From the Editor  

Mimi Gardner ’52

Another year gone by, with endings and beginnings and a lot of uncertainty in the land! I am so grateful for the interesting history we share and for this work three times a year that keeps me reaching out and sorting and finding good stuff to pass along.

A few of us stay quite connected. We would so welcome words from others of you out there. Did you do a Christmas or New Years letter this year? Email me a copy mimi.hollister@aol.com or mail one to me at 7 Glover Square, Marblehead, MA 01945. I will include bits of it in the next issue.

Blessedly, In Memoriam is only one this time. Did anyone know Avis Thompson Schmul – maybe Dorothy Stannard Noyes since you were both the same age about?

I highlight Carl Scovel’s review of Mishkid by Don Mcleod, the “Bus Stories” from Kevin Lynch, some early SAS history, and another segment of John Liu’s ecological study. This last takes a bit of concentration but is well worth it.

God bless and keep us all in this 2019 year.

Notes from You

Carl Scovel ’49 – “I read with interest Mary Clark Howland’s cheers for a river trip. Faith and I took a trip (with a RI outfit called Blount Small Ship Adventures) up the Hudson River (leaving NYC), turning west beyond Albany to travel the Erie Canal through upstate New York to Oswego, turning NE on Lake Ontario to go up the entire length of the St. Lawrence River. We made various stops along the way including Quebec City, Montreal and a small community at the end of the Sanguenay River (actually a fiord). There was also a whale watch – exciting if you’re into fins. We are. It was fun – except for the passengers (but only 50 – a small ship) – peaceful, the scenery was a blessing. A thought for those who might like it – but others might find it dull. I was ready for it…

“Faith and I are both much occupied with house, family, friends, church and sleep, more than we used to. It is strange to see members of our next generation with life threatening issues – a nephew who literally dropped dead at work and only the immediate application of the paddles brought him back. He’s at work again. A niece threatened by cancer. Fortuantely, our kids seem to be out of the woods for now.”

(Continued on next page)
Referring to the last issue of SASA News: “John Hsu and David Bridgeman – two really fine people. And the young man who is an artist (Doug “Sonny” Lew ’49), I don’t recall him at SAS. “God bless Teddy! And you, Mimi, and Don. Well, what the heck – me too.”

Amen to that!

**Teddy Heinrichsohn ’49** Last issue we wrote of Teddy’s 88th birthday. SAS sent him lots of goodies. Here he is decked out in some of them.

**David Bridgman ’50** David was memorialized in the last issue of SASA News. At the time of his death, he had been working on an article for the *Journal of the Royal Asiatic Society China* whose editor is Julie Chun. Volume 78, No. 1 was published in November, 2018, and is dedicated to David. Julie sent me two copies – one for here and one to go to SAS for their collection. The *Journal* is a large collection (369 pages) of timely articles with sections on “Reclaiming the Past”, “Considering the Present”, a “Young Scholar Essay”, and a couple of book reviews. (PIC of book cover)

David’s article in this volume is entitled “Defying Tradition: Eliza Bridgman, Foreign Feminist And The Awakening Of Women In China.” It is quite a lengthy and interesting history of what we now think of as the feminist segment of early missionary work in Beijing. (My grandmother was a lot like Eliza Bridgman in her feminist activism in Fujian Province.)

*FYI* - The *Journal of the Royal Asiatic Society China* “invites submission of original unpublished scholarly articles and book reviews on the religion and philosophy, art and architecture, archaeology, anthropology and environment of China.” If anyone would like to borrow this issue of the Journal, please let me know, or you can order your own copy through Earnshaw Books publishing house. Congratulations to David posthumously.

**Jim Cavanaugh ’47** The annual Christmas letter from Jim is always a treat full of good humor and literary merit. He chugs along with various aids to his mobility that work very well indeed. He continues to work on his mystery novel that is, of course, theatre related. And his kids stand by readily with whatever assist and good company he might need. Keep ’em coming, Jim.

