

**EPILOGUE:
A NEW STAR IN THE EAST**

**The Collapse of Nationalist China and
the Rise of the People's Republic**

(1947 - 1949)

Alice Reed

Tunghsien, N. China
January 19, 1947

Dear friends of Techow Mission Station,

For some time reports have been coming that the buildings of the mission compound at Techow were being C or had been C destroyed. Two days ago there was a gathering of former Techow people in Peiping to welcome Lucia Lyons and Helen Dizney. The latter had arrive in Peiping by plane from Shanghai only the day before. The former has been in North China two months but is located in Tientsin, so hadn't had a chance to meet old friends of her former station. At this meeting I got definite news of what has been going on. Among those present were Mr. Chang Wei San, one of my former pupils, and his mother, one of Lucia's. Mrs. Chang Wei San with two small children had arrived from Techow less than a week before, making the cart trip from Techow to Tsangchow in three night stages. It was necessary to do the traveling at night, as the numerous guards the Communists have along the way turn many people back, refusing to let them leave their territory. Mr. Yu, who was also present at the tea, had talked to Mr. Hsieh Chin Chieh, who recently returned from Techow. The story is as follows:

All buildings large and small, even the dyke around the corn-pound, have been razed and materials carted off to the East and sold to people. The demolition is said to have been accomplished in three days about two months ago. All the families in villages to the east of Techow were required to send one man each to help with the work, so a very large number were employed. All whole bricks were carried off, including those used as monuments in the cemetery and those used to "brick up" several coffins that were not buried. The earth of the dyke was leveled; all trees had been cut some time previously. When all buildings were down to the surface of the ground, people were told they could go in and dig out the brick of the foundations as they pleased - whatever they got to be their own.

Naturally the question arises in one's mind, "Why have the Communists done this?" Apparently there was no public statement made as to the reason, for the people who brought us the word are not able to give a definite reply. However, we are told that all temples in and near the city have been torn down. Our big church in the city is still standing. There was a rumor about that it would be torn down. Another rumor had it that the bell tower will be torn down, but that the auditorium will be kept, as of value to the Communists for meetings. One person said that the mission compound buildings were destroyed so that if the place were ever lost by the Communists it would be impossible for mission work to be restored. This may have been only the idea of the speaker.

After I had heard this distressing news, I looked around the room at the twenty-five people gathered there who received all or part of their training at the mission station at Techow, including their Christian training, and thought; a mission station's value is not the buildings but the people it has trained, and the work of the station goes on in these good Christian people who are working for China along many lines.

All the buildings of this Tunghsien mission station where I am now were destroyed by the Boxers in 1900. Now it is one of the best-equipped mission stations we have. If in the future there is real need of such a mission center as we had at Techow, I have faith to believe that the Christian friends of Techow in America and China will make it possible.

The financial loss is great. I haven't the figures here, but think that between \$150 and \$200 thousand must have been spent, in the days when materials and labor in China were cheap. Much more would be needed to replace the buildings.

Graduates of our Techow school are suggesting that the school be reopened in Tsinan, the capital of Shantung. It is fine that the alumni are so deeply interested, and the suggestion will be given consideration, but it is not likely that any immediate decision will be made. If the Communists leave the Techow area eventually, rehabilitation of many kinds, including all that a mission station stands for, will be greatly needed. Let's take MacArthur's words for our motto: "I WILL RETURN."

Sincerely yours,

Alice Reed

Isn't this tragic? The Te Chou plant — schools and a hospital C was a fine one, especially the hospital. (See the other side for the story of the Kao family.) — Mother.

The Kao Family

This is the story you were asking for about the Kao family.

The father was a good, honest villager, but dirt poor. A tenant farmer, I suppose. Someone who knew him suggested him for church janitor at Tungchou, and he accepted the position and served well. He was a Christian when he came to Tungchou and he soon wanted for his children the advantages that he saw other children getting. So he asked leave for a few days and went back to his village to fetch his family. Their goods and chattels were all loaded onto the country cart B also his wife and two little girls - "but the boy, Oh where was he?" The hunt began, friends joining in, and they finally found the eleven-year old boy, buried in a straw pile with only his feet showing. He was promptly pulled out by his feet and an explanation of his behavior demanded. His answer was, that he was afraid to go where there were those horrible foreigners, about whom he had heard such fearsome stories. He had to join the family party, of course, and as soon as he arrived in Tungchou his fear vanished. I never saw a more engaging smile than his was the first time it flashed on me.

Of course he went to school, finished the primary grades and then became convinced that he must do something to help the family, as they couldn't live on his father's small stipend. So with a little financial help, he went to Peiping to study nursing. That was in the days when a nurse was paid a little while studying, after the first period of probation was over. Anyway it made one less mouth to be filled at home. To make a long story short, he did so well and was liked so well that the hospital C by that time it had become the Peking Union Medical College (P.U.M.C.) or Rockefeller Foundation hospital C sent him to the U.S. for further study, and he now has charge of the nursing department for mental diseases. His older sister also studied nursing and was sent to the U.S. for post-graduate work, and his younger sister, after graduating from college, worked with the Y.M.C.A. and is now in New York, studying methods, etc., and will return to China next Fall.

This is an example of where Chinese leaders come from B and in this family it all happened in one generation, which is quick time. Most of the Christian leaders of China today have sprung from the common people B two, three generations back B and from these humble beginnings has come the leaven that is slowly working in the big lump.

Alice Reed

Looting of Tunghsien.
Mis-information in U.S. magazines.
Communists terrorizing the countryside.
Impact on school life.

Alice M. Huggins

Goodrich Girl's School
T'unghsien, Peiping, China
July 9, 1947.

