the value of \$715,000,000 were purchased by American school children during the academic year ended June, 1945. Since Pearl Harbor bond and stamp sales in this category have exceeded \$1,800,000,000, the War Finance Division of the Treasury Department reports.

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#### To Discuss Education Parley

Dr. George D. Stoddard, New York State Commissioner of Education, and Dr. Hu-shih, former Chinese Ambassador to the United States, will discuss the recent London Education Conference 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.

N.Y. Times  
1-10-46



## Dr. Hu '14 Serves China

HU 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 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."

Receiving the AB in February, 1914, he was elected to Phi Beta Kappa and was secretary and president of the Cosmopolitan Club. He addressed the convention of the Cornell Alumni Association in Boston, Mass., November 15, 1940, on "The Place of the Alumni Organization in the History of Universities."

Columbia University announced September 22 that Dr. Hu would teach a course there this winter on the history of Chinese thought.



Dr. Hu Shih '14 with President Edmund E. Day and his son, Tsu-Wang Hu, who received the BME in May, 1942.

## Lecture Series To Be Given By Dr. Hu Shih

Dr. Hu Shih, former Chinese ambassador to the United States and one of Cornell's most distinguished alumni, will deliver six lectures on the Messenger Foundation in Olin Hall M, Feb. 4, 6, 8, 11, 13 and 15.

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 1,000 years of Indianization," "Philosophical Rebels of the 17th Century," "The Age of Learning and Research," "China Faces a New World and Is Defeated," "First Interpreters of the New Age," and "Contemporary Chinese Thought."

Dr. Hu Shih is known as the father of the Chinese literary renaissance, and has been compared to Dante and Chaucer for his work of turning the vulgar spoken dialect of his people into literary tongue.

### Won Scholarship Here

Winning a scholarship for study abroad, Dr. Hu Shih came to the College of Agriculture at Cornell in 1910, transferring years later to the College of Arts and Sciences where he majored in philosophy. After graduation in 1914 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, Suh Hu, as he was known then, was regarded as the best Chinese orator in English ever to attend Cornell. He won the 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.

### Testimonial Presented

In 1942 the scholar returned to Ithaca as principal speaker before the Cornell Alumni Association. The Class of 1914 on its 25th anniversary presented him a testimonial as its most distinguished member, which read in part: "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."

From 1917 to 1926, Dr. Hu Shih was acting president and dean of the College of Arts and Sciences, Peking University, where he expects to return as president. Until 1931 he was president of China Institute at Woosung, and that year became chairman of the Shanghai Institute of Pacific Relations. He was Chinese ambassador to the United States, 1938-42. When the Japanese heard of his appointment, they decided to send three Japanese ambassadors to Washington to match his prodigious energy and talent, according to John Gunther, "Inside Asia."

## Three Periods Of Chinese History Listed

History of Chinese thought can be divided into three periods of 1,000 years each, Dr. Hu Shih, former Chinese ambassador to the United States, said Monday evening in the first of a series of lectures he will give on China in Room M, 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 traced 20 earlier centuries of 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 and Friday of this week, and Monday, Wednesday, and Friday of next week in Olin Hall.

Introduced by President Day of Cornell as "a great scholar in the humanistic tradition," the president-elect of the University of Peking pointed out that the first period of Chinese thought might be described as "the classical age," 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 reasoning on facts, Dr. Hu said, and "thinking and learning were the two major themes." The period might be described as "intellectualistic," the speaker declared.

### Responsibility Great

"There was no conception of a paradise for the goody-goody people to go after death, or speculation on the life after death. A spirit of freedom and democracy existed, and 'social responsibility was very great.' It was the consensus that 'training and calculation should result in the improvement to the individual.'"

The next era was that of Buddhism through the Indianization of the country, the Cornellian said. "By the year 70 AD Buddhism had conquered one of the most powerful princes in China," he declared.

"It took a long time for the religion of India to permeate the Chinese nation. It came by a slow process to the poor and lowly people. It was later that the upper class, the intellectual class, became converted to the new religion. It took 3 or 4 centuries of Buddhism to become powerful with the common people and the ruling classes. From the first century A.D. down through the ages the process of conversion went on."

### Humanism Disappears

With the incoming of Buddhism "the old patterns of humanism: rationalism disappeared," Dr. asserted.

He pointed out that under Buddhism that persons burned their thumbs, their whole arm, or their entire body as a sacrifice to Buddha. The people would come thousands to see the self-destruction of a monk. "His body would be a torch in his own hands."

The Buddhists, with their mahells and heavens, gave the Chinese names, the speaker said. Monks were only allowed to travel by foot, and thousands of the were moving about China, teaching their religion.

A capacity audience came out to hear Dr. Hu.

## New Chinese Learning Era Explained

A new Chinese era of learning and thinking that arrived in the 17th Century in a revolt against the previous rational philosophy was explained Friday evening. Dr. Hu Shih, president-elect of the University of Peking, in the third of his series of six lectures on the Messenger Foundation at Cornell University. He spoke in Olin Hall before another large audience.

Dr. Hu will continue his talks on China at 8:15 p.m. Monday, Wednesday, and Friday of next week.

The speaker gave the personal history and philosophical ideas of Fei Mi, who died in 1701, Ku Ye who died in 1683, and Yen Yen, who died in 1704.

In the 17th century learning became more widely spread through China through the printing of books on thinner and cheaper paper. "Collectors do not obtain books printed after 1550, but historians the new type of printing was a great aid in the spread of the printed word." One man printed more than 600 different books. "The revival of learning was aided by the reprinting of books of the pre-Buddha period," Dr. Hu said.

Another factor in the revival was the coming of learned Catholic missionaries in the last 2 decades of the 16th Century. "Europe was at its height in calendar making and the Gregorian calendar had been adopted," Dr. Hu pointed out. One of the first missionaries sent to China was Father Matthew Ricci, who helped in establishing a Chinese calendar that would be accurate. Through the teachings of the Europeans, there came about two Chinese schools of astronomy—the Mohammedan and the European. There was great opposition to the European teachings at first and from 1629 to 1643 the whole country watched their predictions.

The Chinese Christian astronomers, converted by Father Ricci, sent out observers to four provinces. "The Jesuit predictions were accurate in all four places," while the others were continually wrong.



# Post-Buddha China Dr. Hu's Topic

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 M 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 place.

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 819 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 the monk was stopped by fanatical crowds who 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 convict territory, but "this made him a great hero to those who had not lost their senses," Dr. Hu asserted.

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."

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 845 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, but 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 953 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 archaeological relics, old manuscripts—secular learning was increased in the 11th and 12th centuries.

## Asked 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 time in the 13th 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 in case of an emergency," Dr. Hu said.

# Early Chinese History Related Here

China had some "unhappy encounters" with western world civilization in the 19th Century, Dr. Hu Shih, distinguished Cornell alumnus and president-elect of the University of Peking, said Wednesday evening in the fifth of his series of lectures on the Messenger Foundation in Olin Hall at Cornell University. He will conclude his lectures at 8:15 p.m. Friday in Room M, Olin Hall, when he will speak on "Contemporary Chinese Thought."

Elaborating on China's "unhappy encounters" with western powers, Dr. Hu cited the introduction of "poisonous drugs" in the early days of the 19th Century. Total exports of Great Britain of opium to China amounted to more than \$11,000,000 in 1834, and accounted for 51½ per cent of British exports there.

## Opium War Results

In 1821 a Chinese scholar began urging a ban on the importation of opium into the country and his crusade ultimately resulted in the opium wars of the 1840-42 period. The British were the winners in this strife, and it resulted in giving Hong Kong to Great Britain and the opening of five ports to foreign trade. The war led the Chinese to assail "foreign dollars, and the bombardment of the innocent population. They could not admit these western nations had any civilization to offer China."

The speaker asserted that "the right which westerners had to propagate religion resulted in disastrous effects." Among those who received Bibles handed out by a missionary was an unsuccessful candidate in an examination for office. He could not understand the Christian conception of the Holy Trinity, and set himself up as "the heavenly king." He had many converts, and in 1850 he inaugurated a religious crusade for the destruction of all idol worship. Halls of ancestral worship were burned down, and records destroyed. "China has never completely recovered from this," Dr. Hu said. A group was able to suppress the rebellion. The Manchu dynasty was saved, "but not for any love of the Manchu empire."

## Barriers Outlined

The former Chinese ambassador to the United States pointed out that at this time that China was to face the era of "science and technology" that was entering the western world.

He outlined another group of barriers to immediate Chinese acceptance of scientific and technological teachings as "a natural conservatism to change on the part of an old nation." The Chinese had a natural pride, but suffered from the differences in language with that of the westerners, lack of opportunity for close contact and

critical observation. "What my father had is better than what those foreign devils offer us" was the sentiment. China had the firm conviction that "we are superior to foreigners in moral and cultural affairs." It regarded the science of the western world as "external, material, and superficial."

China began to build an Army, Navy, arsenals, telegraph lines, shipbuilding plants, and other things when their fear of western ideas subsided. They were earlier in these efforts than Japan, but in the Sino-Japanese War of 1894-95 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 became modernized. "China owes its 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 overthrow a monarchy "once and for all." Chinese cultural change "came from below and not from the top," Dr. Hu asserted. He spoke of the shoemakers making shoes for men that would not fit their feet, as formerly, and bobbed hair coming into popularity. Students who attended American universities took home the idea of informal discussions. The Chinese finally decided that "their old dead language could not be used for education."

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# Post-Buddha China Dr. Hu's Topic

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 M 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 place.

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 819 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 the monk was stopped by fanatical crowds who 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 convict territory, but "this made him a great hero to those who had not lost their senses," Dr. Hu asserted.

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."

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 845 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, but 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 953 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 archaeological relics, old manuscripts—secular learning was increased in the 11th and 12th centuries.

## Asked 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 time in the 13th 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 in case of an emergency," Dr. Hu said.

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# Renaissance In China Lecture Topic

The era of the Chinese philosophers of the 18th Century and the first half of the 19th Century was described to an audience of Cornellians, faculty, and townspeople Monday night by Dr. Hu Shih, former Chinese ambassador to the United States, in the fourth of his series of six talks on the Messenger Foundation. He spoke in Lecture Room M, Olin Hall, where he will give his two final lectures at 8:15 p.m. Wednesday and Friday.

Dr. Hu explained that in the 17th Century the country had deteriorated through political corruption and incompetence, banditry, and finally through conquest by foreign powers. The Chinese philosophers of the new era wanted to achieve a kind of philosophy that would be useful, practical, and effective, the speaker declared. They wanted to cultivate the desire for the ultimate return of nationalism through driving out the Manchu conquerors.

## Founded Nationalist Movement

The philosophers of the second half of the era were really founders of the nationalist movement, Dr. Hu declared. They believed that the nationalist motif would be reborn through a genuine revival of classical and historical civilization. They had a desire to go back to the pre-Buddhist period for ideas. They wanted to develop the scholarship of the period for a true understanding of classical traditions. The revival of the Han scholarship lasted from 200 B.C. to about 200 A.D.

Dr. Hu called the 18th Century and the first half of the 19th Century an age of classical renaissance—an age of learning and research. He said it was a period of artistic development, porcelain ware, and painters, and that the outside world did not fully appreciate its value at the time. It was an age of great classical scholarship, research, and some good constructive thinking.

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 United Nations Organization at Teachers College, Columbia University, January 11. Dr. Stoddard's "Frontiers in Education," a Cubberley Lecture delivered last July at Stanford University, was published October 25 by the Stanford University Press.

## Infiltration Falls

The Manchus came in 1648, and it took them 40 years to complete the conquest of China. The military powers of the conquerors extended to Central Asia and Tibet. The hope for the overthrow of alien rule among the Chinese was never completely crushed. The nationalist movement went underground.

The Manchus tried every method of breaking this spirit of nationalism. They tried to get the people to accept positions with the government, by persecution, intimidation, and other means to keep the people down. Thousands of books were placed under government index, hundreds of writers were persecuted and put to death before the Manchus sought more soft-hearted methods.

At the beginning of the 18th Century a new ban was placed on Christianity, and all foreign interests. For this reason, the Han learning, in spite of its humanizing effect, was very narrow in scope, the speaker said. There were but 20 important works in this classical period.

2/1/46 AN

# Chinese Alter Habits, Speaker Says

How the attitudes of Chinese leaders toward the scientific and technological era of western civilization have changed in its favor during the last 20-odd years was narrated Friday night by Dr. Hu Shih, former Chinese ambassador to the United States and president-elect of the University of Peking. He was given an ovation by a large 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 Messenger Foundation.

As an example of the way the great minds of China had changed their ideas of 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 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 complacency" toward Chinese civilization. "He and his friends had expected overwhelming victories over Japan," Dr. Hu said. Wu witnessed the beheading of the army leader who was held responsible for the debacles in Korea and Manchuria. Wu became a liberal and radical reformer. In 1898 he resolved never to read any old Chinese books.

In 1902 he went to Japan, but because of his revolutionary ideas, he was deported to China by the Chinese legation. Then he became an anarchist in France. He learned to read in French, Japanese, and English. He studied the physical sciences and became familiar with the mechanical arts. He wrote several books. On his return to China he started a movement for young men to go to France and England to study. He wrote of life abroad where young men would work as well as study. Youth could get away from traditional book learning.

## Ideas Changed

Wu changed his ideas to this: "What we need is completely transformed habit."

"There are many, many things in China that need a change, and school education is only one of them."

After World War I "some of the Chinese scholars claimed that it meant the bankruptcy of the scientific advancement of the west," Dr. Hu asserted. Another Chinese philosopher concluded that scientific and technological civilization should be rejected and the spiritual civilization of China should be adopted by other countries.

## 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 peoples, 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. They have the will to do good, and are always able to find ways to do it. The sum total is high enlightenment" for the western civilization, Wu declared. In contrast, he described China's civilization "pretty shallow and pretty low."

Wu agreed with Dr. Hu on many things, he admitted in his literary work. Dr. Hu pointed out that the betterment of China began with a destructive civilization such as the bad results of the Sino-Japanese war. This is in contrast with the improvement in the civilization of other countries, he said. The progress in Chinese civilization partly came about because of the absence of ruling classes, the Cornell alumnus 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 Peiping, 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 Peiping. Says Lyons: "Dr. Hu Shih, incidentally, always uses a cigarette lighter."