*(Continued on next page)*
Betty Barr Wang ’49  Betty and George also sent an annual Christmas letter. George is now 91 years young and has recovered well from his illness of 2017. They stay busy with family visitors from afar and their own travels to other parts of China and to Scotland in the summer. Betty goes to study groups and George exercises in the park, among other regular events. They will likely return to the teahouse near the City God Temple at Spring Festival (Chinese New Year) in February. George’s father took him to that area as a child to enjoy the festivities.

We are so grateful to Betty for graciously representing all of us at SAS events, of which there are many.

Ted Stannard ’48  Editor’s note: we alluded to Ted and Femmy’s long trip to China in the previous issue. Here is the very Ted-ish letter that seems worth sharing in full.

Work still in progress, even forthcoming, but not by the looming end of Friday. Thanks for your optimistic (if scarcely warranted) extension, and faint hope I could rise to the opportunity to redeem myself. I will now try to get it to you at the beginning of the next cycle, not the end....

Consolation prize, as placeholder & possible harbinger:

Shipboard photo of three SASites and their spouses at the aft rail of that luxury "Slow Boat To China", the Holland-America Line's MS Westerdam, on the eve of arrival in Shanghai at the end of the 29-day trip.

L-to-R: Ted ’48 & Femmy Stannard; John & Marian (Stannard) Heidel (SAS-ChapeiCAC ’43) of Kailua, HI; retired English professors Katherine Hohlwein of Sacramento CA and Bob McDonnell of Bellingham; and Jean & Brian O'Hara ’53, a pediatrician also settled in Hawaii.

Bob McDonnell was English Department chair when I first moved to Western Washington U. in Bellingham in 1969 as the second hire in a new journalism program. It was gestating in his department until born forth in the mid’70s as a separate department. We've been good friends ever since.

(Continued on next page)
Accounts of missionary childhoods include those written in anger (Fighter Angel by Pearl Buck), with humor (Minor Heresies by John Espey) and as straightforward reporting (A Boy’s War by David Mitchell.) Don Macleod’s China Mishkid is none of these, but a thoughtful re-membering of his and his family’s strange and difficult journey in two countries which were never their home and a history that always belonged to others.

Don was four months old in 1938 when his parents (in their forties) left the US for China, then infested with small bandit empires and being invaded by a ruthless army from Japan. It was also a land of hot summers, harsh winters, bad harvests, wrenching poverty and frequent gunfire. Don’s father, himself a China mishkid and a zealous student of scripture and theology, began to teach in a conservative Christian seminary in southern Shandong province. The seminary flourished. Some Chinese were looking for more than mere survival.

Don and his mother were in China for scarcely two years when they returned to this country, as urged by the US State Department. His father, completely committed to his vocation, stayed in China and thus was interned by the Japanese army after Pearl Harbor. For five years Don and his mother lived with or near relatives in three different American cities, she without a husband and he without a father. Reunited in the fall of ’45 they were never a real family again. The photograph on the cover of this book says it all.

The father’s zeal for teaching took the family back to China in 1948 just as the Communist army was sweeping southward, soon to engulf the country in a new regime which had no place for Americans or missionaries.
Don spent less than six months in China, as a student at the Shanghai American School. In April 1949 he went to Hongkong, where he spent three years at a British school. After another year in Taiwan the family returned to this country, only to find, like so many of us, that America was not their homeland. The defining dynamic of this story was Don’s survival. He was a bright young boy, an only child, the son of a devout, distant, domineering father and an equally strong, devout and doting mother. One asks how can a real self emerge out of the conflicting personal and historical forces just described.

It is clear that for all his obedience and reticence Don observed, reflected on and remembered almost everything that was happening around him. Such memories enrich the narrative. He writes, “As a mishkid I could not afford to be sentimental. Relationships were transient. Life seemed constantly disrupted … as with many mk’s I was queasy about goodbyes and separations.” Or, “As a mishkid dependent on the charity of others more fortunate, I was taught to be deferential, if not obsequious.” Or, “… it was the silence, the inability to discuss the obvious dysfunctionalities of the family situation, the pretense, which made everything confused in my childhood mind … Questions were never welcomed.” He would have appreciated “a wholesome recognition of human brokenness.”