Dear Friends,

My last letter failed to tell you the most exciting event of the winter, which happened just after it was written. Communists looted T'unghsien. They had entered during the day, and attacked from inside, opening the city gates to those outside. From midnight to dawn there was continuous shooting. By morning, they had burned the government buildings, let everybody out of the jail, threatened the men at the electric light plant with death if they kept it running, and had made off with many cart-loads of the stuff they particularly wanted: money, shoes, cloth, and especially drugs. We had no trains for several days and no electricity for two weeks. National troops rushed in, and after two weeks C the coldest weather of the whole winter C schools opened in comparative calm. Nothing had happened to us except a night of sleeping on the floor to dodge bullets, but many people think that sooner or later the Communists will loot-this end of the city.

Mis-information about conditions in China.

Our Chinese friends often ask how a Christian in America could sympathize with the Chinese Communists. They don't realize the extent or cleverness of the propoganda that's fed to you. They only know what goes on here, a continuous performance of revenge and cruelty, and of the destruction of property, such as the recent burning of wheat at harvest time. I remember having said in public that I considered "Time" and "The

Atlantic" dependable. I still hold to "Time", but the man in the front of the Atlantic is talking about theory and not what is really happening here. At our hospital most of the in-patients are civilian victims of the fighting between Nationalist troops and the Communists, and know what they are talking about. Just at this moment there are thousands of refugees from San Ho, Hsiang Ho, P'ing Kuo, Chi Hsien and other counties who are living in straw-mat sheds and temples, or any other kind of shelter in the East Suburb of T'unghsien, having lost everything they had in Communist raids within the last few weeks. The city has a committee that gives them each one bowl of porridge a day. One wonders how long it can last when people suffer so, or how Christians can argue for the Communists, whose one weapon is their ability to destroy. We know the argument: the national government is corrupt. But it does not follow that whoever opposes the national government is therefore an angel of light. What little hope there is still seems to be with the liberalizing of the national government.

Communists terrorizing the surrounding countryside.

On the way home from church Sunday we walked with a Jefferson boy whose home is about thirty miles from here. His family owns thirty *mu* (five acres), which is a good-sized farm in this part of the country C too big to suit the Communists. The wheat crop was just in when the Communists attacked and his parents left their wheat along with everything else they owned and fled with all but the very poorest of their neighbors, those who had nothing to lose. They are in the refugee camp here, terror-stricken by the report that the Communists killed all who owned more than ten *mu*. Now the two schoolboy sons have no place to go in this vacation, and no money to pay for food. In America you'd say to let them rustle themselves a job, but jobs aren't so easy to find here. We have quite a few students, both boys and girls, who are in similarly difficult circumstances. It's a marvel how they study with such problems to worry about. This is the sort of thing we use "relief" funds for.

Impact on school life.

Communist activities have affected our various affairs all Spring. For instance the city officials sent us word not to ring bells, because it was their intention to use bells as the warning that there was a Communist raid. It's silly, because you don't need a bell when the guns begin to go off. But silly or not, we didn't argue, and church and schools have got along on hand bells. The girls rang the edge clear off the cheap little bell which was the only one we could buy. We have always depended on the Jefferson bell to set the clock by, and on the church bell to tell when it is Sunday. Getting along without them has made more difference than you might imagine.

Then the city fathers decided to repair the city moat and wall. They taxed every family a certain portion of a man's wages and put hundreds of men on the job, with extra pay and only half time. The bank of the moat nearest the wall was built up twenty feet high, with a deep ditch at the foot of it. All the trees between the moat and the wall had to be cut down. We hurried and cut ours to get the wood, which is worth an unbelievable amount. For weeks we had an all-day fight every day with brazen-faced people who came from all sides to steal as much wood as they could grab. When the performance was over, what had been a beauty spot was a wilderness, and we can't believe there was any sense to it. Why should Communists who want to enter the city take the trouble to cross that moat and climb that wall when the city gates are wide open every day and the guards can't tell a Communist from any other Chinese?

We were very happy to finish the term without interruption. The boys' school, Jefferson Academy, had over 700 students in the high school. They graduated 60 from the grade school, 100 from the junior high, and 44 from senior high.

At New Year's the grade school which had previously had 500 pupils B boys and girls B was divided into two schools, and as soon as they had a school of their own, the number of girls jumped from 170 to 287. We graduated 31 from the sixth grade.

Goodrich high school had less than a hundred students, but the scholarship standards were very much higher than last fall. We graduated only sixteen. We want very much to get more girls into high school this fall. Our commencement was rather quiet, but the graduates, never having seen, more elaborate celebrations, were satisfied enough. The Jefferson diplomas were tied with blue and red cord: Our Goodrich ones were tied with satin ribbons C the ribbons that were on the Christmas gifts I received in 1945. They were all colors, and by afternoon the graduates had tied them on their hair, and looked very gay.

Principal C.Y. Chen visiting the U.S.

Mr. C. Y. Chen, who is principal of both schools, left today for America. He went to Free China after Pearl Harbor and ran a "Lu Ho" in Sian. Late in 1945 he came back and took over the school that the Japanese had been running in the buildings here, and has transformed it into a new Jefferson Academy. Last summer he made arrangements with the government educational authorities for opening Goodrich. He has carried heavy responsibility here a long time. Now he is flying via Hong Kong, India, Egypt and various other stops to England where he will be the chief representative for China at a world conference of Congregationalists. Then he will go by boat to the USA, and be there about as soon as this letter, with headquarters c/o Mr. Harold Matthews, 14 Beacon St., Boston. I gave Mr. Chen a list of about fifty addresses of some of you people who know him, or ought to want to. About twenty years ago he spent three years at Hartford Theological Seminary. He'll see a lot of changes. I hope he won't be too appalled by the careless wastefulness there. People who have to go without so much that most of you take for granted sometimes find it hard to understand the psychology of people whose natural reaction is to destroy anything they don't happen to want themselves. Mr. Chen will probably be traveling, making speeches, since he is a good speaker. We have the notion that some college might honor itself by giving him a degree for his long career as the head of a big preparatory school. I hope lots of you will get to meet him. He is one of the finest.

Life in the Tunghsien compound.