5/15/46 AN  
only by surviving for cordial Anglo-American relations. An Eighth Air Force major, sharing a railway carriage for an hour of silence with a lone Englishman, finally began his ambassadorial work. "Do you mind if I talk to you?" he asked.

The Englishman, after a pause, replied: "What about?"

ERNEST O. HAUSER tells how Justice Robert Jackson, chief prosecutor at the Nuremberg trials, inspected the castle of the Faber family as possible quarters for himself and staff, but finally decided against it. "The press," he said, "would criticize me for living in such splendor." Jackson finally managed to find a modest country house. And the

Dr. Hu *Harvard Alumni Bulletin 6/44*  
THE UNIVERSITY has announced 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 Cornell 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: "Hu Shih, Professor of Chinese Philosophy at the National University of Peiping, 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."

## THE READER'S DIGEST

playwright, has f callers he does ople not really secretary says: "But to callers ears a deep dis-ot only "Sorry, "He left a mo-rush down the

Air Force was public-relations on the neces-ly of surviving for cordial Anglo-American relations. An Eighth Air Force major, sharing a railway carriage for an hour of silence with a lone Englishman, finally began his ambassadorial work. "Do you mind if I talk to you?" he asked.

Faber castle was taken over by the press.

14 AB  
AFTER eight years in America, Dr. Hu Shih, the former Chinese Ambassador, is returning to China and will assume his post as president of the University of Peiping. He will present to the University his private paper match-cover collection, the largest in the world. This is how the collection was started: Shortly after he arrived here, at a dinner given in his honor, matches bearing his name were distributed. The Ambassador kept some. Then a Life cameraman photographed the Ambassador at home, saw the match covers, and used a caption reporting that Dr. Hu was a match-cover collector.

Readers of the magazine sent him match covers. Hobbyists, recognizing a colleague, sent him large collections. Whenever Dr. Hu lectured at a college, the students would present him with match covers. There were dinners, where he was guest of honor, to which the price of the tickets was 100 match covers. Soon Dr. Hu became the owner of the largest private match-cover collection in the world.

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-'38 and as late as 1939 the work of the American 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 117th 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."

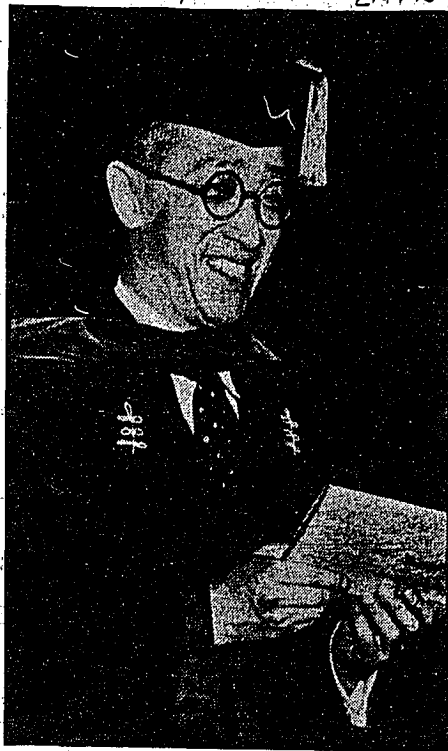
"It makes a world of difference," he said, "if a people fight with the consciousness that all the civilized world is 100 per cent behind them in sympathy." He voiced the thanks of his people to the A. B. M. A. C. for having had the courage to speak out at a time when those who did so were denounced as propagandists trying to in-

'14 AB—Dr. Hu Shih, former Chinese Ambassador to the United States and recent Messenger lecturer on the Campus, spoke March 26 at the annual meeting of the American Bureau for Medical Aid to China at Columbia University. It was his final public address before returning to China as president of the Peking National University. 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."

4/15/46 AN

'14 AB—Dr. Hu Shih, president of the Chinese National University at Peiping and former Chinese Ambassador to the United States, has presented to the Library of Congress a twenty-nine-foot-long Chinese manuscript, written in the sixth century and ever since 1035 A.D. walled up in the Cave of a Thousand Buddhas. The manuscript is entitled "Ta Pan Nieh P'An Ching."

11/1/46 AN



PEKING'S HU SHIH  
No literary duckings.

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, 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 recov-

Dr. Hu Shih appointed  
Curator, East Oriental  
Library, Princeton Univ.  
also a fellow of the  
Princeton Univ. Library  
with rank of full  
professor.

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H Tribune

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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."

### 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 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 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 newest 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 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 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,



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## EDUCATION

### Unwelcome Guests

In less dogmatic days, most U.S. colleges were places where all sides of many questions were heard. Student groups sponsored after-hours speeches by Republicans, Democrats, Communists, Buchmanites, Zoroastrians and ecdysiasts. 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 Gerhart Eisler, reputed U.S. Comintern boss; Arnold Johnson, legislative director of the Communist Party; Carl Marzani,



HOWARD FAST  
No one-syllable refusals

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] insults 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 men'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. . . ."

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ANDOVER'S KEMPER  
No brass-hattitudes.

Francis Miller—Life

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### The Things They Teach

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

¶ The Episcopal Academy in Overbrook, Pa. appointed an instructor in safe driving and mathematics.

¶ British Columbia's public schools added a course on how to hold your liquor.

¶ 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-&-a-promise 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 99 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 Fues (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.



## CATCHING COLD?

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**Alka-Seltzer**

# 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 of help matters nearly 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 Nanking 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 was that of say France and 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. And in due course the Germans were evicted."

## CHINESE SCHOLARS WARN OF RED ASIA

Dr. Hu and Prof. Chou Link Soviet With the Communist Army's Sweep to South

"The non-Communist world may have won the cold war in Europe, but it looks as if it were losing a dreadfully hot and more important war in Asia," Dr. Hu Shih, historian, philosopher and former Chinese Ambassador to the United States, said here yesterday.

He arrived in New York from China last week and while he was talking at his home, 104 East Eighty-first Street, he was joined by Prof. Tsien-chung Chou, who left Shanghai on April 24 to serve with the Chinese delegation to the United Nations, and C. T. Chang, also of the delegation. Both agreed with Dr. Hu on the gravity of the situation in China and in all Asia.

Convinced that the Chinese Communists are closely integrated with Moscow, they agreed that the threat to Europe was merely a device to hold attention while communism entrenched itself throughout far more populous Asia.

### Red China's Ties With Russia

"The new Chinese constitution states specifically that the good Chinese Communist must be true to the doctrines of Marx, Lenin and Stalin and—it adds—Mao, meaning Mao Tze-tung the Chinese Communist leader," Dr. Hu said.

"The Russians broke their promise to evacuate northern Manchuria with the sole purpose of waiting until the Chinese Red armies could make contact with them. Then they turned over all the vast stores of arms they had taken from the principal Japanese Army. This we know, we have seen the arms.

"The Communists have already infiltrated to the mountains of Southwest China, where a defense might have been made. There they are in contact with the Burmese and the Communists of French Indo-China, who can supply them arms brought in by sea. They are already fighting a guerrilla warfare there."

### Blame for Plight Assessed

The first mistake in policy that brought China to her present straits was made at Yalta, in Dr. Hu's opinion, and the second was made by General Marshall in his attempt to effect peace with the Chinese Communists.

At Yalta, Russia was given a stronger position in the Pacific than it had in the days of the Czars—Manchuria, half of Korea, the Kuriles," he said.

"Not even General Marshall could make peace with the Communists. But when, as the result of his reports, direct and ample aid to the government was denied, all China felt it had been deserted by the United States."

He declared that there had been any general acceptance of the Reds in the parts of China they conquered.

"It was resignation to a tragedy," he said. "When I left the

university at Peiping, before its fall, planes were sent for some of the professors, scientists and technicians the government needed. They could take nothing with them. So they decided to stay. But they are far from being Communists. I know them well."

Professor Chou joined Dr. Hu in refusing to comment on testimony by Gen. Claire Chennault in Washington on Tuesday in favor of arming the Nationalist forces. He likewise said there seemed little likelihood of China bringing its case before the United Nations at this time.

"The Russians have been superficially very correct," he explained.

Asked about the future, Dr. Hu replied with this proverb: "It is ten thousand times more difficult to make peace than to make war."

(From Late Editions of Yesterday's Times)

CL

To File

[6-13-49]

3, 1949

IJ

## Hu Shih Mum On China Appointment

Dr. Hu Shih declined comment Sunday in Ithaca on announcement of his appointment to the new Chinese Nationalist cabinet headed by Premier Yen Hsi-Shan.

The former Chinese ambassador to the United States was designated foreign affairs ministers in the cabinet approved by the Kuomintang Central Political Council at Canton Sunday.

He came to Ithaca Thursday for the 35th reunion of his Cornell class, 1914.

Dr. Hu Shih told a reporter: "I have been enjoying myself at my class reunion. I have had no official word either from the Chinese embassy or consulate. I would prefer to make no comment."

He left Ithaca Sunday for Hamilton where he is a guest of President Everett Case of Colgate University and commencement speaker today.

He told Colgate's record class of 247: "Responsible thinking is necessary to solve the confusion posed by the dictatorship of the proletariat, under the leadership of one minority party, which tolerates no oppositions and respects none of our basic freedoms."

HARVARD UNIVERSITY  
CAMBRIDGE, MASS.

RELEASE: MORNING PAPERS OF WEDNESDAY, JULY 18, 1951

UNIVERSITY NEWS OFFICE

RECEIVED  
JUL 19 1951

CORNELL ALUMNI NEWS

*Dr. Hu Shih*  
*File*  
*CP*

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." <sup>NS</sup> 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.

(end)

*File*  
*CP*



big -  
Alumni

You will be interested in the attached item from

Ithaca Journal

1/17/51

## 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. But let me say 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 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, the last to be conquered, may be the first to revolt."

### Stalin's Strategy

What is Stalin's Strategy now that China is conquered? Dr. Hu answered: "The next thing is to prevent any possibility of a Chinese Tito. What is happening today in Manchuria and Korea is the most conclusive evidence that Mao Tse-tung can never become a Chinese Tito. Soviet Russia has made Communist China go to the extreme of fighting the Americans. That is to make Mao burn bridges with the West—that's the way to prevent a Tito. Mao has been saying that Communist China must 'lean to one side'—that is, lean to the side of Soviet Russia. To make war on the United States and the United Nations is the best way for Mao Tse-tung to demonstrate that he really leans to one side and will never waver."

Dr. Hu reasoned that Stalin is preventing the rise of a Tito by making Communist China completely dependent upon the military and industrial strength of Soviet Russia.

Dr. Hu branded as "nonsense" the Yugoslav theory that the Chinese Communists really are going ahead in Korea contrary to Soviet wishes.

He asserted that the Korean Red army and the Chinese Red army are more than blood relations because they have fought together for years as brothers in distress. And more important, if the Communist state in North Korea should be permitted to be conquered by the U.N. Army, while Soviet Russia on the north-eastern border and the Chinese

Communists on the northwestern border stand by without helping, "the prestige of world communism would fall to pieces, and this would affect the Communist movement in Japan, in China, in Korea, in India, and in Eastern and Western Europe. So Soviet Russia cannot permit it. Hence Communist China must come in."

### Public Not for Reds

Dr. Hu said there is not much public support or good will for the Communists in China. By controlling all food supply, the Communists control all manpower. "When the Communist agents come to a village, first they requisition all the grain and then they take a census of the able-bodied men and women for the army."

Chiang Kai-shek still has a great deal of influence with the Chinese people, Dr. Hu said. "One of the things to remember is that continental China has been living and suffering under Communist rule for a year, 2 years, or longer—and the people who have had a real taste of Communist rule are beginning to have a much better opinion of Chiang Kai-shek and his government of more than 20 years."

Dr. Hu expects the Chinese Communist army to move into Indo-China.

Asked how he thinks this war is going to end, Dr. Hu replied: "Nobody knows. I have a feeling that collapse of the Communist gangsters may come sooner than you and I would dare to expect." This may happen, he concluded, "within China, within Eastern Europe, and even within Russia."

Dr. Hu, a political independent, left China in April, 1949, before the Communist victory and now is at Princeton.

1/13/51 H. Tribune

### To Be Guest Speaker



Dr. Hu Shih

Dr. Hu Shih, curator of the G. B. Oriental Library at Princeton University, who formerly was Chinese Ambassador to the United States and president of Peking University, will be the guest speaker tomorrow morning at the tenth annual men's communion breakfast at the Brick Presbyterian Church, Park Avenue and Ninety-fifth Street. The breakfast will follow communion service in the church at 8 o'clock. The program is sponsored by the Brick Church Council of Presbyterian Men.

206th Street

Please return to:

Office of Public Relations and Information  
Administration Building



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Dr. Hu, a political independent, left China in April, 1949, before the Communist victory and now is at Princeton.

## 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.

12/20/53 NY Times

## DR. KIRK TO PRESIDE AT RADIO LECTURES

**'Right to Knowledge' Theme  
of Series That Will Honor  
Columbia Bicentennial**

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 world-wide 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 Shih, 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. Ganshof of the University of Ghent, Belgium, and H. J. Bhabha, 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.

This item is from the:

NEW YORK TIMES FEB 24 1954

## HU SHIH EXPLAINS ROLE IN FORMOSA

Educator, Assembly Member,  
Feels Moral Obligation to  
Choose Anti-Red Side

By HENRY R. LIEBERMAN

Special to THE NEW YORK TIMES.

TAIPEI, Formosa, Feb. 23—

Dr. Hu Shih is the outstanding 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 the chief target of attack when the Chinese Communists reorganized China's higher educational system.

The short, 62-year-old bespectacled educator-philosopher, who is working on a history of Chinese thought begun forty years ago, has one son in Red China and another in Nationalist Formosa. He explained in an interview why he had come from the United States to participate in the Nationalist-sponsored Assembly, even though he is critical of the Kuomintang (National party) policies.