Growing up “in an atmosphere of conflict and denominational suspicion,” Don was confused at the conflict between liberal and fundamentalist missionaries. He writes, “Growing up as a fundamentalist was a heavy burden to place upon a child.” In reading this book I learned how estranged from their denominational leaders evangelical Presbyterian missionaries might have felt.

When he points out “the religion of denial” and “the cult of niceness” in which he was raised, one might expect that Don would have repudiated his father’s calling to ministry and the faith in which he was raised. How many times I, we have heard adult missionary children describe the pain they suffered because of their parents’ calling and commitment. As we know, many of them left the faith, worship and fellowship of the church.

(Continued on next page)
Although Don did not buy into all missionary mores, he never left the church. He studied at a conservative seminary, became a Presbyterian minister, evangelized on college campuses for five years, served a Presbyterian church in the United States and taught church history and theology in Canada for many years. He was president of the Canadian Evangelical Society.

How did this happen? How did he survive as a person and a Christian? Certainly, we must credit his perseverance, intelligence and academic achievements. But that’s not the whole story. I surmise that in his youth he found the One who in the chaos of history proved to be “the same, yesterday, today and tomorrow.” Some of us found this One only many years later.

The book does not end happily. In a final act of domination his father forbade him to accept his admission to Harvard College and made him attend McGill University in Montreal instead. The dutiful son consented, but his own life still lay ahead of him: a rich vocation in ministry, marriage to a good wife and team mate, two sons, a legacy of teaching, a number of well written books and articles, lectures, and as a bonus, citizenship in a comparatively sane country.

This is a story of personal and spiritual survival. I am the better for having read it. You might be as well.

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**SAS and It’s Buses**

*By Kevin Lynch, SAS Staff and good friend to all visitors*

Since August 2018, Shanghai American School has turned its buses into storytellers. With the largest bus fleet of any school in China (160+ buses), SAS has an unmatched opportunity to reach tens of thousands of people each school day. And many of our bus routes include neighborhoods that have the greatest concentration of potential SAS families in Shanghai. By branding our buses, we will raise awareness of the school, creating a visibility that cannot be accomplished by our beautiful campuses or enhanced digital presence.

**But at SAS, we think bigger.**

Instead of merely putting our name on the side of our buses, we are creating unique graphics for each bus – accompanied by a unique QR code. For all who see our buses, they will see our name and unique brand identity. But for those who scan one of the QR codes, they’ll be able to see pictures, read stories, or view videos about the graphics featured on that particular bus.

By taking this approach, we enable our buses to tell the stories of SAS – of our history, our Signature Programs, our facilities, our cultural traditions, our accomplishments.

SAS Bus Stories also create a constant interest and curiosity in our buses – “which ones will I see today?” – and turn what’s a normally passive medium into a memorable, interactive one.

Editor’s note: The bus pictured here has a graphic of the water tower.

*(Continued on next page)*
There aren’t too many people who are known solely by their first name. There’s Cher, Madonna, Prince…At SAS, there’s Teddy. Among the pre-1950 alumni, Teddy Heinrichsohn’49 is one of the most frequent visitors to SAS. He arrives with a mischievous glint in his eye, eager to share stories of antics as a student that would cause more than a little consternation were they to be performed in today’s school environment.

Teddy shares funny stories of being part of the football team that would take on soldiers from the U.S. Army (“only speed and wile kept many of us alive”) and harrowing stories of life in China during the 1950’s (“I was practically penniless”). Teddy has also provided the school with a remarkably insightful view of life at SAS in the late 1940’s, thanks to a donation of over 100 photographs taken at the time – a gift for which we are forever grateful.

In spite of the fact that Teddy graduated from SAS 70 years ago, he continues to enrich the lives of our students by deepening their appreciation for a school that will, if Teddy is any indication, continue to influence their lives for decades.

Look for more SAS Bus Stories, visit saschina.org or follow WAW on WEChat.

Environmental Education and Media Project for China—Part 6

By John Liu

Editor’s note: We continue with the next part of John Liu’s timely study of the Loess Plateau in China and its restoration. John was the very first SASA-sponsored lecturer at SAS. We are doing this in short segments over time when there is room in SASA News. His study gives such a timely word of hope about climate change mitigation. We have highlighted phrases that seem especially interesting to note.