About two weeks ago Alice Reed and I moved over to the "Ladies House," where I lived before 1941, and the Chinese are pleased because I appear settled again in the midst of all this insecurity. I feel as though I'd really got back to China. We haven't many doors inside, but the windows are all in, and some of them are screened, and we have borrowed quite a little furniture. For the present we eat over at the other house, where the Harold Robinsons, Ethel Lovatt and Helen Disney live. But when the Hubbards come next month, we'll probably break up into households. This is a favorite place for summer conferences, and since we help to entertain the leaders we'll get nice guests that way. If nobody can go to Peitaiho, as is altogether possible, we'll probably have others coming for a vacation. We have lovely trees, and big empty houses to camp in. The Indian cuckoos are less noisy than they were, but the frogs were so loud the other morning we could scarcely hear the cannon a few miles away. And cicadas are getting started. It's real country.

It must be my fault that some of you think we missionaries don't get enough to eat. When I first came, the food didn't satisfy me, but now we are all getting along fine. For one thing, in the Spring we, got some USA army surplus supplies from Shanghai B dandy dehydrated potatoes, and coffee and real luxuries like powdered cranberries, and mustard-pickles, and caramel sauce. Now we have a good garden, so we're better off than ever. So don't send me food unless you're sending a package anyway and want to stick in half a pound of baking powder or of cooking chocolate or some vanilla tablets or lemon powder, or some cheese. (Not in the same package as soap!)

Many Thanks for your parcels.

Everybody has been wonderfully generous in sending us magazines, and pictures and Christmas cards. I pass them out to whichever group I think will get the most out of them. For the

younger children, pictures are the thing, but young and old love LIFE, and we have been able to use profitably everything we have got. Anything that can come as printed matter is better so, in small parcels, and arrives free, right at the house. Christmas cards have endless uses. The ones that have something to do with Christmas, I am keeping; but the Scotties and stagecoaches and snow men and such are all being used through the year for all sorts of things. We gave them as prizes at our children's track meet, and at Sunday School. They are very popular, the brighter the better, and we don't care if there is writing on them. Most of us can't read English.

I have tried to send a note to thank the sender of any kind of gift to the school. If you didn't get such an acknowledgment, either I didn't get what you sent or I wasn't clear where it came from. That has happened several times. Several magazines are coming without my knowing who paid for them. So when you answer this letter, please tell me if there is anything that hasn't been heard from; I think it's better to check on everything, during this time when we can't tell how efficient the postal service is.
Some of our needs.

Meanwhile we are glad to have you send along the sort of things you have been sending, or if you want to send something different, we always need little blunt scissors, and crayons and such kindergarten supplies, and water color paints, and mouth organs. Hordes of our students collect stamps. I myself have a special hankering for some decent felt blackboard erasers, I'm so fed up on the poor makeshift things made here. Of course we lack lots of things that would make life more comfortable, but it is our policy to go without until we have more assurance that we won't lose them to the Communists.

Recent publications.

Some of you keep telling me to let you know when I have anything printed, so here's the report on that. CLASSMATE, a Methodist paper, printed my "Out The Gate" as a serial in May

and June. I'm hoping that Westminster Press may be persuaded to publish it as a book.¹ They're talking about it. Probably next spring Broadman Press of Nashville, a Baptist company, will publish my little book for girls called, "Fragrant Jade." I hear that the illustrations are about ready.

¹ Later published by Westminster Press as *The Red Chair Waits*. (Ed.)

School plans for the Fall.

We plan to open school right after the middle of August so we can finish a term by Christmas, before the coldest weather. We plan at the girls' school to have the girls gather leaves and twigs to burn, as they would at their homes. Coal will probably be beyond our means. You may be interested that we are announcing that the tuition in the Fall will be a certain number of measures of corn C about 150 pounds, I believe. The value of money changes so fast that we can't guess what it will be six weeks from now, whereas corn is relatively stable. There is a long list of students hoping for aid, some of them just poor to start with, but many of them victims of war. If you decide to send some help, don't bother to send corn C or desks, either. If we get more students we will soon run out of desks. In 1941 we had 411 students at 411 desks. This spring we had 387 desks. So the carpenter is going to have to start making some, and they'll cost about four American dollars apiece. It's an item! But don't mail us a desk.

Other news .

Helen Dizney is going to ask me if I put into my letter her public health program, which has started here She and her assistant have been giving trachoma treatments and cholera shots, and have been working up village cooperation. When Hugh Hubbard gets here, or Jim Hunter is released from UNRRA, you'll begin to get news of the Rural Service Center. You know I'm keen for all such, but personally I never envy the missionaries who do these more popular and spectacular kinds of work. The greatest satisfaction I've had in the year I've been back has been in the very quiet and serious acceptance of Christianity by so many of the older students in our schools. That's where my faith is and that is where my hope is, too.

* * * * *

Each time I've written one of these printed letters I've tried a different experiment. In the days before the war it

cost very little to get one printed and even the postage was not impossible. Now the postage is a big item, so on the other letter I tried sending just a few copies to be passed around. This time Mrs. Rounds has paid for the printing, and I'm sending them in bunches, asking one person to pay the postage on a handful to see if I get by with it. I hope such taxation without representation won't make anybody sore. If there's danger of it, please collect from Dorothy Huggins at 1630 College Ave. Topeka, Kansas. I'd have the letters printed and mailed in USA if it were not for the task of addressing them. I could cut down the list some, and probably I shall drop some who don't answer this, but some of them were my hostess, or they're classmates or cousins, or I just naturally like them, so I'm partial. We'll try this way this time and see how it works. I know my letters are always too long, but you may skip through and pick out what, if anything, you are interested in.

And I hope you'll accept this as a letter to you because somewhere in it is something I mean for you to enjoy.

Very cordially yours

Alice Margaret Huggins

Student strikes. Spiraling inflation.
"Creeping Terror" in the countryside.
Impact on students.