"I felt it a moral obligation to be here," Dr. Hu Shih said. "There are only two main political forces in the world today—Communist and anti-Communist. Only very foolish people like Nehru [India's Prime Minister] think there is a third force."

### Chinese Anti-Red Center

"In spite of its shortcomings, this Government is the Chinese center of the anti-Communist force," he added. "Taiwan [Formosa] is a bastion. If I have to choose between the dissidents abroad and this Government, I choose this Government."

At the same time, however, Dr. Hu Shih, who is not a member of the Kuomintang, expressed the hope that Chiang Kai-shek's Government would "broaden its outlook" in dealing with Chinese intellectuals. He added:

"I hope this new assembly will be the beginning of a new era. The Government should go more than half way to meet the wishes of the people who are anti-Communist but who are, nevertheless, critical of the Government here."

Dr. Hu Shih listed these four points on which he said he disagreed with the Kuomintang: The "concept of the leader," the "issue of freedom," the "issue of one party," and the question of how to deal with the 11,000,000 "overseas Chinese" living abroad.

### Loyalty to Leader

"Obey the leader" [Chiang Kai-shek] has become one of the basic slogans of the Kuomintang's "anti-Communist, resist Russia" campaign. Mindful of the Communist infiltration and defections that took place on the mainland, the Kuomintang also has placed renewed stress here on tight 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 is much 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," he continued. "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."

### Urges Splitting of Party

The educator recalled he had suggested long ago that the Kuomintang be split up, just as the Turks split up their National party after Kemal Ataturk's revolution. Although the small Young China and Democratic Socialist parties continue to function here, the Kuomintang has a



The New York Times

### 'MORAL OBLIGATION':

Dr. Hu Shih, Chinese educator, who is attending the National Assembly in Formosa although critical of Kuomintang policies. He said that he felt he had a "moral obligation" to attend.

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.

# SCIENCE IN REVIEW

10-24-54  
NYT

## 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, Hu Shih (former Chinese Ambassador to the United States, 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 technologic 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 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 its being there are multiquadrillions 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.



3/27/55

THE NEW YORK TIMES,

## CHINESE TO LECTURE

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.

3 Burned in Fraternity F

2 ITHACA JOURNAL  
Monday, June 16, 1958

## Chinese Scholar Returns to U.S.

TAIPEI, Formosa (AP) — Famed Chinese scholar Hu Shih left today for the United States to wind up his personal affairs before settling in Formosa.

5/8/60  
N.Y.T.

## HU HONORS COLUMBIA

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 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 (AP)—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.

## HU HONORS COLUMBIA

### 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.

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## 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 Harold Riegelman, an executor of 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 Rusk, W. Averell Harriman, Henry R. Luce, Charles Merz, Dean W. Mallott, president of Cornell and Grayson Kirk, president of Columbia.

## 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 alumni 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.

## 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 (who chose his wife for him 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 language) 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 choice had to be made between the Chinese Communists and the 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 retirement 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, revolutionary 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  
A link with hopeful years.

# China Post

The Oldest English-Language Paper In Free China

英文中國郵報

(6 PAGES TODAY)

Weather Forecast: Cloudy with occasional rains throughout the island.

SUNDAY, FEBRUARY 25, 1962

Taipei Temperature: "P.M." Today-max. 84, min. 69. Yesterday-max. 73, min. 60.

中華民國五十二年二月二十五日

## 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 Unconscious After Heart Attack



Dr. Hu Shih, President of the Academia Sinica, collapsed and fainted at 6:40 p.m. yesterday on the porch of the Tsai Yuan-pei Memorial Hall on the grounds of the nation's highest research institute. He passed away 40 minutes later.

零售每份 NTS\$2.00

At 71

# 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 Chen 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 Nankang, 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 Ssu-liang, Chancellor of the National Taiwan University, told the CHINA POST that Dr. Hu's death is an "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 has 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 Huo-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-tsung, 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 that institute of higher learning of which he was President for four years.

The unfinished books and drafts should be turned over to Mao Tzu-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-tsai 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 Tsai Yuan-pei Memorial Hall on the grounds of the nation's highest academic research institute in Nankang, a small town some 10 miles north of Taipei.

Dr. Hu collapsed at about 6:40 p.m. on the porch of the Tsai Yuan-pei 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 newsmen burst into tears 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 Ta-yu, chief of the physics section of the Canadian National Research In-

## Speech Before Death



Dr. Hu Shih is shown addressing over 300 scholars attending a reception at the Academia Sinica yesterday shortly before he collapsed and died of a heart attack.

(CNA Photo)

stitute, when the latter began his 20-minute speech, which dealt with science education in China.

## His Students

"Dr. Wu is my student's student," Dr. Hu said jokingly. He added that Dr. Wu Chien-hsiung, world-famous Chinese woman scientist who has conducted a series of experiments to prove the correctness of the Nobel Prize-winning thesis of Dr. Yang Chen-ning and Lee Tsung Dao, is also his student.

Dr. Yang and Lee, who studied under Dr. Wu Ta-yu, are my student's student's students," he added.

Nobody attending the reception had ever imagined that the wisecracking and seemingly very healthy President of the Academia Sinica would leave this world in a matter of minutes.

The doctors who examined Dr. Hu said that the heart attack might be the result of his over-excitement.

Dr. Hu said after Dr. Wu's speech that it was a pity that the Nuclear Research Institute of the National Tsing Hua University could not invite a first-rate physics teacher to serve as its head after it had spent US\$2,000,000 on installing a nuclear reactor.

"Many people and many newspapers criticized the Academia Sinica for its inability to improve science education here," Dr. Hu said. "I welcome the criticisms because they are symbolic of freedom and democracy," declared the Chinese scholar-philosopher.

## Close Friends

Vice President Chen Cheng, Minister of Education Huang Chi-lu and many other close friends of Dr. Hu rushed to Nankang 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. 5)

*China Post*



# Dr. Hu Shih, Chinese Philosopher, Is Dead at 70

**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 had headed since 1958. He was 70 years old.

Dr. Hu, who had been Ambassador to Washington, was stricken 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 of distinction. A leader 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 and wrote for a living, but that his real interests lay in philosophy. His scholarly contemplations ranged the world, ancient and modern. His own tenets led him to believe, as he expressed it, "that to live for the sake of the species and posterity is religion of the highest kind" and that those religions that seek a future life either in Heaven or in the (Chinese) Pure Land are selfish religions.

As a young man he was an atheist; he wrote that he had "narrowly escaped becoming a Christian" at one time. His later years found him a benevolent sort of a deist possessed by a great optimism regarding this life and the next.

As Ambassador to the United States from 1938 to 1942, Dr. Hu was considered as an outstanding example of the distinguished Chinese man of learning anxious to repay by his good will the country that had once welcomed him as a young student.

Over the years, Dr. Hu's conflicts with the controlling figures of the Kuomintang, ruling party of Nationalist China, were frequent and often bitter. As early as 1928 he was writing critically of the totalitarian principles of the ruling group.

Dr. Hu wrote a series of political articles from 1928 to 1930 that defined totalitarianism, in any form, as a violation of the rights of free men. These articles, which outlined the political beliefs that made him an opponent of the Kuomintang, were later collected in a volume entitled "Essays on the Rights of Man."

However, the breaches were healed from time to time as China became imperiled by the Japanese and by the Chinese Communists. When the Japanese attacked the United States in 1941, he stepped down as



Leo Rosenthal

Dr. Hu Shih

Ambassador to Washington and joined the Chiang Kai-shek Government in its beleaguered, wartime capital at Chungking as a close adviser to the Generalissimo.

With the defeat of Japan, Dr. Hu once more turned his voice and pen against the autocratic conduct of the Government and particularly against the activities of the secret police.

With the loss of the mainland to the Communists, Dr. Hu again settled his difference with the Government for a time. Observers of Chinese political affairs noted that Dr. Hu had himself escaped stern disciplining at the hands of the Government in these disputes because of the high respect in which he was held both here and in other friendly countries.

He returned to Taiwan in April, 1958, 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.

## Son of Geographer

Born in Shanghai on Dec. 17, 1891, Dr. Hu was a son of Hu Chuan, 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 voluminous writings. In written recollections of his youth, Dr. Hu remembered that he had

## 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 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 was much discussed. When Hu had to follow the Chinese custom of selecting an additional name for himself, he chose Shih, which means fitness, and would, he hoped, recall Darwin's concept of the survival of the fittest.

## Received Cornell Scholarship

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-haired 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 he 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.

Realizing the difficulties under which the Chinese labored because they had one written language for scholars and another for everyday use, Dr. Hu did much to popularize the use of "pai-hua," the vulgate, in serious literature. His campaign made considerable headway until other methods of language simplification were introduced during the Communist regime. Also, he wrote numerous books on philosophy and literature.

Dr. Hu received many honorary degrees, some of them from world-famous universities that grant such honors most sparingly. During his tenure at the Chinese Embassy in Washington he made many friends for his country. He resigned because of a relatively minor difference of opinion with Generalissimo, Chiang Kai-shek.

He married Kiang Tung-shiu in 1917. They have two sons, one in Communist China and the other in the United States

## Chinese Scholar, Ambassador Dies

TAIPEI, Formosa (AP) — Dr. Hu Shih, 71, eminent Chinese scholar and former ambassador to Washington, collapsed and died of a heart attack today.

At the time of his death he was head of Academia Sinica, Nationalist China's highest research institute.

The son of a Chinese scholar, Hu studied at Cornell University under an indemnity scholarship granted by the United States for damages incurred by China during the Boxer Rebellion.

Hu was graduated from Cornell in 1914, studied philosophy for an additional year there, then obtained his doctorate from Columbia University.

It was at Columbia that Hu formulated his theories for a reform of Chinese literature for which he became famous in his native land.

T-5 2/24/62

# 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 here 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.

### Educator and Poet

Dr. Hu Shih, Chinese educator, poet, diplomat and the greatest philosopher produced by his country in the twentieth century, was a man of rare intellectual accomplishment; before he was thirty, his scholarship had established for him 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 hungrily consumed by the writers of China in 1917, the year he left Columbia to return home and become a teacher at the Peiping National University.

The two articles, the bases for which were developed in the United States, were "Suggestions for the Reform of Chinese Literature" and "A Constructive Revolution in Chinese Literature."

### Clear Talk Evolved

Within three years of their publication, the majority of Chinese writers had abandoned the use of their ancient language unspoken for hundreds of years that bore no more relation to modern speech than Latin does to English. The new characters coming to life in the Chinese printing presses were those of "pai-hua," meaning clear talk. It was a dialect common to about 90 per cent of the Chinese.

Dr. Hu was only twenty-six in 1917 when this upheaval in Chinese thought began to rumble like an earthquake. A confirmed liberal then, as he was all through his life, he saw his newly developed means for communicating with the Chinese masses as an uncompromising force for democracy based on freedom of access to information and freedom of thought. Ignorance and bigotry would be forever dispelled.

But he lived to see China ironically enmeshed in his accomplishment. Within thirty years of the first blows being struck in "The Chinese Literary Revolution" founded by him, the Communists of Mao Tse-tung were well advanced on their road to conquest of all China and using "pai-hua." 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, 1891 (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 1910 to study at Cornell. He was one of those given a scholarship by this government for damages incurred by China during the Boxer Rebellion.

His 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.

After graduation from Cornell in 1914, he went on to Columbia and philosophical studies under the late John Dewey. Shortly after receiving his Doctor of Philosophy degree, he was on his way back to China with his plans for the literary revolution already drawn. He mixed his leadership of the movement with a busy teaching career. At Peiping National University, he was successively a philosophy professor and dean of English Literature. One of his associates was another famous writer, Dr. Lin Yutang.

In 1928, Dr. Hu left Peiping to become president of the China National Institute at Woosung near Shanghai. Despite the pressure of administrative duties, he was finding enough time to edit a series of Chinese translations of the classics of European history



Herald Tribune—UPI

### Hu Shih

and literature. He was a man who found it difficult to relax away from intellectual pursuits. He used to say that scholarship was his profession and that reading and writing were his hobbies.

Dr. Hu considered himself a scholar. He preferred both by taste and training to look at the active practice of politics from his position of critical detachment. Yet there came a time when this prejudice had to be abandoned in the interests of his country.

### Answered Call by Chiang

It was patriotism that led him to accept the post of Chinese ambassador to the United States in 1938. Japan was then invading his country, and he answered the call of Generalissimo Chiang Kai-shek to represent the Kuomintang (Nationalist party) government in Washington.

For the next four years, he closed the door on his scholarly interests, although he was not a member of the party and by no means an unqualified admirer of the Generalissimo.

For seven years prior to this decision, he had served as chairman of the China Council of the Institute of Pacific Relations.

Dr. Hu's attitude toward Chiang was clearly set forth when he went to Taipei in 1953 to serve as a member of the 1,529-delegate National Assembly. Asked why a liberal of his views should leave his post of curator of Princeton's Gest Library, 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 force."

On the specific issue of Chiang's domination of the Nationalist government, Dr. Hu commented that although the situation in Formosa left much to be desired in the way of freedom of thought and freedom of the press—it still was 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 into eloquent words when he was advised that one of his two sons had joined the mainland Communists instead of Nationalist ranks—and had denounced his father as a "reactionary" capitalist.

Dr. Hu first confessed that he was not at all astonished by this development and then explained why every free man 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, 1958, he was appointed president of the 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 capital but was back in the United States again three years later as a member of the Chinese delegation to the San Francisco conference which established the United Nations. Then he returned to China to become president of Peiping University. He did not leave until the Communists were at the city's gates.

When the Nationalists were forced off the mainland in 1949, he was offered the presidency of Taiwan (Formosa) University, but turned the job down in favor of writing and lecturing in this country. He stayed here for nine years.

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.

Dr. Hu held honorary degrees from more than thirty American universities and colleges.

According to the official Chinese Central News Agency, he left a 1957 will directing that he be cremated. Among bequests was one of 102 cases of his books to be presented to Peiping University when and if the mainland is recovered from the Communists.

## 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, Hu always distinguished himself in his studies in the schools he attended at Shanghai. Two years before the founding of the Republic, he went abroad 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.