During further studies in Australia and in South America, John D. Liu has documented several regions with high potential for restoration. In Australia, the Sustainable Land Management (SLM) Partners, other land managers, and cattle breeders are beginning to implement a system that has become known as “holistic pasture management.” This methodology uses large numbers of domesticated cattle to mimic large migratory herds of ungulates on savannah or steppe land. The movements of the herd are tightly managed using satellite photography (i.e. GIS), ensuring that they continuously move, and while they heavily impact an area, they are only there for a short period of time and then they do not return to this area for several months. Following this method, the area is liberally fertilized and the surface, rather than being compacted, is actually aerated by the trampling of the herd. Results from SLM Partners and others suggest that, when practiced correctly, it is possible to generate larger quantities of high quality animal protein while simultaneously improving biodiversity and the infiltration and retention of moisture. Given the very large area of degraded grassland on Earth this method warrants further study.

(Continued on next page)
Potential in Central America
There is also great potential for restoration in many equatorial countries. For example, El Salvador in Central America endured a long period of oppression, resulting in a highly stratified society and a highly degraded landscape. As the political struggles of the 20th century ended and the government is more keen to engage in ideas like restoration, there is now an opportunity to fundamentally change the intention of society and realize its productivity potential. If such systems near the equator were restored to the highest level of ecological function in natural landscapes, in agricultural landscapes, in mixed-use landscapes, and even in cities and industrial areas, it would be of enormous benefit in humanity’s efforts to mitigate and adapt to human induced climate changes (particularly because of the high carbon sequestration potentials in these climates.) The areas now seen as “poor” or “underdeveloped” are actually the areas of the highest potential because restoration could engage large numbers of people in meaningful work to restore ecological function needed to naturally regulate the hydrological cycle, weather, and climate.

WATER RETENTION LANDSCAPES
An important understanding emanating from the work on the Loess plateau and elsewhere is the need for usefulness of physical and biophysical water-harvesting methodologies. While the technologies to do this are fairly well developed, a more enlightened analysis has emerged in recent years to demonstrate that natural physical characteristics and biology are symbiotic parts of the same system.

Portugal
In each part of the Earth, there are different amounts of rainfall and available moisture from mist, fog, and dewdrops caused by temperature differentials. One place where this is being actively studied is the Tamera community in Portugal. This is a good place to carry out this research, and the results are relevant for a large area of the Mediterranean and North Africa. Initial observations of the water retention landscape at Tamera confirm that the percentages and total amounts of organic matter and the percentages and total amounts of biomass are the criteria determining infiltration and retention of rainfall. The work in Tamera also confirms that communities collectively intending to increase ecological function can transform historical landscapes. This is of vital importance to a huge number of communities and suggests an alternative to the political gridlock that often delays responses without dealing with the physical levels of the problems of hydrological disruption and natural climate regulation.
For vast numbers of communities in both the developing and developed world, the work of local communities suggests an effective way forward (editor’s emphasis) that improves resilience, creates social cohesion, and employs community members in ways that create diversified wealth. This is not only beneficial for the local people and communities involved, but engages the efforts of all these people in activities that we know are effective ways to mitigate and adapt to climate change, providing a global benefit.
Biodiversity
The issue of biodiversity may be one of the harder concepts to fully understand and communicate to a broad public. Through long-term inquiry into ecosystem function and dysfunction, Liu noted that the discussion has been on two different levels in this field. The first level is an environmental discussion that puts human needs and desires at the forefront. This perspective is necessarily limited and can never reach a full understanding of the implications of biodiversity. The best that can be hoped for in the environmental discussion is a “less bad” conclusion. The second level is an ecological discussion (of which humanity is a part) that leads to a realization and an understanding about biodiversity that can reorient our understanding of human history and possible future pathways.

A bit of theology:
Cultures often have cosmological narratives, which are taken by some to be religious truths. In some of these cosmologies, it is said that God creates human beings and puts them in paradise where all their needs are provided for. But then if human beings sin, they may be driven from the garden in shame, and required to toil to survive. Interestingly, when on studies evolution, one finds that by the time human beings emerge on the scene the Earth’s systems have evolved until it is a wonderfully nurturing place – a paradise – but then human beings in their ignorance begin to damage the natural systems, cutting vast forests, de-vegetating vast areas, altering the water cycle, and paradise is lost. In this sense, our science and our religious cosmologies may tend to agree.