Alice C. Reed

Jefferson Academy
Tunghsien, North China
January 15, 1948

Dear friends,

Another term of school is completed, and with the winter vacation comes time for writing this letter which I could have wished to send earlier with Christmas greetings and good wishes for the New Year. It is with more than the usual feeling of satisfaction that I mention the completion of a school term; for, as some of you know, I have been acting principal of this high school of 796 students. Our principal, Mr. C.Y. Ch'en, went by plane to England last July to represent the Chinese Congregational churches at the Bournemouth meeting and from there to America to visit high schools, colleges, and churches. The five men on the executive committee of the school faculty are both able and completely loyal to the school, so have carried the heavy end of the load.

Nevertheless, with Communists only ten or so miles away, with students in Peiping striking frequently, and with spiraling inflation added to the ordinary possibilities of trouble in a large boarding school, you can understand why I felt a load was lifted when the last class of the term was over.

Those of you who were fortunate enough to meet Mr. Ch'en in America will be able to guess what an enthusiastic welcome faculty and students will give him next week when he arrives after his long trip. Then there is this additional cause of celebration--he is bringing with him Rev. and Mrs. Malcolm White and their two little daughters. The Whites are coming to Jefferson Academy to fill the vacancy caused by the retirement of the Martins. They must have a year of language study in Peiping, but that isn't far away and they will belong to Jefferson Academy from the time they first arrive.

My last general letter was written a year ago October. The hopeful condition in our schools and the distress being caused by the Communists and by inflation were my theme, and much of what I wrote then could be repeated now. At that time an American dollar was equal to 4,300 Chinese dollars; now it is worth nearly 200,000, and the end is not in sight. Fortunately, crops were good and most people manage to live although wages and salaries can't keep up with prices. Communists' activities have increased during the year and their area of control has widened. This slow spread of the Communists appalls me. The December 8th number of LIFE, International Edition, has an editorial called "The Molotov Plan" in which Joseph Alsop's description of Communist activities in eastern Europe as "the creeping terror" is mentioned. This expression seems so suited to the situation here that it has been in my mind continually since I read the article. It is as true in Communist held regions here as in eastern Europe that less than ten percent hold control through military force and by terrorization of the people by all sorts of atrocities.

In peaceful America you can scarcely picture the situation. Let me give you a few instances. Two months ago the fourth boy in the first row of English II-A learned that his home had been raided, an uncle killed, his parents taken away and his eighty year old grandfather's left arm chopped off. Shortly before that a boy in English II-B told me that his parents had arrived in Tunghsien with about a thousand other refugees from their neighborhood who had fled at the approach of the Communists. They joined other such refugees who have been living like beggars in several empty temples in and around Tunghsien. They would have been reduced to begging if they had stayed at home and might have lost their lives. A gentle-mannered student in the same class rode back from Peiping with me last week on a crowded train. He gave me his seat and carried my suitcase when we arrived here. In reply to my questions, he said that he and an older brother with the latter's two children succeeded in escaping from home two years ago when the Communists first came. During the year and a half following, his father was sometimes able to send out a message or a little grain under cover of night. The older brother started a "push cart" type of business

in Peiping which supplied food for himself and children but leaves scarcely anything for the brother here at Jefferson.

During the last six months an "iron curtain" has cut off his home area, about fifteen miles from here; however, just before Christmas a government soldier who had been posted on the border there managed somehow to get news of the family and brought it to him. All the buildings of their home have been torn down, all the land has been confiscated, and the family is reduced to begging. To be explicit, his 88-year old grandfather is required to draw and carry all the water for twelve families - his pay is permission to beg for his food. In a land where age has been revered for centuries, this is a shocking thing. I asked whether this hard treatment was because they had owned too much land, and he replied that it was, that they had owned twenty "ching" of land (320 acres). There were forty of them in the family, so you can see they were not excessively rich.

Two of our student come from a village fifteen miles from Techow. One has had no word from his parents for two years. The other is the son of one of our preachers who has a few acres of land which he has farmed these last few years to support his family, but he has been arrested several times. Word that came through Tientsin a few weeks ago was that he had just been let out from prison after having been hung up by his hands and beaten. Another of the Techow country preachers was arrested with his wife last summer. We first heard that they had been dragged to death behind a cart. This is particularly cruel as death comes slowly. Later we learned that it was a friend of the preacher who was so treated. Now what seems very definite word, is that they were arrested, tied together by the neck, and driven around the city beaten as they went. They were imprisoned separately, the wife died, but the husband was well when seen by a certain man who had been sent to the prison to teach the prisoners basketry. The cause of the arrest is not known, but for years the wife has had spells of being demented, and it is supposed that at such a time she may have made injudicious remarks. A Lintsing preacher and his wife had also been under arrest for months -- he being kept in a wooden cage that permits very little movement and allowed out for a short period only twice each day. These are only a few of the many

examples that might be given. Do you see why the words "creeping terror" stick in my mind?

Many students who are cut off from their homes or whose families have become refugees have relatives or friends who take over all or part of their support, but we have thirty-four who are completely dependent on the school and the aid that we can find for them. These are students who are doing good work; ten of them are in the graduating class. The funds for their support have come from various sources, the largest amount having come from the students of Grinnell College. We shall need nearly twice as much during the Spring term as we used in the Fall, so any gifts that you wish to send for this purpose will be most gratefully received. Fifteen dollars (US) will pay a student's board for a term. Tuition and dorm fees will be less than that. A few of the best among these destitute students should also be helped to go to college, for one of our greatest needs is educated, Christian leaders. Only two days ago one of our teachers remarked that the thing we must emphasize now is getting students to dedicate their lives to definite Christian service.

But Communists' progress can't always be described as "creeping". On February 9th of last year they raided Tunghsien, coming in at the north, west, and east gates, and collected as much loot as they could gather between the hours of 11:30 pm and 5:30 am. As we are outside the south gate, we were not disturbed except for being kept awake all night by the firing and having several anxious hours wondering whether we would be in Communist hands in the morning. The local military forces have been increased since then, so there may not be another such raid unless the Communists should make a determined effort to seize all of North China.