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 new poetry, were widely read in China and his revolutionary literary 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 1928 to become president of the China Institute. The following year, he was ap-

pointed a member of the directors 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. He 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 wartime 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 Peiping till shortly before it fell into the hands of Communist troops.

After leaving Peiping, 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 Taiwan in April 1958 after he was appointed President of the Academic Sinica.

## Hu Shih '14 Dead at 70

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 1938-42 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 Academia Sinica.

While a student at the University, 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 MONDAY FEB. 26, 1962

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.

## Chinese Scholar 2/27/62

When Harvard University in 1936 celebrated the three hundredth anniversary of its foundation, it chose to give an honorary degree to one man from the whole great continent of Asia. This man was Hu Shih, who died on the island of Taiwan over the week-end. Historian, philosopher and statesman, Dr. Hu was educated in the United States; served for some years as chancellor of Peking University; served again as Ambassador to this country. Passionately anti-Communist, he was a spirited enough defender of personal liberty to break with the anti-Communist Government of Chiang Kai-shek when he thought that Government abused its power.

Of his many remarkable achievements, perhaps the most noteworthy was his leadership of the Chinese literary renaissance. By advocating and practicing the use of popular speech in literature, as a substitute for the classical language previously used, he helped to create a unifying force of immense importance in the development of China. The tragedy was that his country lacked the political leadership and experience which might have taken advantage of this unifying force to consolidate a modern China.



**DAYTON (OHIO) JOURNAL-HERALD**  
**FRIDAY, MARCH 2, 1962**  
**WASHINGTON CALLING**

## Marquis Childs

### 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. And 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 the feudalism of the Manchus and then the counter-revolution of Communism that imposed a new dictatorship on the Chinese 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 close 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 ascendancy 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.



Dr. Hu Shih  
*Gentle Courage*

### Humanist In Finest Sense Of Word

Anyone of lesser prestige than Dr. Hu would probably have joined the editor in jail. But he chose to risk his prestige and his position at the end of his career for what he believed in.

One of his important achievements was to popularize the language of the people as contrasted to the language of scholars which had for so long been the privilege of the upper classes.

When Chiang Kai-Shek fled the mainland in 1949 and the Communists took over, one of Dr. Hu's two sons cast his lot with the Communists. He wrote articles denouncing his father, which were broadcast by the Peiping radio.

Through the many vicissitudes of his life Dr. Hu never gave any sign that his faith in man had been shaken. It would be wrong to call him an optimist, for that implies a naive acceptance that all must be for the best in the best possible of worlds. But his background in China, coupled with his advanced education in this country, first at Cornell and then at Columbia, made him a humanist in the finest sense of that often-abused term. In short, he believed in the future of man.

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### Hu Shih and China

#### Effect on Our Policy of Death of Intellectual Discussed

TO THE EDITOR OF THE NEW YORK TIMES:

The death of Dr. Hu Shih in a suburb of Taipei, Taiwan, on Feb. 24, marks the end of an era when Western-inspired and for the most part American-trained intellectuals led a liberal movement toward democracy in China.

Hu Shih, like many other great Chinese of an era now gone, worked with the ruling Nationalist party (Kuomintang or KMT) as the lesser evil of choices available, but he was a stern opponent of its authoritarian structure and many of its practices. He knew that it takes courage to work for democracy and many times such work has its heartaches. He learned this, for example, when under Communist prodding his own son still in mainland China denounced him.

Hu Shih's fight for democracy and modernization took place in many fields, and his influence was so great that the Communists launched a major drive after they came to power to eliminate the "poisonous thoughts of that arch-traitor Hu Shih." He led the language reform and modernization movement in the early years of the Chinese Republic and even counted Mao Tse-tung among his former students (of which he was not, incidentally, proud). Hu Shih was the Erasmus of what has been aptly termed the "Chinese Renaissance."

#### Critic of Tradition

A harsh critic of some of the shortcomings of the Chinese tradition, he attempted with the pragmatic philosophy of John Dewey (who once labeled him one of the five most brilliant living men) to arrive at a synthesis that would make Chinese culture viable and meaningful in the modern industrial world.

Hu Shih's passing leaves an important void in Nationalist China, especially as far as the United States is concerned. He alone had the stature to be able to speak out against abuses of power by the KMT without fear of reprisals. As long as he was alive, there was always a strong voice to be reckoned with, and this in itself tended to restrain KMT leaders.

While Hu Shih lived, there was hope that his influence, which was indeed world wide, could help move the KMT away from its politically unproductive past. Unlike many other critics, he acknowledged and drew some inspiration from the real achievements in economic and social progress in Taiwan. But who now can fill his shoes?

The death of Hu Shih has important implications for United States China policy and our relations with the Nationalist Government. Our representation in Taiwan will have to be exceptionally strong, because the United States may have to undertake the prodding toward democracy which Hu Shih as a Chinese could and did carry on with much greater effectiveness.

We can legitimately wonder whether the United States in 1962 has the decisiveness to press the Republic of China toward the self-confident toleration of dissent and the democratic future it deserves.

RICHARD L. WALKER,

Director, Institute of International Studies, University of South Carolina.

Columbia, S. C., March 12, 1962.

# '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, presi-

'14 AB, '15 Grad—Hu Shih, philosopher and statesman, Feb. 24, 1962, of a heart attack at the Academia Sinica, Taipei, Taiwan. Son Hu Tsu-wang '42. (See Intelligence page.)

dent 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 *pai-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, hounding every one 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, knowing Communist 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 1953 to serve as a member of the 1,529-delegate National Assembly. Asked why a liberal of his views should leave his post of curator of Princeton's Gest Library, 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 force."

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 enthused as to the agricultural, industrial, and educational progress that island was making. Called it 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 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 twenty-fifth Reunion in June 1939, 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 reinstitute the "Intelligence" heading long associated with the writing of Emerson Hinchliff in the CORNELL ALUMNI NEWS—Ed.



HU SHIH '14 delivers a Messenger lecture in Olin Hall in 1946.



## Dr. Hu Shih, Chinese Philosopher, Is Dead at 70

**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 had headed since 1958. He was 70 years old.

Dr. Hu, who had been Ambassador to Washington, was stricken 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 of distinction. A leader 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 and wrote for a living, but that his real interests lay in philosophy. His scholarly contemplations ranged the world, ancient and modern. His own tenets led him to believe, as he expressed it, "that to live for the sake of the species and posterity is religion of the highest kind" and that those religions that seek a future life either in Heaven or in the (Chinese) Pure Land are selfish religions.

As a young man he was an atheist; he wrote that he had "narrowly escaped becoming a Christian" at one time. His latter years found him a benevolent sort of a deist possessed by a great optimism regarding this life and the next.

As Ambassador to the United States from 1938 to 1942, Dr. Hu was considered as an outstanding example of the distinguished Chinese man of learning anxious to repay by his good will the country that had once welcomed him as a young student.

Over the years, Dr. Hu's conflicts with the controlling figures of the Kuomintang, ruling party of Nationalist China, were frequent and often bitter. As early as 1928 he was writing critically of the totalitarian principles of the ruling group.

Dr. Hu wrote a series of political articles from 1928 to 1930 that defined totalitarianism, in any form, as a violation of the rights of free men. These articles, which outlined the political beliefs that made him an opponent of the Kuomintang, were later collected in a volume entitled "Essays on the Rights of Man."

However, the breaches were healed from time to time as China became imperiled by the Japanese and by the Chinese Communists. When the Japanese attacked the United States in 1941, he stepped down as



Leo Rosenthal  
**Dr. Hu Shih**

Ambassador to Washington and joined the Chiang Kai-shek Government in its beleaguered, wartime capital at Chungking as a close adviser to the Generalissimo.

With the defeat of Japan, Dr. Hu once more turned his voice and pen against the autocratic conduct of the Government and particularly against the activities of the secret police.

With the loss of the mainland to the Communists, Dr. Hu again settled his difference with the Government for a time. Observers of Chinese political affairs noted that Dr. Hu had himself escaped stern disciplining at the hands of the Government in these disputes because of the high respect in which he was held both here and in other friendly countries.

He returned to Taiwan in April, 1958, 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.

### Son of Geographer

Born in Shanghai on Dec. 17, 1891, Dr. Hu was a son of Hu Chuan, 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 voluminous writings. In written recollections of his youth, Dr. Hu remembered that he had

### 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 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 was much discussed. When Hu had to follow the Chinese custom of selecting an additional name for himself, he chose Shih, which means fitness, and would, he hoped, recall Darwin's concept of the survival of the fittest.

### Received Cornell Scholarship

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-haired 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 he 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.

Realizing the difficulties under which the Chinese labored because they had one written language for scholars and another for everyday use, Dr. Hu did much to popularize the use of "pai-hua," the vulgate, in serious literature. His campaign made considerable headway until other methods of language simplification were introduced during the Communist regime. Also, he wrote numerous books on philosophy and literature.

Dr. Hu received many honorary degrees, some of them from world-famous universities that grant such honors most sparingly. During his tenure at the Chinese Embassy in Washington he made many friends for his country. He resigned because of a relatively minor difference of opinion with Generalissimo Chiang Kai-shek.

He married Kiang Tung-shiu in 1917. They have two sons, one in Communist China and the other in the United States.

Hu Shih

Washington (D.C.) Post?

## China's Hu Shih: Bearer of Light

By Marquis Childs

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, whose death has just been reported on Formosa. And 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 the feudalism of the Manchus and then the counterrevolution of communism that imposed a new dictatorship on the Chinese 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 close 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 ascendancy 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.

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 hua*, 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 mellow 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.

Anyone of lesser prestige than Dr. Hu probably would have joined the editor in jail. But he chose to risk his prestige and his position at the end of his career for what he believed in.

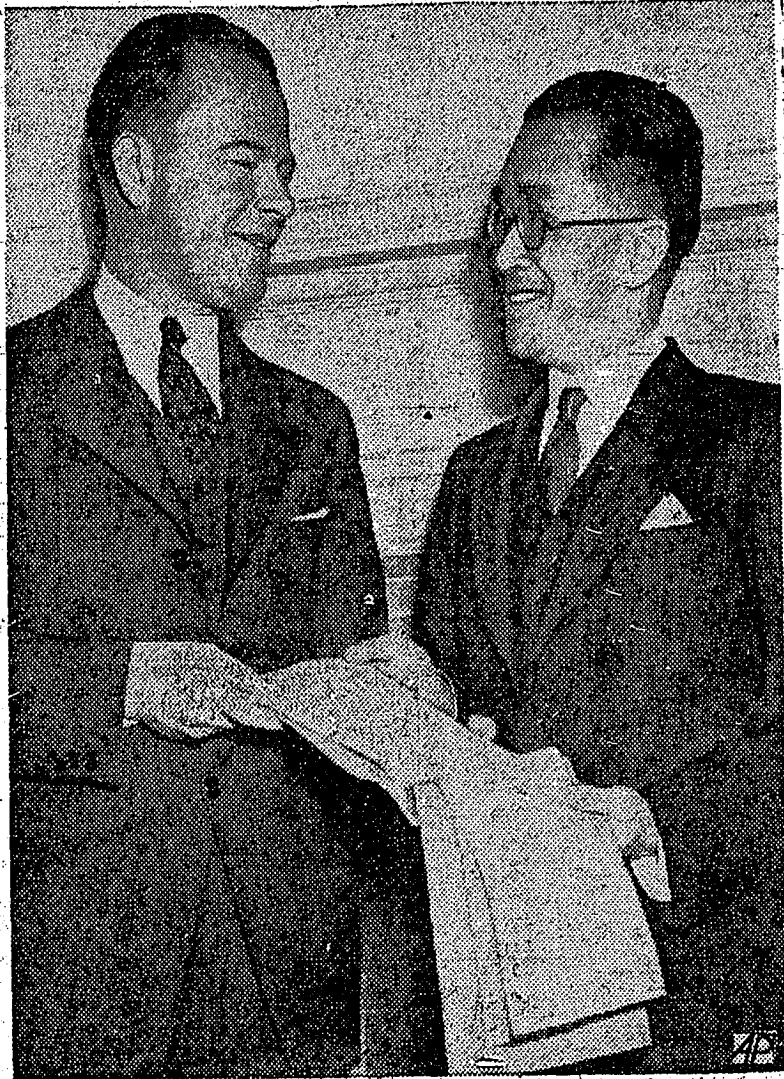
In his own life Dr. Hu experienced the revolution of change that demolished the old China and brought East and West into an uneasy relationship which may culminate in disaster. His mother was an illiterate peasant, 30 years younger than her husband, a geographer and a man of some wealth. While very young, Hu was married in the ancient Chinese custom to a "child bride" who had no share in his soaring intellectual career.

ONE OF HIS important achievements was to popularize the language of the people as contrasted to the language of scholars, which had for so long been the privilege of the upper classes. By writing in *pai hua*, the vulgate, and in encouraging others to do so, he made it respectable. For this he has been compared to Chaucer, who first used the English vulgate as against Latin, which as the written language of scholars and the aristocracy.

When Chiang Kai-shek fled the mainland in 1950 and the Communists took over, one of Dr. Hu's two sons cast his lot with the Communists. He wrote articles denouncing his father, which were broadcast by the Peking radio. His father, he said, was a traitor to the new order and unfit to live in the glorious new society the Communists were bringing into being.

Through the many vicissitudes of his life Dr. Hu never gave any sign that his faith in man had been shaken. It would be wrong to call him an optimist, for it implies a naive acceptance that all must be for the best in the best possible worlds. But his background in China, coupled with his advanced education in this country, first at Cornell and then at Columbia, made him a humanist in the finest sense of that often-abused word. In short, he believed in the future of man.

## 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 "Y 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.

## Envoy Given Cabinet Post

Chungking—(P)—Generalissimo Chiang Kai-shek has appointed Dr. Hu Shih, until recently Chinese ambassador to Washington as a high adviser to the Chinese cabinet, a new post, it was announced tonight.

Dr. Hu was graduated from Cornell in 1914. He visited the Campus May 25 to speak on the alumni reunion program.