Thus, understanding species richness and distribution mapping for each biome presents an opportunity for collective study and enrichment. Species of course vary with latitude, hydrological regime, and other factors, but the basic methodology for mapping is the same. Essentially this is identifying, photographing, and describing the keystone species and the symbiotic relationships with the satellite species that grow together. This method of study can be done collectively and when displayed publicly and virtually on digital platforms can both engage and inform entire communities in understanding the natural Earth systems that they depend on.

Editor’s note: There is so much hope for mitigating climate change in John Liu’s work. It is the political will that is so often lacking to implement the common-sense and scientifically sound measures suggested in his research. Perhaps grassroots activism is where good things can, indeed, happen – in all the world as in this country.
SAS Connects with Recent Alums

SAS is busy cultivating a relationship with recent alums and helping them to connect with each other. There is an annual gathering in New York City around Thanksgiving week-end and other places also, especially in Shanghai. The following is a particularly interesting event and we congratulate Brittany Haney and SAS staff for making this happen:

SAS Alumni Spotlight is presenting conversations with personal finance expert and SAS graduate, **Erin Lowry, ’07**. Erin is the author of *Broke Millennial – Stop Scraping By and Get Your Financial Life Together.*

Two events were recently scheduled with Erin. On January 8, she conducted a workshop called GYFLT (Get Your Financial Life Together) for SAS Alumni. It was held at Hyatt on the Bund. The agenda was to explore the following:

- Crafting a personalized savings plan that fits your needs
- The fundamentals of investing
- The importance of your credit score
- Choosing financial products
- Tackling debt

Then on January 10, all members of the SAS community and friends were invited to a dinner and discussion to find out more about Erin’s professional journey, also held at the Hyatt.

“At SAS, Erin Lowry learned how to become courageous in order to live her dream. Today, the world-renowned author and personal finance expert is helping millennials everywhere get their financial lives together.”

Editors Note: All information courtesy of Brittany Haney

Excerpts of Betty Barr’s comments on attending the first event: Erin was an excellent speaker. We were told in conversation with staff that Erin went to “a small college” and majored in Theater. About a dozen slums attended.

Erin began by saying that we all have an emotional attachment to money, strongly influenced by how our parents made, used, saved money. She then discussed the financial matters listed above. In conversation before the talk she noted that SAS has not just the traditional Glee Club, Photography Club, etc. but also now a Business Club and most of the members are Freshmen.

There was a friendly, lively discussion in the Q and A time.
In Memoriam

Avis Thompson Schmul, SAS 1941
1923 to 2018
Information courtesy of Pasadena Star News and Legacy.com

Avis died peacefully in her home at Westminster Gardens in Duarte, CA, days after celebrating her 95th birthday with friends and family.

Her parents were Herbert Fergus Thomson, Sr. and Eleanor Logan Thomson who were missionaries in China and later in Indonesia. Avis was born in Canton (Guangzhou) where she also grew up. She summered on an island off Hong Kong with her family where she loved to join groups hiking in the mountains.

High school years were spent at SAS which she also loved. Half way through her senior year the students were all sent to the U.S. to keep them safe during World War II.

This was followed by 4 years at Wellesley, where she majored in philosophy. She then attended McCormick Seminary where she received a graduate degree in Christian Education and social work. She later taught for 3 years at the College for Women in Beirut, Lebanon.

Returning to the U.S., Avis worked for the Presbyterian Church promoting its landmark Christian Faith and Life Curriculum up and down the East Coast.

In the late 1950’s a job offer from the Presbyterian Synod of Southern California and Hawaii took her to the West Coast where she met Bruce Schmul. Avis and Bruce were married in 1961 and moved to Pasadena. Their daughter Carol was born in 1963. The family attended the Pasadena Presbyterian church and enjoyed camping and folk dancing together.