From the mission point of view, the greatest damage done by the Communists since I last wrote was the tearing down of the hospital, school buildings, and residences at the Techow mission station, where I lived for 25 years. That was done a year ago December. It is interesting and encouraging the way the alumni of our Porter-Wyckoff Middle School (Grinnell-in-China) plan for

its restoration as soon as the political situation makes it possible.

Many of you heard with regret of the death of Dr. Fritz Baumgarten on March 9, 1947 of pneumonia. You will recall that he came to Tschow the spring of 1939, a refugee from Vienna, to work in our hospital there. In the two and a half years before "Pearl Harbor" he had endeared himself to his co-workers, Chinese and American, and had won a wide reputation as a skilled surgeon. With the closing of our hospital, he went to Tientsin to do private practice. He felt the destruction of the Tschow hospital as keenly as any one, since he did not care to continue in a private practice that was largely given to caring for the rich. He was worrying as to whether he had the courage to return to the desolation that was Vienna when death came suddenly. It seems a great loss; on the other hand, his cup of suffering was full and one can't help feeling glad that he was saved the pain of returning to Vienna. There are a few more of the memorial booklets which Lucia Lyons prepared for any of you who wish one.

Perhaps I have given too large a part of this letter to the trouble of China, for the hopeful conditions are real. The very fact of thousands of students in our six mission middle schools getting not only an education but character training is most hopeful. The way they keep at their lessons in spite of financial, political, and family troubles is amazing. Numerous examples of poor students being helped by classmates less poor have brightened the days not only for the students in question but for us older ones who have heard about it. Most hopeful of all is the keen interest that many of the student show in all Christian activities in the school. We frequently have special lectures on various phases of Christianity to which students turn out in large numbers. The numbers in Bible classes and in regular church attendance are large. More than fifty students have joined the church during the past year, and twice as many others have taken the first step toward church membership. There is still hope for the world as long as young people give themselves to Christ and His kingdom. So we take courage in the faith that righteousness will yet prevail.

As to myself, I have kept well, have plenty to eat, have enjoyed my Chinese and American co-workers, and have found my contacts with students as interesting as ever. When I wrote last there were only two other Americans here: Alice Huggins, in charge of Goodrich Girls' School, and Ethel Lovatt, superintendent of nurses at our hospital. A year ago Helen Disney arrived. She is in charge of the public health program of our North China Mission with headquarters here. In June the Harold Robinsons came. He divides his time between evangelistic work and relief (there has been a good deal of this); Mary teaches English at Goodrich and Jefferson. August brought the Hugh Hubbards and Helen Montgomery, an Evanston High School teacher who is using her sabbatical year to get a first-hand acquaintance with China and mission work here and to give full time to teaching in the schools. She is proving a great help, and Alice Huggins and I hope that there may be others of her sort who can donate a year's work. At present she is making use of the long winter vacation for sightseeing in west and south China. Good plane service makes this possible.

The interdenominational North China Rural Service Union, which is located here, is bringing several to our compound. Margaret Barnes, Presbyterian, is in charge of the NCRSU while Hugh Hubbard is giving a year to UNESCO. Dr. Clara Nutting, Methodist, give a large share of her time to the Union, and the Hal Leipers, Presbyterian, are to be helping here, too, till it is possible for them to go to Paoting. We are delighted to have them added to our group.

The organization of our North China Kunglihui (Congregational Churches) calls for two general secretaries, one Chinese and one a missionary. Earle Ballou, who has been holding the latter position, is to go home the first of March, and it so happens that I have been asked to take the place till the annual meeting which will come in late Spring. If I can be relieved at that time, I shall be going on furlough in July. Perhaps I'll see you within a year!

Very sincerely yours,

Alice C. Reed

Address after Feb. 1st:
29 Teng Shih K'ou, Peiping (0) China

The Central government losing control.
Life in besieged Tunghsien.
The Church under Communism: three stages.

T H E S T R O N G H O L D
(The Robbins Strong Household)

American Board Mission
Tunghsien, Hopei, China
September 1948

Dear Friends,

Since this letter was typed (in China) to start its journey around the world there has been an addition to the Stronghold. On September 13, 1948, at 3:15 P.M. there was born in the Lu Ho Hospital JOHN STIVEN STRONG. Weight: 7 lbs and 8 ounces. Mother and son are doing well.

Haggard and over-worked as the old cliché is, it has its uses: "If at first you don't succeed, try, try again." This number of the Stronghold has had several abortive beginnings with the result that things to be written about have piled higher and higher until now something must be done.

Our New Home - "Wistaria Lodge"

Events have not stood still in China nor has the Stronghold remained stationary. We have moved once again; this time to Tunghsien some 15 miles east of Peiping. Tunghsien is the former home of the North China American School and one of the larger American Board stations. We are living in what used to be a dormitory of the NCAS, known as Wistaria Lodge because of the beautiful wistaria growing on a trellis over the front door. The house is large enough to meet any expansion of the Stronghold. The bathroom on the second floor is graced with seven wash-basins. Whether the number seven has any sacred significance as far as wash-basins are concerned we don't know but we are sure that seven wash-basins do not make the daily rite of purification any easier since none of them have any running water. The third floor of the house contains a chapel seating some 200 people. Tracy, now five, remarked with typical

Congregational insight, "Now we have our own church." Although that may be the logical ultimate of Congregationalism, it is its practical death.

Soldiers and Fortifications

We live in the country, just outside of the city wall of Tunghsien. At the limits of our large compound begin the fields that make up the country-side of China called the "good earth." Thus there is nothing between us and the Communists who range the countryside from five to twenty miles out. Living outside of the moat, two eight-foot palisades of sharpened poles and a city wall, we understand something of the sense of security that can come from living behind fortifications. However, fortifications as such cannot and never will be a real defense against Communism.