Manuscript

# 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 Suh. 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 "mallet 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 making 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 of China. They have also succeeded in practically demilitarizing Peiping and Tientsin and a vast region around, leaving undefended frontier cities at the mercy of any possible invasion. And they have certainly succeeded in concretely 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 show of the mallet fist on the part of a 'friendly power' can only strengthen and deepen if not perpetuate. This resentment is all the more formidable when it is not given vent in the cheaper but less dangerous forms of posters, speeches and demonstrations.

"The only effective antidote for this inward resentment is a miracle. The miracle of truly great, far-sighted statesmanship will remove at the roots all causes of friction, suspicion and hatred between two peoples whose geographic proximity and 2,000 years of close cultural relationship should not permit to remain at odds. Will Japan's foreign minister, Mr. Hirota, and the first Japanese ambassador to China, Mr. Ariyoshi, 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 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 maintain order and the population has remained calm. Without the slightest act to embarrass the government, Chinese armies have been moved about and powerful commanders have been removed from 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 to make without inviting serious internal dissensions and revolts.

"All these are signs of growing strength and national unity. Only a united nation with a strong government can afford to be weak—a truism which the Japanese militarists, in their complaints against China, simply cannot understand."

## Chinese Envoy, Cornellian, To Leave Post

Washington—(P)—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, 41, 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.

### Dr. Hu Shih May Teach in Formosa

TAIPEI, Formosa, March 13 (P)—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.



10-15 AB 14 9.

8/13 Shanghai

THE ITHAC

## Chinese Leader, Cornell Graduate, Sees National Strength, Unity Growing

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"All these are signs of growing strength and national unity. Only a united nation with a strong government can afford to be weak—a truism which the Japanese militarists, in their complaints against China, simply cannot understand."

### Cornellians Honored

The National 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, Serge Prokofieff, and Dmitri Shostakovich. The names of one painter, one sculptor, and two writers who are now living in occupied countries have been kept confidential.

The election of Dr. Hu as honorary associate adds the name of the eminent Chinese philosopher and statesman to a list of Cornell members which includes Kenneth Roberts and Henrik Van Loon, alumni; Carl Becker, emeritus professor of history, and Gilmore D. Clarke, dean of the College of Architecture. ROBERT LANG.

## China Group Arrives for Pacific Meet

Delegates Prepare for Annual Institute at Yosemite National Park August 15

Headed by Dr. Hu Shih, poet, philosopher and scholar, and rated China's No. 1 intellectual, a group of distinguished delegates to the Institute of Pacific Relations to be held at Yosemite National Park August 15 to 28 arrived from the Orient yesterday on the Dollar liner President Coolidge.

The party included Professor Kan Lee, National Chiotung University; Wellington Lieu; Alfred Sze, former Ambassador to Great Britain, Minister to the United States and chief Chinese delegate to the Washington naval conference; C. S. Shen and Professor C. F. Chang. Sze was accompanied by his wife.

### FIRST TO ARRIVE

The group was the first to arrive for the institute, a yearly event participated in by representatives of all the countries of the Pacific, and which this year will include for the first time representation by Russia and the Philippines as a commonwealth. Last year the institute was held in Canada where regulations barred Russian participation.

The institute will be presided over by Newton D. Baker, President of the Pacific Council, and former Secretary of War, during the Wilson regime.

### TOPICS OUTLINED

Subjects to be discussed in five round-table groups will be the new deal in America; Russian economic plans, Japanese trade expansion, Chinese economic reconstruction and changing the political balance in the Pacific with a view to peaceful adjustment.

"China today," said Dr. Hu shortly after his arrival, "despite press reports to the contrary, is 95 per cent back of the national government."

"The next few years will see a new China born of the national will of a solidified people."

### PROGRESS REPORTED

As an indication of progress, Dr. Hu cited China's 100,000 miles of



Dr. Hu Shih  
No. 1 Intellectual

communication facilities as compared to 1000 in 1917, to which year he dates the awakening of China to national consciousness.

With the arrival of the Chinese delegates, Associated Press dispatches from New York said the Far Eastern survey of the American Council, Institute of Pacific Relations, announcing the result of a study, stated this country is absolutely dependent upon the Far East for the bulk of its supplies in a number of leading raw materials.

### TRADE SHIFTS EXPECTED

New discoveries in technology, however, such as the development of cheap synthetic rubber, or shifts in world production, such as tin mining in Bolivia, may in the future make dependence on the Far East less complete, the announcement added.

## Chinese Autonomy Move Unsupported, Cornellian Asserts

Peiping — (P) — Dr. Hu Shih, generally known as "China's outstanding thinker," has risked the displeasure of Japanese 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 Peiping National University, and an 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 of the kind. Educated people strongly opposed it as was made clear at the recent conference between some of the northern leaders and a number of prominent educators."

"We believe the whole arrangement was cooked up between Maj. Gen. Kenji Doihara of the Japanese army and two or three Chinese, notably Hsiao Cheng-Ying, who does not represent anybody and is entirely lacking in political sense and insight. These men have the reputation of being pro-Japanese."

9-22-42

## PERMANENT PEACE HELD ATTAINABLE

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 Joseph M. 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 suggest a name for the second World War, he had written to the President suggesting the "Last World War," but that later on it was reported 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 associated 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 churchmen help spread this idea.

"In short," he said, "we want a new world 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."

"We must learn to think that there is nothing inherently evil in force, 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 has spread into this country the dogma, baseless completely in 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 measure 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.

Kenneth Lindsay, a member of the British Parliament from Kilmarnock, Scotland, asked consideration for the welfare of persons, and suggested that if the peace conference did not establish an international education office, steps toward this end be taken at an international educational conference.

George H. 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.

Grove Patterson, editor of The Toledo Blade, said at the final evening session that newspapers had "free responsibilities: To give all the facts, to provide interpretation and leadership, and be honestly

representative of the people as a whole and not of special interests.

Declaring that unfortunately some "so-called great newspapers" slanted their news columns, Mr. 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."

Dr. George N. Shuster, president of Hunter College, suggested formation of a league of interlocking community groups to act on various community economic and racial problems.

Governor Sumner Sewall of Maine, one of the scheduled speakers, was unable to attend because of State business.

Dr. Ralph W. Sockman, pastor of Shrist Church, presided at all sessions.



# Asia Is Not Inscrutable

BY HAMILTON BUTLER

A ROLL CALL of China's delegation 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 diplomatic trouble shooter. Wang Chung-hui is China's greatest legal authority. Ambassador Wei Tao-ming is a noted jurist.

The only woman delegate is brilliant Miss Wu Yi-fang, college president and feminist leader. She got her M.A. and Ph.D. at Ann Arbor.

Another notable is Dr. Hu Shih, China's leading contemporary philosopher. Alfred Sze, a distinguished diplomat of long experience, will act as chief adviser to the delegation.

Adviser Sze and nine of the 10 delegates studied in this country or in Europe or Japan. Sze, Soong, Koo and Hu 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 ever seriously tried to understand them. With the exception of missionaries, and a handful of diplomatic and military officers, Americans in China have not had to learn its language. They could talk to their servants and compradores in pidgin English. Social barriers kept them aloof from the Chinese people.

Americans should be just as "inscrutable" to the Chinese as they are to us. Yet thousands of Chinese can read us like a book. They have taken the trouble to study us.

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.

White dominance in Asia has rested in the past solely on superiority in applied science.

As Asiatic peoples come abreast of us in this respect—which they are rapidly doing—we shall have to win by our wits or lose.

With our ingrained racial conceit, we have looked down upon these peoples as unworthy of serious study.

We have excused our intellectual indolence by verbigerating, what is not true, that it is impossible for an American to discover why Orientals think and act as they do.

Americans, if they tried, would find the Chinese mind, for instance, as easily read as their own.

The future of our relations with Asia 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 lost. They regarded this as their "second fatherland."

Among them was Ts'ai Shou-kie, 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. Ts'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

*Free Press*  
*April 22nd*

indemnity exacted of 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 now come to our universities are not likely to refer to the Government in Washington as "their" Government.

Yet they constitute a powerful 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 Nanking Regime.

Special Correspondence, THE NEW YORK TIMES.

SHANGHAI, March 12.—Dr. Hu Shih, the internationally recognized young Chinese philosopher, who is now in the black books of the Nanking 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 complete a monumental work entitled "A History of Chinese Philosophy" before he 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.

Dr. Hu, a graduate of Cornell and Columbia universities, continues his fearless criticisms of the Nanking Government and of the ideology of the late Dr. Sun Yat-sen, whose writings are the gospel of the Kuomintang party. His criticisms appear every month in his own periodical, The Crescent Moon, which as a result has circulation difficulties. The government has not pronounced a postal ban against the magazine, but the Shanghai Kuomintang 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 Kuomintang party, and by the State Council, the highest organ in the government as distinct from the party. The Shanghai Kuomintang has urged that he be arrested and punished for his criticisms, but the government realized that this would have an extremely unfavorable reaction upon the foreign opinion of the Nanking regime.

In his latest issue of The Crescent Moon Dr. Hu attacks the Kuomintang as an "intellectually reactionary organization," which welcomed liberalism to its ranks until it attained to power, "after which the disguising mantle fell away, revealing it in its true guise as reactionary."

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## Hu Shih Recovering

TAIPEI, Formosa, Jan. 1. (AP)—Dr. Hu Shih, Nationalist China's leading scholar, educator and philosopher, left the National Taiwan University Hospital today. The former Ambassador to the United States suffered a heart attack

1967

## Dr. Hu to Advise Cabinet

Chungking, Sept. 8. Generalissimo Chiang Kai-shek has appointed Dr. Hu Shih, until recently Chinese Ambassador to Washington, as a high adviser 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 PAPANICOLAOU, 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 trouper himself at age 2, eventually winning tatterdemalion glory as Broadway's longest-running Jeeter Lester (1,899 performances, 1934 to 1939) in "Tobacco Road"; of a heart attack, in Mineola, N.Y., Feb. 19.

►RICHARD CRESSON (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 Oölogy; after a long illness, in Bethesda, Md., Feb. 19.

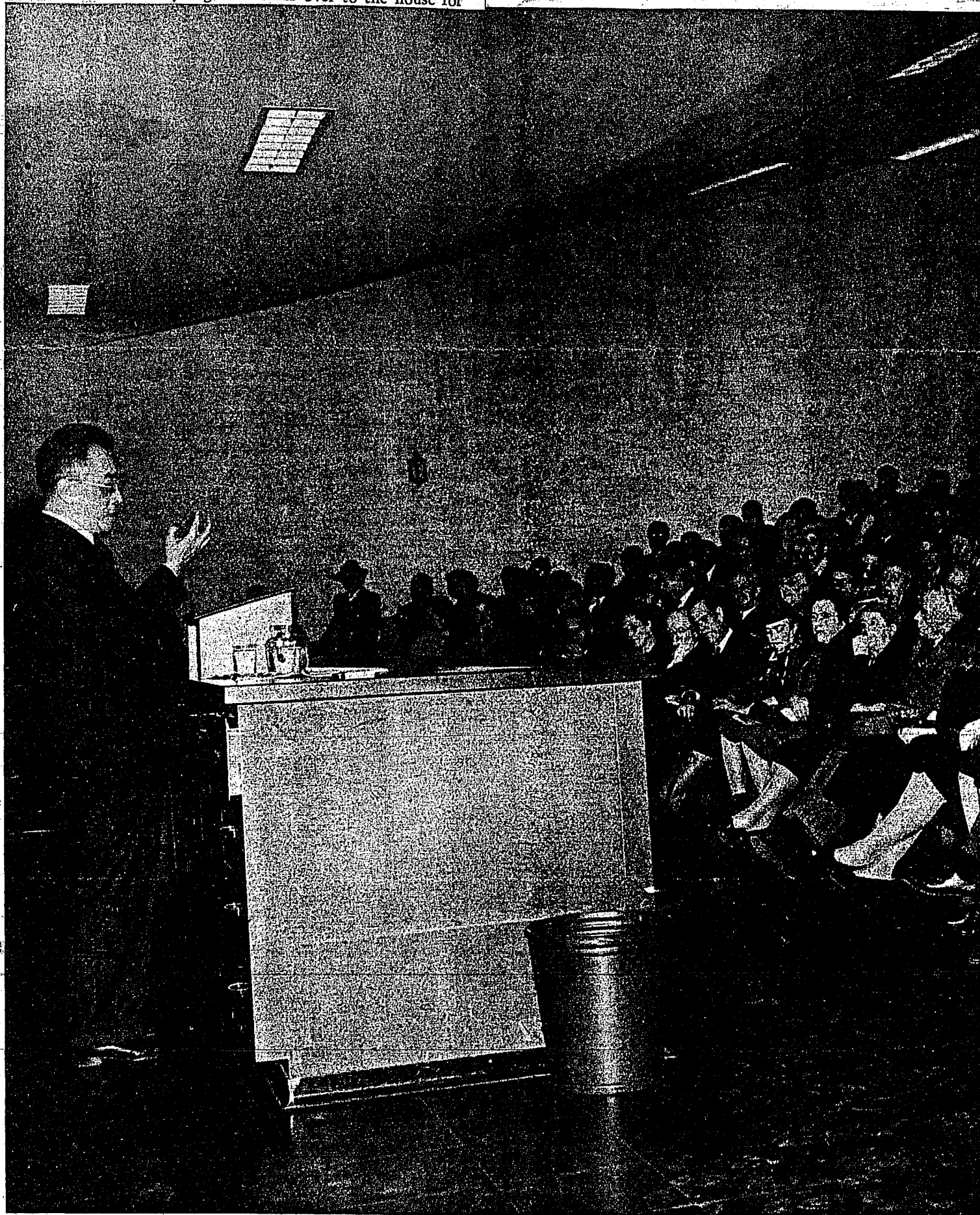
►Dr. HU SHIH, 71, modern China's top scholar, leader of a literary reform which battered down the formalistic barriers of Chinese poetry to gain acceptance for everyday language, ambassador to the U.S. from 1938 to 1942, whose last years were spent at the helm of a study institute on Formosa; of a heart attack, in Taipei, Feb. 24.

►IRVING McNEIL IVES, 66, former Republican senator from New York (1947-59), a breadwinners' benefactor who twice teamed with Democratic Sen. John F. Kennedy in sponsoring labor-reform bills; after a long illness, in Norwich, N.Y., Feb. 24.