Avis became interested in multi-cultural crafts and developed Craft Kits Global, a business to promote understanding across cultures. She will be greatly missed by family and friends. Her daughter Carol Stanley, her son-in-law Bill Stanley and two grandsons survive her.

SASA Membership Renewal

$15 annual fee. Make check payable to “SASA”. Be sure to include your name, address, and email in a cover note and your high school graduation year. If you are paying for more than one year, please note that.

Send to: Jeffrey Gorman, 3050 Military Road, Apt 2101, Washington, D.C. 20015-1325
In the Beginning...

By the Editor, excerpted from an article in The China Connection, an earlier version of SASA News, this one of October, 1987. Oscar Armstrong was the Editor. He attributed much of the information to John Rawlinson, SAS ’38, whose father chaired the committee that started the school in 1912. (My father, Harold Brewster, was among those very early students.)

Educating their children was a particularly worrisome problem for American missionaries in China in early twentieth century. Mostly they were tutored at home and then sent to the States. Shanghai had schools for British, French, German and Japanese children, but not Americans, except for a very expensive, very fundamentalist school run by Miss Martha Jewell for up to the 8th grade.

So a committee was formed, chaired by Rev. Frank Rawlinson (Southern Baptist), and Rev. Charles Boynton took notes. Appeals were made to the various mission boards in the U.S. that missionary kids were out of touch with America, its culture and its people, “the most disquieting condition attached to missionary life.” Shanghai was considered the logical locale for a school. “The moral conditions of Shanghai are no worse than those of other cities. With proper supervision, our pupils do not need to come into contact with undesirable conditions…” Rawlinson also argued that cooperating with the local business community might lead to “silencing…the unjust criticism of us and our work.” And he recommended that missionary kids get a 25% discount on tuition. Eventually 9 mission boards signed on and school began in September, 1912, with Rev. J. Morton Espey as the first principal on loan for a year from the Presbyterian mission followed by Guy Stockton for the next 7 years.

No Campus, Just Apartments

Quarters were rented in two apartments on North Szechuan Road in the Hongkew district north of Soochow Creek with several more apartments to follow. Water for drinking and baths had to be carried upstairs by a servant who called out “bahfoo!” when he arrived with hot water. 38 American kids, ages 8 to 18, were admitted. By 1917, when the first class of 7 graduated, enrollment grew to 134. “Most of the American teachers found that teaching in China was a great adventure and renewed their initial 3-year contracts. Scholastic standards were continually reshaped to accord with those set by the College Entrance Exam Board in the U.S.”

Life Was Like…

“It was a disciplined existence. In her book Foreign Devil, Janet Fitch recalled that the day started early with the crash of a gong, and lights went out at 8:30. ‘There was no waking hour when our activities weren’t supervised by monitors or teachers and no evenings that were not chaperoned by the predominantly female faculty…The system of demerits was so cunning that it wasn’t worthwhile to be naughty.’ The daily routine started with the Pledge of Allegiance, a Bible reading and prayer.

(Continued on next page)
“Extracurricular activities soon started. Literary societies were formed; The Columbian was initially a literary magazine; Christian Endeavor was popular, not least because it gave boys and girls an opportunity to walk together; the Good Times club arranged costumed Halloween parties; there were glee club and an orchestra; athletic teams were formed – the boys played basketball, tennis, soccer and track, while the girls had exercises and basketball. The school yards were small, so the athletes used Hongkew Park, a five-minute walk from the school.”

Three Biggies in 1917

The first class of 7 students graduated. World War I started.

An important SAS tradition was born when Miss Mable Jennings, the classics teacher, gave her senior Latin class a plaster bust of Juno. This gave rise to a highly stylized form of warfare between the senior and junior classes – probably the most distinctive SAS tradition.

In the Fall of 1922, the school was moved to the campus that we knew.

Personal notes: My father was in the second graduating class in 1924. Miss Reynolds was a faculty member who later taught at Northfield School for Girls when I was there in 1950.

Bust of Juno

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*The Story of the Shanghai American School 1912-2008 (2nd edition*) by Angie Mills

To order:

Cost per copy: $25.00 (includes shipping within the US)

Make check payable to: Shanghai American School Association

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