We called our compound large, and such it is. One of the most time-expending and frustrating chores we have, has been keeping the soldiers (Central Government) out of the compound. Every time they come in there is a call for the foreigner to come and deal with the problem. No Chinese thinks of crossing the military and we don't blame them., for it is not healthy. Continually having to drive soldiers out of the compound is not good for the disposition. You learn what it is to be a "gatekeeper in the house of the Lord." The big trouble is that you are not quite certain that all the property is worth keeping. Blessed is nothing.

Sometimes we are successful and sometimes not. We have had as many as 300 military horses grazing in our front yards. For a period of two weeks we were wakened every morning by a group of 100 trainees having bayonet practice and dummy hand-grenade drill just outside our windows. When a Chinese charges with his bayonet he lets out a peculiarly blood-chilling version of the Chinese word "sha" - to kill. For those of you interested in bringing up your children in a peace-loving atmosphere I commend to you the problem of imitative children living daily in that environment. Both Tracy and Jean can now "sha" with just the right stance and vocal inflection. At least they are learning what kind of world we live in.

We could go on at length about our living conditions here and the Christian work carried on in Tunghsien, including two churches, two schools, a hospital and the North China Christian Rural Service Union, but that will have to wait until another

time as there are several other things that we want to write about.

Summer Conferences

Tunghsien seems to have become the Silver Bay, Lake Geneva or Seabeck of North China. In the six weeks of summer vacation over four weeks of conferences were held. The first was the University Students' Conference with some 120 students from 9 North China universities. Many of the students were not Christians but interest was generally good. They are a keen bunch of young people, alive and alert to the questions of the day. They appear confident, but if you continue to dig the basic insecurity, which is the cause of their confidence, appears. At one meeting there was a debate on "Is there a God?" This was not debate for debate's sake but real honest expression of what the debaters believed. Of course such a debate is somewhat pointless for God can never be proved by arguing about him. The interesting thing was that at the end the students realized it and asked for someone to tell them. Such a request coming from Chinese students at present is a real success. It gave Rev. K'ang Teh-hsin of the London Mission a wonderful opportunity to which he responded positively with just the right mixture of telling them and not talking down to them.

This conference was followed by a two weeks' retreat for Christian workers of all denominations. Some 180 attended. It was a vivid contrast to the preceding conference. Age may partly have accounted for the difference, a difference almost as of life and death. The wide-awake alertness, the questing mind and driving energy of the students was lacking. The evangelists and ministers knew what they believed but seemed to have made up their minds and closed them. It was discouraging to one who believes in the importance and centrality of the church to see how tired the Christian workers were. They certainly didn't impress one as a group of men and women who are going to win China. This may not be encouraging but we might as well face the situation as it is.

The third conference was of the young people of the Church of Christ in China.

Work Camp

Going on during the whole of July and August was another gathering which is probably without precedent in China, namely a work camp. About 18 university students - the very pick of the Student Christian Movement in Peiping - lived, worshiped, played, and worked together for two months under the auspices of the Y.M.C.A. and the North China Christian Rural Service Union.

The emphasis was on rural reconstruction. Mornings were spent in meetings, planning and preparation and the afternoons in the villages. Types of work were road repair, playground construction, public health, recreation, spraying of country homes with DDT, classes, Sunday schools and church services. From this group, some of whom are seminary students, will come the future leadership of the church and some of them may, because of this experience, be led into the rural ministry.

The Disaster of Hope without Faith

Politically, nothing has happened to cause us to change our estimate of the situation made last December. From the Central Government point of view the situation continues to deteriorate. Nothing that it has done has developed any confidence on the part of the general populace. The Communists continue to make headway.

The issuing of the new currency in August gave a temporary reprieve. Prices dropped some and for a few weeks there was a measure of skeptical hope. Everyone hoped that it would stabilize the situation but no one believed that it would. Prices continue to go up and at the same time go underground. Thus in Peiping there are no quotations for the basic food stuffs; it is hard to buy things openly. A very furtive and apprehensive black-market of the US dollar has again developed. In the three weeks since the new currency has come out the number of Gold Yuan (the new currency) that can be bought for a US dollar has increased 50 percent.

Although we do not think that there will be any immediate total collapse of the Central Government we think even less that the collapse of the Communist regime is near. They are strong and here to stay. Thus we can only look forward to an indefinite period of civil war. There are those who foresee the settling of China's problems only in a general settlement at the conclusion of a Third World War. What a Third World War would bring no one can tell, but even assuming a "victory" (whatever that means) of the Western allies, it is by no means certain that the Communist problem in China would thereby be solved. This is a deep far-going problem to which there is no humanly foreseeable end.

The Church under Communism: Three Stages

If we must accept the fact that there are going to be parts of China under Communist control for a long time, what of the

future of the Church in those areas? How is the Church faring in present Communist areas? To this question it is not possible to give a categorical answer, but from the experience of the past three years one can make certain generalizations.

Stage 1: Leniency. When the Communists first take over an area they tend to be lenient. This past summer two of the American Board stations in Shansi - Taiku and Fenchow - were occupied by the Communists. Notices were put up saying that Church organizations were to be protected and should carry on business as usual. So far this has been possible. The hospitals and schools and churches in both places continue. Four American missionary women are permitted to carry on their work. This does not mean that there are no problems. There are, but in some senses the restrictions are less than those under the former rule of Yen Hsi-shan. Thus in its initial stages the Communist occupation has been felt as a liberation by many people. Taiku and Fenchow are still in the initial period and our hope is that it will continue.

Stage 2: The Revolution. In other areas where the occupation has gone on longer there comes a second period. Often it comes when the civil officials arrive to take over from the military. It is a period of liquidation, of "peoples trials," a period in which all those who for years have itched for revenge have their chance. It is a period in which the rich fare poorly and in which the "revolution" comes. How difficult a time the church has depends on many factors. Past history, mission policy, personalities involved including those of Communist and Church officials all make a difference. Perhaps even more important is the size and influence of the Christian community. Where it is a group that has been truly Christian and which not only wields influence in the community, but which most of all has a good reputation and the confidence and esteem of the common man, the treatment is correspondingly good. Where the Christian community is weak and small and not established in the life and good will of the people it fares worse. This is a sort of realized eschatology, a Last Judgment, in which public opinion takes the place of God. The second period is characterized by insecurity, torture, cruelty and persecution. It is a time of trial and a trying time, but things level off into the third period, which usually doesn't make the headlines.