# SEEN IN ITHACA

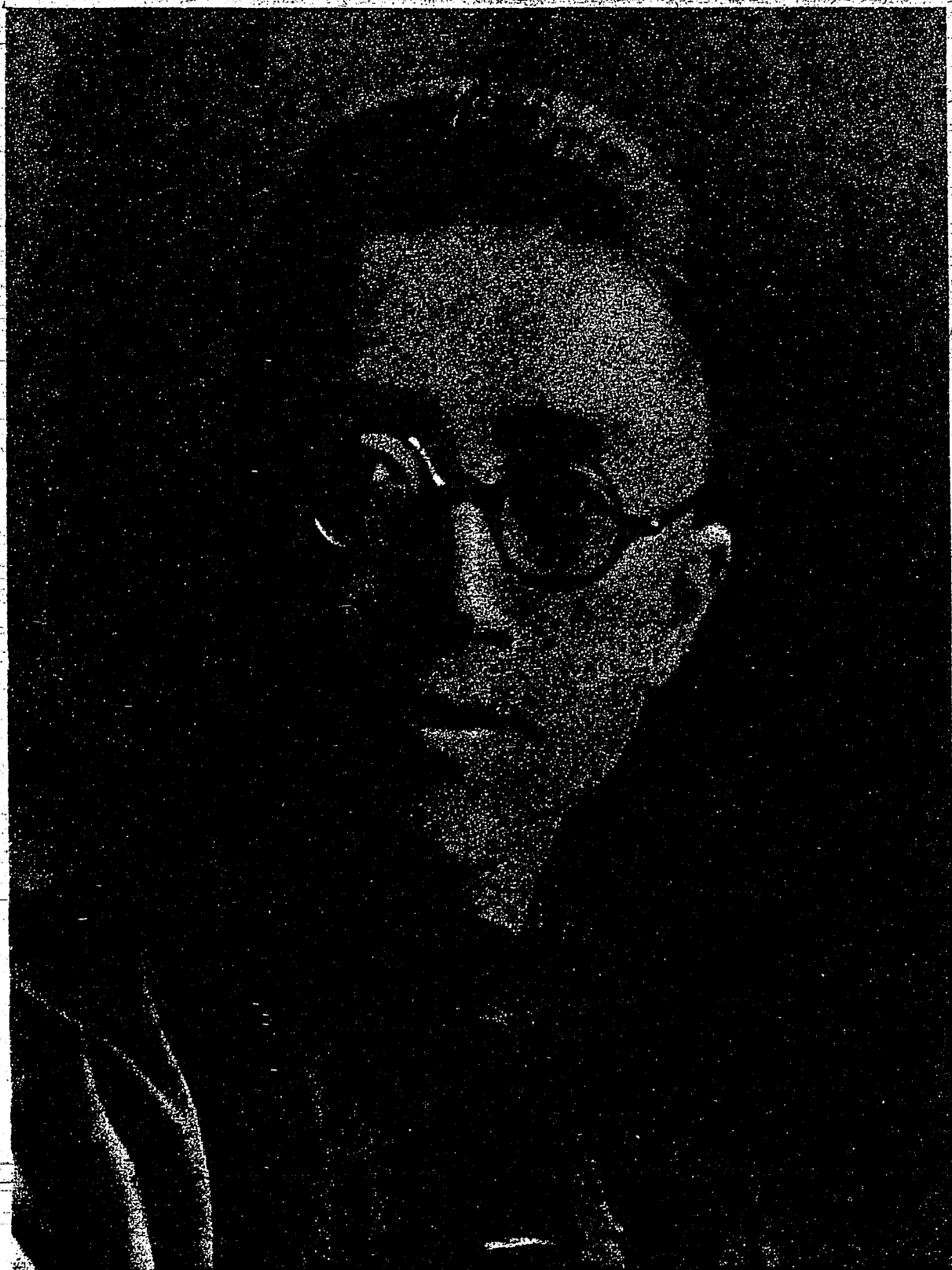
Holding top billing in this category is, I should say, Hu SHIH, SUH HU to us in our undergraduate days. "Doc" spent two weeks here in the late winter, delivering the Messenger Lectures, and he certainly "packed 'em in." I remember seeing him bustling off with a group of Chinese undergraduates after one 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, "CED" GUISE, 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!

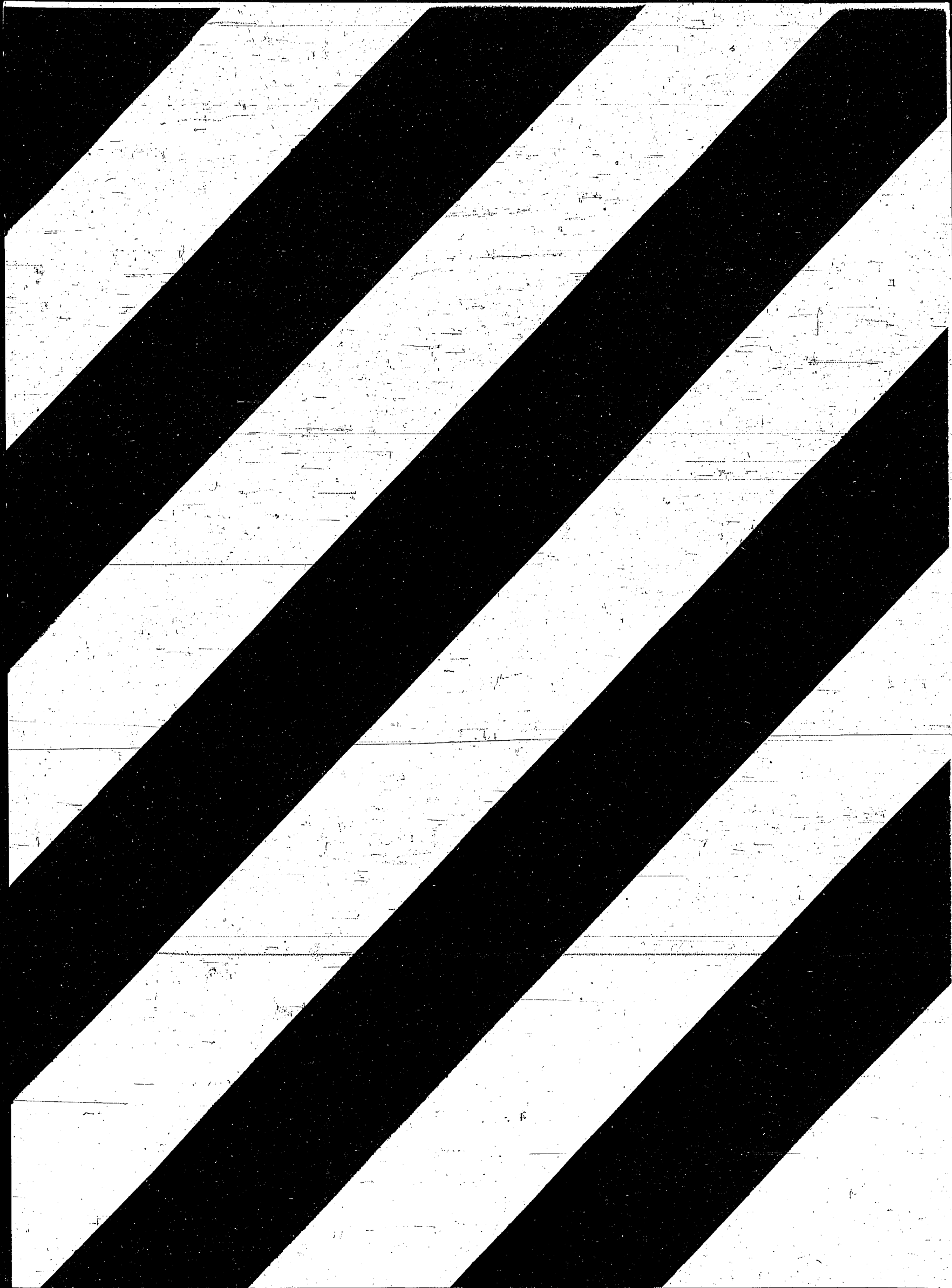


"DOC" HU SHIH, MESSENGER LECTURER

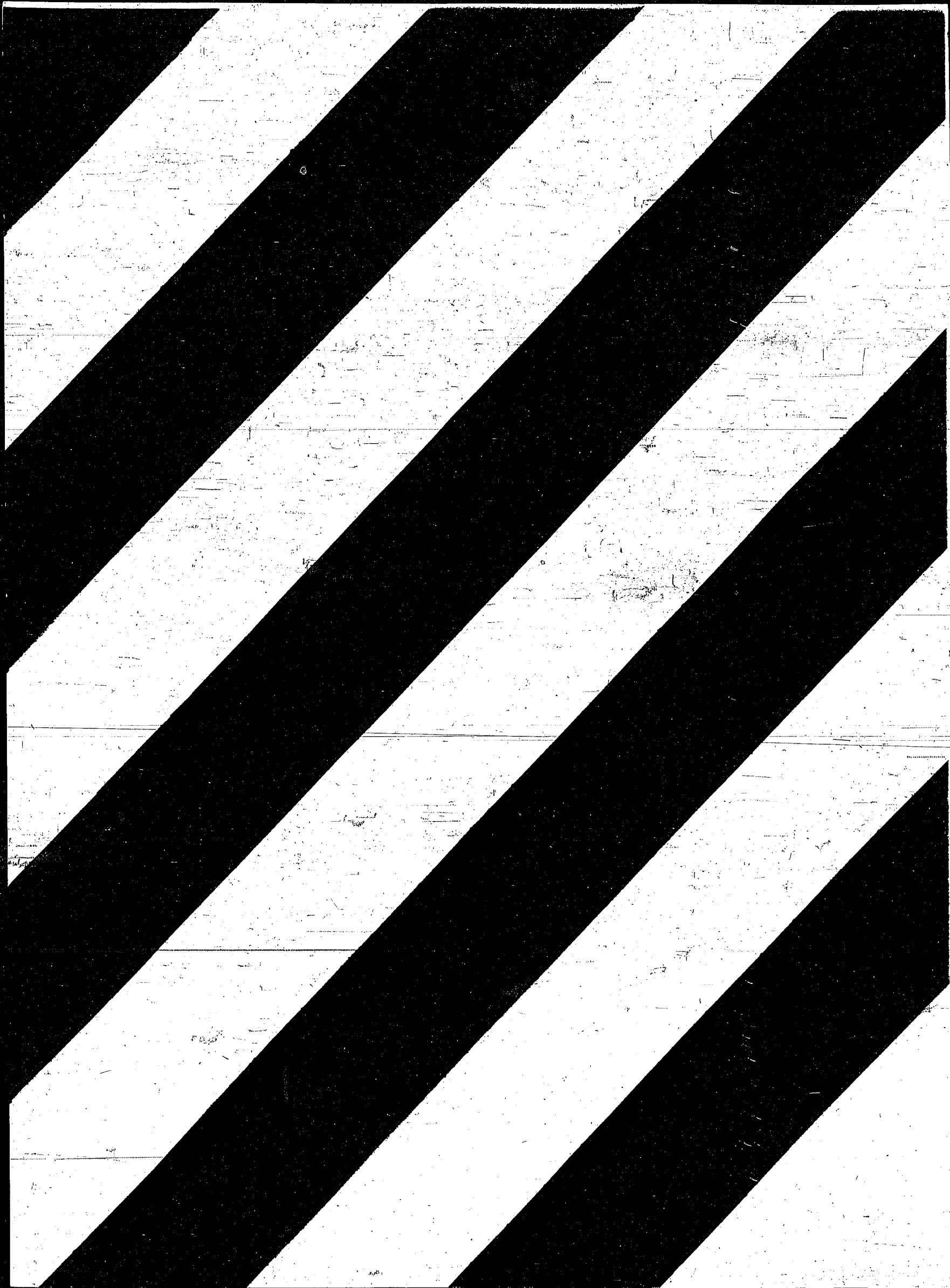
Courtesy Cornell Alumni News

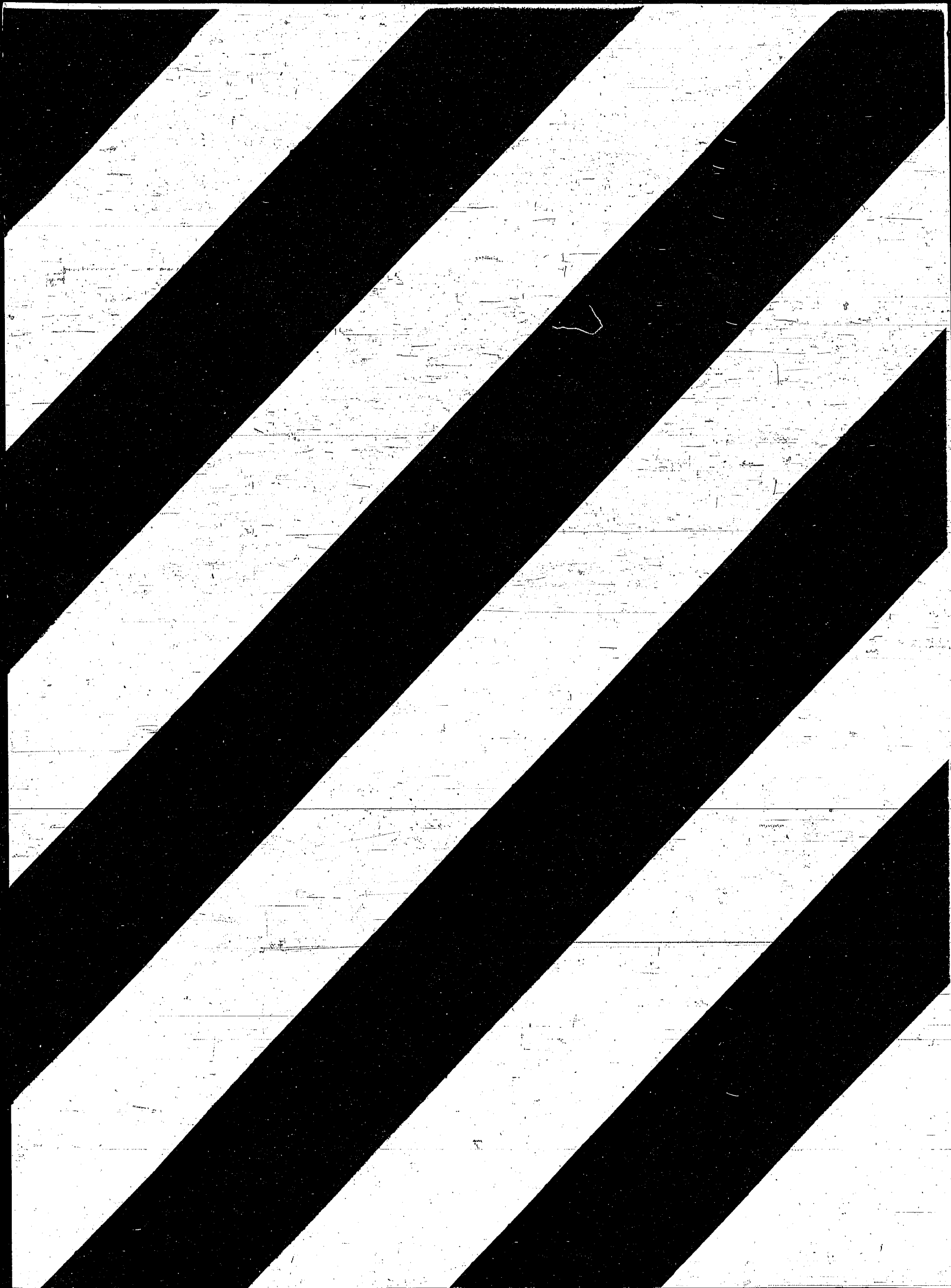


**Hu Shih, "Father of the Chinese Renaissance."**











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 *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, writ-

ings 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.