Stage 3: Adjustment. People have to live and a "modus vivendi" is established. Those who have survived the second period make their adjustment. Church life continues in many places, in some quite openly and with approval and in others very quietly, almost surreptitiously. Schools become practically impossible, for education is the prerogative of the authorities who want nothing that seems effective (in their sense of the word) that they can not control. Medical work continues, but the matter of supplies and finances is difficult. Pastors and evangelists find it necessary to adopt a trade in order to support themselves and to show that, in Communist terms, they are making a contribution to society. Some become itinerant merchants or "doctors" thus making their way around among the churches. It is not a situation in which the church can grow but it is one in which it can hold on.

This is as far as the situation has developed at the present time.

Whether there is a fourth stage in which the fundamental theological cleavage that exists between Communism and Christianity breaks out into active struggle between the two "religions" is not yet evident. There is much more that could be said on this issue which is one of the most fundamental of our times, whether in China or elsewhere, but this will have to do for this time.

Protestant-Catholic Group

We wish that there were space to tell of the joint Protestant-Catholic discussion group that has been going on since last January. We have discussed everything from "What is truth?" and "The Nature of the Church" to "Adapting the Church to Chinese Life". It has been stimulating and rewarding experience with wonderful fellowship. Probably the common background of internment at Weih sien helped to get it started, but real intellectual and spiritual fellowship has kept it going.

Jefferson Academy's Needs

In closing let us make an appeal. Most of Robbins' time is being spent in Lu Ho Middle School or as it is known in English, Jefferson Academy. This term there are 508 students, a reduction of 150 from last year, made in the interests of greater teaching efficiency and better morale. This however

makes for a difficult financial situation as there are fewer tuitions and still the same overhead. Furthermore, a larger number of students are refugees from Communist areas and thus have no means of support. The school is meeting the total expenses, including board, of some 24. Fifty others can afford food but none of the other fees. These refugee students are costing the school around US \$900 this term alone. Some special funds are already in hand but we are still short about US \$125. Any gifts to help these refugee students get an education will be greatly appreciated. Money can be sent to us c/o ABCFM, Boston, Mass. and marked "For student aid at Jefferson Academy."

For those of you who are members of Congregational-Christian churches we would like to emphasize the need of your continued and increased support of the benevolence program of our American churches. The Post-war Emergency Program has been a Godsend in repairing the damages of war. Our Christian World Mission will help us meet our increased expenses necessary here, and in so removing worry on financial matters will release energy for other activities.

Sincerely yours,

Kitty and Robbins Strong

Anti-religious posters in Shansi.
Inflation and financial crisis.
Communist victories.
Peiping-Tientsin-Paoting triangle in a state of siege.
The Swifts diverted from Foochow to Szechuan Province.

CHINA NEWSLETTER #31

October 30, 1948

NEWS FROM SHANSI

The last Newsletter left the Shansi people behind what looked suspiciously like an iron curtain. In the next two weeks a couple of special "Shansi Bulletins" were sent to a small circle of intimate friends of the four women whose welfare was so much upon our hearts. These carried nothing but reassuring news as the first word of their safety reached us. A little later came information that Mary Dewar and Gladys Williams had returned to Taiku.

Later news has continued to be on the whole good. Letters have come out from our friends on several occasions, and at least once, September 19, we know that a lot of home mail got in to them. "Three months and one day after we left the world of peace and communications," Mary wrote, "there sat on the breakfast table a large envelope, and when we opened it there were letters, lots of them." Both hospitals are in operation, Dr. T'ien at Taiku being of all assistance possible with his enfeebled health and semi-blindness; a training school of sorts for new nursing candidates was helping to give Mary and the others qualified to teach plenty to do. "You should see the rate at which I am cramming anatomy vocabulary and ethics down my throat," she says. Inpatients had dropped from 40 to 30, but the daily clinic was running from 20 to 40. At the Mid-Autumn Festival a pig of 110 pounds supplied a feast for everyone, and honey and sugar mixed with sweet potatoes tasted "like the nectar of the gods." In the evening she and Gladys joined some 2,000 others who watched an old-fashioned Chinese opera in the northeast corner of the city.

At both Fenyang and Taiku the schools had been re-opened at the request of the new officials. The orders issued immediately upon the occupation in July that there should be no molestation of our work or workers had been strictly obeyed.

What of the future? There are scraps of evidence pointing in both directions. In other areas, too, a more lenient policy seems to be followed at present by the Communists towards both middle class people and religious organizations and workers than was the case six months or more ago. Will this continue? Unfortunately a few straws in the wind suggest that while the transition may be taking longer, the general

pattern may prove to be the same as that with which we have grown only too familiar during the past two years: initial leniency followed by increasingly stern adherence to "the line," with its "reckoning of old accounts," aggressively anti-religious propaganda, and general denunciation of all and everything related to the "American capitalistic imperialists."

Early this month anti-religious posters began to appear in Fenyang:

"You have freedom to believe; we have freedom to oppose your belief."

Maybe that's fair enough? Former text-books are not allowed in the school; all evangelistic workers are listed as either school teachers or the hospital or school staffs - which entitles them to a ration of one picul² of wheat or slightly more a month. School fees are paid in grain. Communist officials are living in all the empty houses in the Fenyang compound and are regularly using both the school assembly hall and the church for meetings, but Christians have the use of the church on Sundays. Requisitions upon the hospital indicate no intention of helping to maintain it when present resources are exhausted. With 70 to 80 dispensary patients daily and 60 to 70 in-patients, and with the few Communist patients paying no fees, the future is a bit dim. Yet in one way or another the Christian witness will continue to be given.