種種從前，  
都成今辰。  
莫更思量更  
莫哀。  
從今後  
要怎麼收穫  
先怎麼栽！  
四十年前的生日  
胡適

"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

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March 13, 1962 PRESIDENT'S OFFICE  
CORNELL UNIVERSITY

MAR 15 1962

Dear President Malott:

Answered

Referred

To honor the late Dr. Hu Shih, we are inviting a number of his Chinese and American friends to a memoria 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 Nollen  
LL 62673  
DWM will represent C.U.  
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the Shih

Goodrich meeting  
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STATEMENT OF DEANE W. MALOTT, PRESIDENT OF CORNELL UNIVERSITY,  
AT MEMORIAL FOR DR. HU SHIH AT CHINA HOUSE, MONDAY, APRIL 16, 1962.

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.

Dr. Shih

Page two

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.



# CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

# WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

## SYMBOLS

DL = Day Letter

Nt = Night Letter

LT = International Letter Telegram

1201 (4-60)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

SYA106 BC286

B UDA169 DL PD=UD NEW YORK NY 3 213P ~~1961~~ 1962 MAY 3 PM 2 54

PRESIDENT DEAN W MALLOT=

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.

5/3 Letter mailed before this wire received

2303 5520  
del

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

HU SHIH MEMORIAL SCHOLARSHIP FUND

ROOM 2101, 420 LEXINGTON AVENUE

NEW YORK 17, N. Y.

LEXINGTON 2-3330

PRESIDENT'S OFFICE  
CORNELL UNIVERSITY

JUN 19 1962

Answered

Referred

BOARD OF SPONSORS

(INFORMATION)

HON. W. AVERELL HARRIMAN

H. E. DR. T. F. TSIANG

DR. GRAYSON KIRK

DR. DEANE W. MALLOT

June 18, 1962

President Deane W. Malott  
Cornell University  
Ithaca, New York.

Dear President Malott:

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,

*Harold Riegelman*  
Harold Riegelman

HR:lw  
Encl.

*He Shih Memorial Scholarship Fund*

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

Dr. J. L. Zwingle

-2-

June 18, 1962

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

HR:lw



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

*bcc: Mr. Buska w/2 Riegelman letters*

*the Dist.*



# HU SHIH MEMORIAL SCHOLARSHIP FUND, INC.

ROOM 2101, 420 LEXINGTON AVENUE

NEW YORK 17, N. Y.

LEXINGTON 2-3330

PRESIDENT'S OFFICE  
CORNELL UNIVERSITY

JUL 17 1962

Answered \_\_\_\_\_

Referred \_\_\_\_\_

PRESIDENT  
HAROLD RIEGELMAN ✓

VICE PRESIDENTS  
LIU CHIEH  
KIEN-WEN YU

TREASURER  
LEUNG TSOI YIP

SECRETARY  
CHI-WU WANG

ASST. SEC.-TREAS.  
LILLIAN WEINBERG

## BOARD OF SPONSORS

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SUMIN LI

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CHARLES MERZ

YUN T. MIAO

MRS. MAURICE T. MOORE

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J. J. MUNNS

H. W. PETERS

DEAN RUSK ✓

HUGH SCOTT

CORNELIUS W. STARR

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GEORGE E. TAYLOR

T. F. TSIANG

SHIH-KANG TUNG

WENPO C. WANG

JEROME F. WEBSTER

KARL A. WITTFOGEL

TA-YOU WU

President Deane W. Malott  
Cornell University  
Ithaca, N.Y.

July 16<sup>th</sup>, 1962

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.

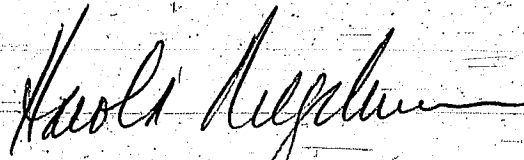
Our immediate goal is \$105,000, of which \$5,000 will be for printing, postage and other out of pocket expenses, \$50,000 for undergraduate scholarships and \$50,000 for graduate fellowships.

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,

  
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

PRESIDENT'S OFFICE  
CORNELL UNIVERSITY

JAN 9 1963

Answered

Ref:

Snick

HU SHIH MEMORIAL SCHOLARSHIP FUND, INC.

ROOM 2101, 420 LEXINGTON AVENUE

NEW YORK 17, N. Y.

LEXINGTON 2-3330

January 8, 1963

PRESIDENT  
HAROLD RIEGELMAN

VICE PRESIDENTS  
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KIEN-WEN YU

TREASURER  
LEUNG TSOI YIP

SECRETARY  
CHI-WU WANG

ASST. SEC. TREAS.  
LILLIAN WEINBERG

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CLAUDE B. HUTCHISON  
WALTER JUDD  
GRAYSON KIRK  
MRS. ALFRED KOHLBERG  
V. K. WELLINGTON KOO

ALLEN LAU  
LI SHU-HUA  
SUMIN LI  
HENRY R. LUCE  
MRS. GEORGE MACY  
WALTER MALLORY  
DEANE W. MALOTT  
PAUL CHIH MENG  
CHARLES MERZ

YUN T. MIAO  
MRS. MAURICE T. MOORE  
LAWRENCE MORRIS  
J. J. MUNNS  
H. W. PETERS  
DEAN RUSK  
HUGH SCOTT  
CORNELIUS W. STARR  
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T. F. TSIANG  
SHIH-KANG TUNG  
WENPO C. WANG  
JEROME F. WEBSTER  
KARL A. WITTFOGEL  
TA-YOU WU

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,

I am,

Sincerely,

*Harold Riegelman*  
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

cc: Mr. Snickenberger with incoming letter  
Mr. Kidera

*all file material*

*Hu Shih Memorial Scholarship Fund, Inc.*



~~A-2-a~~  
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 a way 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

It is Shih

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.

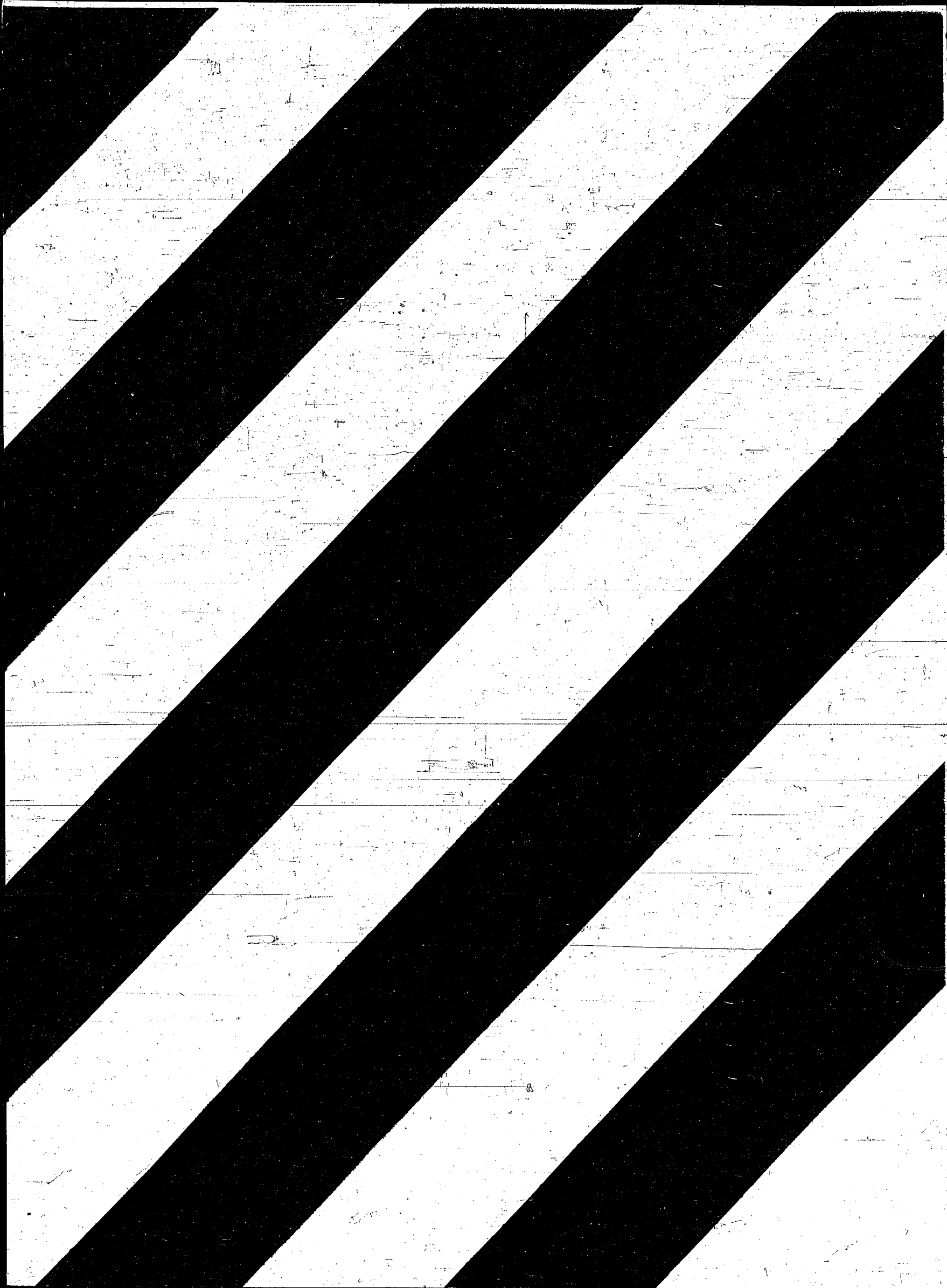
I am enclosing a clipping from the Ithaca Journal telling of the event.

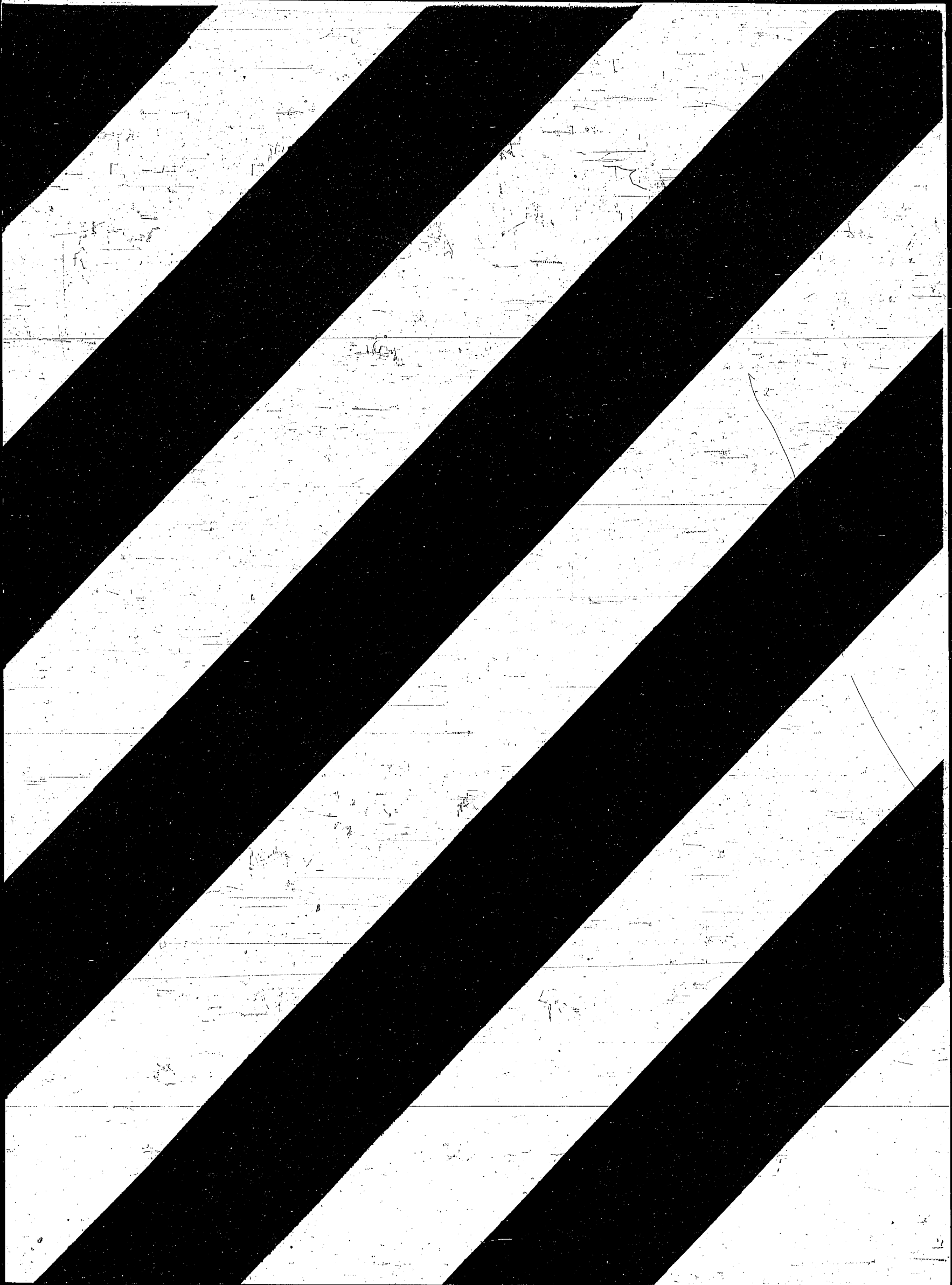
Cordially,

Deane W. Malott

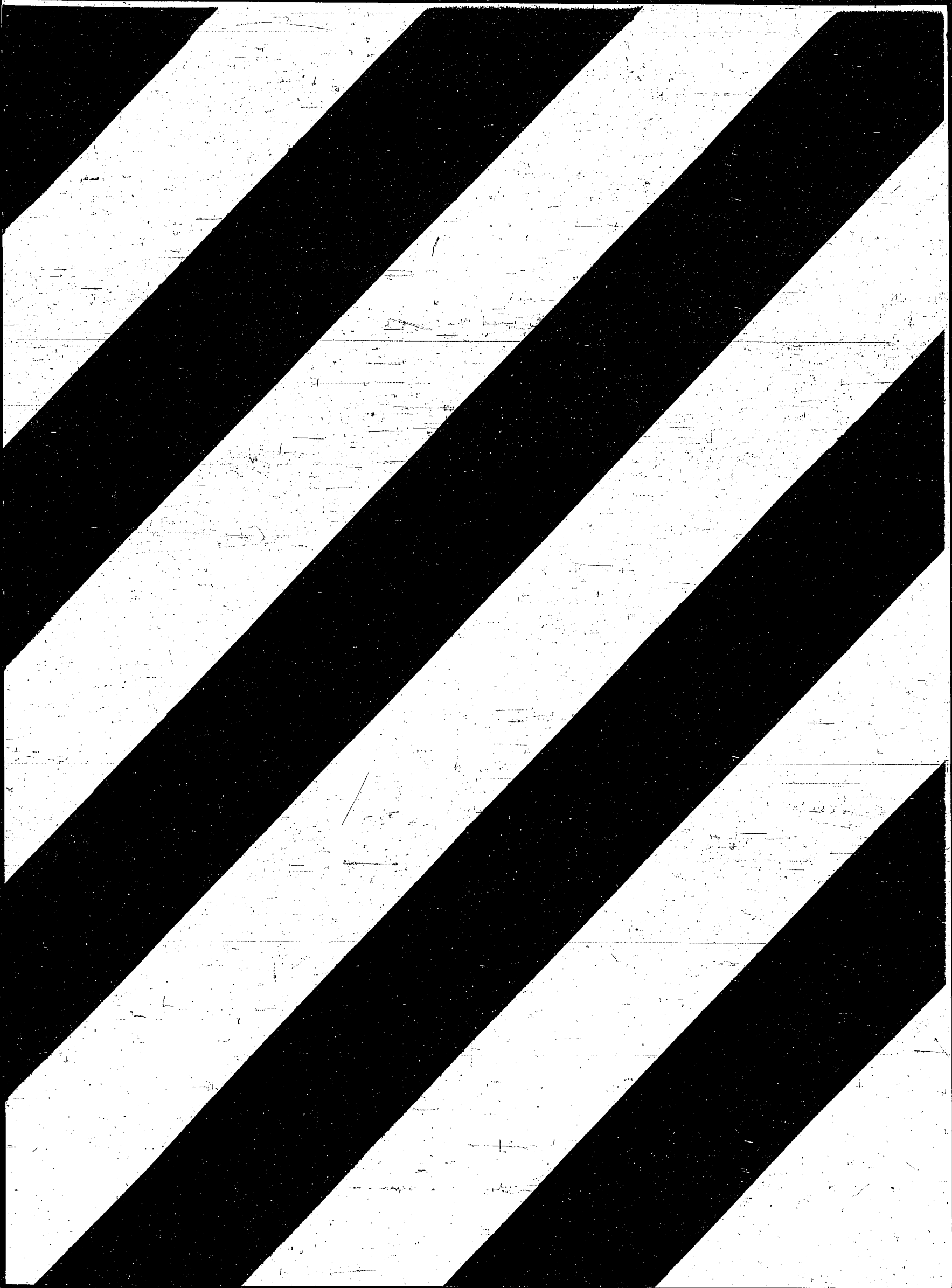
Mr. Harold Riegelman, President  
Hu Shih Memorial Scholarship Fund, Inc.  
420 Lexington Avenue  
New York 17, New York

Hu Shih Memorial Scholarship Fund













"Chinese Students Alliance"  
Ninth Conference.

Ithaca. N. Y.

August 24 - 1913

Henry D. Fearing  
Amherst  
Mass.

Kwang P. young, Tientsin, China. 316 N. Lake St. Madison, Wis.

Yuan Shan Djang, Tientsin, China. 302 Bryant Ave. Ithaca, N.Y.

Nye Shen, Fukien, China. Cos. Club, Ithaca, N.Y.

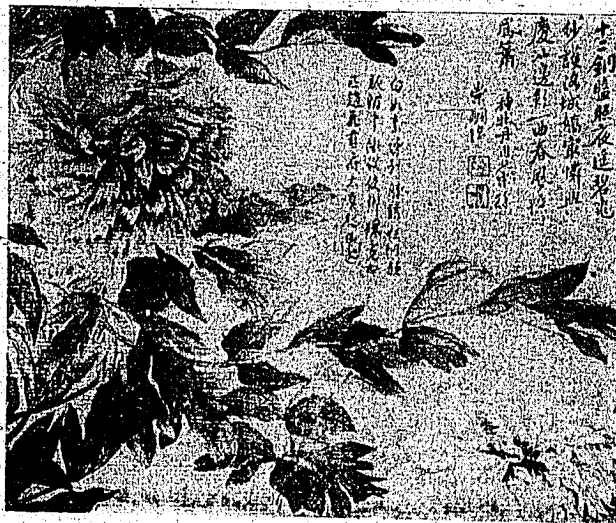
Suh Hui, Anhui, China  
Cosmopolitan Club, Ithaca N.Y.

Loy Chang (Harvard)  
Canton, China

Yi-Chi Mei, W. P. I., Worcester, Mass.  
Tientsin, China.

十二到監照夜廷碧  
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中華民國

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# CHINESE NIGHT

COSMOPOLITAN  
CLUB

SATURDAY, MARCH SEVENTH  
NINETEEN FOURTEEN

## COMMITTEE

CHIH PING, '13

MINFU T. HU, '14

W. Y. CHIU, '15

H. C. ZEN, '16

NYE SHEN, '14, *Chairman*

## PROGRAMME

ALMA MATER

PRESIDING OFFICER, NYE SHEN

PIANO SOLO

MISS ELLA S. SZE

"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

# AUTOGRAPHS

THE DAYUGA PRESS



Chinese Dinner. March 20. 1914

Suh An 胡安, Anhui, China

Pan Cheng King 金村正 Anhui, China

Yuan Shan Djang 章元善 Soochow, China

L. V. Wang 王維祖 Canton, China

Cheng-Sze Chen 陳承枚 Foochow, China

Nye Shen 沈艾 Foochow, China

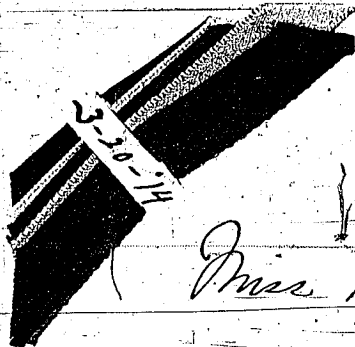
K. C. Tsang 曾廣智 Canton, China

C. Yang 楊鈴 Kiangsi, China

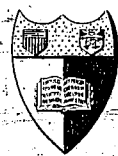
H. C. Zou 任鴻雋 Szechuan, China

Private Sentiments

to Sun Yat-sen



Miss 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*

K.A.W. & Co. Printers

*Mr. Lohr*

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.

*Companion & Browning.*  
~~BROWNING VIEWED BY A CONECLONIST~~

VEDANTA AND BROWNING

MR. SUH HU

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

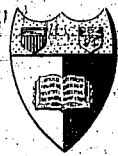
Reception  
by  
The Cornell  
Chinese Students' Club

At its Tenth Anniversary



Barney 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*

E. A. Wright Photo.

*Mr. Luh Lu*



CORNELL UNIVERSITY

1914

COMMENCEMENT EXERCISES  
WEDNESDAY, JUNE SEVENTEENTH

PRESENT THIS TICKET BEFORE 10:30 A. M.

3722

*Mr. Loh Du*

THIRTY-FIRST SESSION

THE BOSTON BROWNING SOCIETY

THE TWO HUNDRED AND THIRTY-SECOND REGULAR  
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# Reception

by

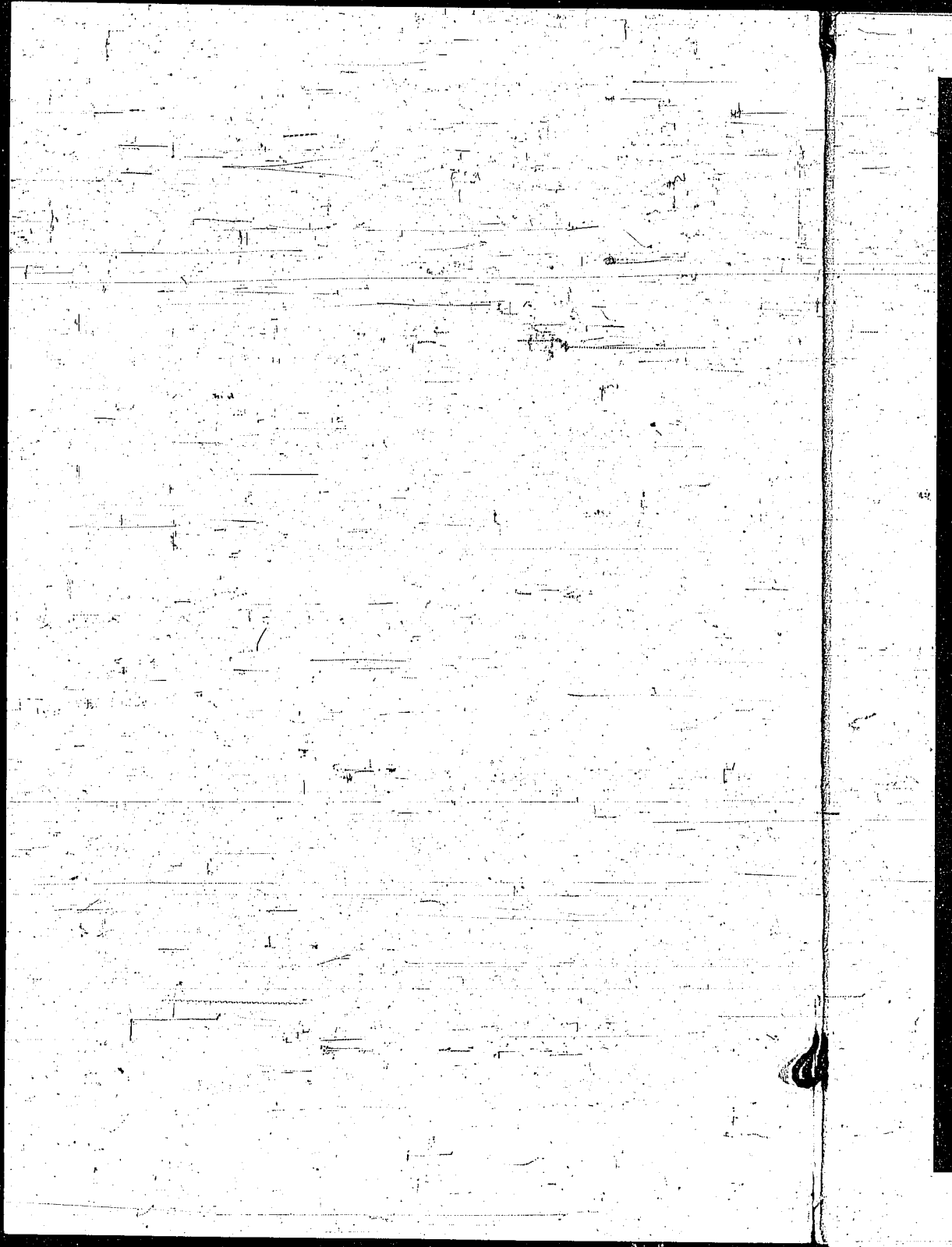
## The Cornell Chinese Students' Club

At its Tenth Anniversary



Warner Hall

December 5th, 1914



Autographs

S.C. Shing,  
Chengtu,  
Szechuan,  
China

Names

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



3

7

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

### Ushers

H. A. CAHEN, *Head Usher*

E. A. BELLER

W. Y. CHIU

E. G. FLEMING

G. J. NOBACK

J. B. SHEPARD

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. Nasmyth* (U. S. A.)

6 "Something Neutral"  
*Dr. John Mez* (Munich, Germany)

### REFRESHMENTS

Autographs

Yuen R. Chao

Jul. Hn. 11/13

George W. Mason

Helodon Blanes Morab

*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. Hw Shih*

*1927*



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.

*Edmund C. Day*

President of  
the University

*J. J. Munroe*

President of  
the Class



**END OF REEL**

**PLEASE REWIND**