NORTH CHINA IN GENERAL

The shadows deepen. Numerous ominous developments have been reported in letters received within the past few days.

Continued Inflation

² A unit of measure in China and Southeast Asia, equal to 100 catties, or 132 to 143 lbs.

The new currency, introduced in mid-August and exchangeable with the old at 1 to 3,000,000, and with U.S. money at 4 to 1, thus making the final recognized U.S. exchange rate of the good old CNC 12,000,000 to 1, has already begun to slip badly. The "peg" at 4 to 1 has not held. Ernest Shaw wrote on October 15, "It has fallen in purchasing value to from 10 to 17 to 1. The result is havoc. Many of our philanthropic institutions have their funds in this new currency, and the prices now being demanded mean that their resources will soon be exhausted. For instance, we engaged a broadcaster (for the North China Christian Broadcasting Association) for three bags of flour or its equivalent a month. Last month we paid him at the rate of \$10 Chinese a bag. This is still the official price, but outside of the limited amount of rationed flour available at this price, purchases are being made at over \$50 a bag." Robbins Strong wrote at about the same date from Tungchow that a 44 lb. bag of flour cost the equivalent of U.S. \$25, a rise of 1,000% since the new currency was introduced.

Efforts of the government to control prices of staple commodities have seemed only to make matters worse. The nearby Communists, whenever they capture a place, gather up the new currency "and rush to the suburbs of Peiping or Tientsin," so Raymond Blakney writes, "and buy all the food in sight at double the price in the city." Alice Reed adds, "The foolish farmers, who fear the Communists, sell their grain to them and so help them in the present struggle."

A State of Siege

The fact is that the Peiping-Tientsin-Paoting triangle is in a state of siege, though the lines are not drawn always and everywhere very close. Early this month Elmer and Edith Galt, who had come to Peiping on business and been unable to get back to Paoting because of more cuts in the railroad, learned that it was possible at last to get through. (Ralph Lewis, of the Presbyterian hospital had flown up on one of the occasional planes, and Bill Cochran, who had been in Peiping with his family for a visit was to go back at the same time, this shuttle arrangement with Lewis having been in operation for most of a year.) The attempt was abortive: they got as far as Ting Hsing, but the military convoy with which they planned to cover the last lap of the journey had already left, with no assurance when the next would go. "The road is definitely not open for ordinary traffic," Alice Reed says. Elmer was going down to clear up some last jobs before taking over the work of the secretary's office in Peiping so that Alice can leave on her delayed furlough - a furlough that may now be further delayed by the strike on the west coast of the U.S. Alma Cooke was expecting to travel with her, at least as far as Honolulu. Altie Galt has been in Peiping all autumn, carrying a heavy teaching schedule in place of Maude Hunter who by doctor's orders has had to slow down as compared with what she was going a year ago.

Prudential Committee Votes Continued Support

Sidetracked by these more personal items, I will only add that the recent unfavorable developments have led to renewed discussion as to when who should plan

to move where. Decisions are left by the Board with NCKLH³ Executive Committee, with wide powers of discretion. Undoubtedly if things continue in the direction they have recently held, some of our folks will transfer elsewhere. It seems equally certain that some of them will elect to sit it out. I shall try to keep you informed at frequent intervals how events move, especially if they move fast. The Prudential Committee voted on October 5:

³ North China Kung Lu Hui (Congregational Church)

"Voted, that the American Board renew its expression of confidence in the Christian leadership of our churches and institutions in North China as they face the uncertainties and perplexities of a changing political situation, rejoicing in the assurance that the Christian witness will be maintained under whatever conditions may prevail, and that it pledge all possible support, material and spiritual, to any who, despite hazards known and unknown, shall decide to remain at their posts."

The Swifts Depart for China

On the Monday of the week when Lloyd and Gladys (Hubbard) Swift were to leave New Haven on the first lap of their journey to China, expecting to join the faculty of Yenching University, there came word from the NCKLH Executive Committee advising that they "delay." Too many plans were just then - the first week of August - being discussed regarding possible transfers elsewhere of young missionary families in North China to make it seem wise or logical to bring another young family in. Things moved rapidly on both sides of the world during the next few days. Hopes at Foochow rose high over the prospect that the Swifts would be assigned this coming year, at least, to Foochow College. These hopes were correspondingly dashed when in view of all the factors in the situation - several of which were not known until almost the actual sailing day from San Francisco - it was voted that the Swifts should be loaned for this next year to the College of Rural Reconstruction of the National Committee for the Mass Education Movement.

In other words, the American Board has embarked for a year at any rate upon the interesting and potentially very significant project of cooperating with one of the most promising national efforts at social reform. Dr. James Yen, himself an outspoken Christian, has eagerly requested such cooperation, has promised the fullest support to the Christian emphasis these young missionaries will naturally carry into whatever they do, and has expressed his profound gratitude for the willingness of the American Board to undertake the experiment - a modern type of pioneering which is, we believe, typical of our Board's long history. In his letter of appreciation for the action taken, Dr. Yen says, "In loaning Mr. and Mrs. Lloyd Swift to the Mass Education Movement for the coming academic year, your Board is blazing a new trail in China. The Lloyds will be the first American colleagues since the founding of the College of Rural Reconstruction. I am sure that not only they will make a great contribution to the College through their technical service and teaching but especially will help to permeate Christian influence among the faculty members and our students. Our College has only four departments, namely, Education, Agriculture, Social Welfare and Hydraulic Engineering, but had 3,350 candidates. Out of the number we took in 200 students, only the very best."

It should be added that the go-between in this most recent alliance was Hugh Hubbard, father of Mrs. Swift, loaned this year to be consultant with the China Pilot-

Project of UNESCO, from which coign⁴ of vantage he has had unusual opportunities to observe the scope and effectiveness of the Mass Education Movement's program. Those of you who saw the May issue of "The Watchman" will recall his description of the model conditions prevailing at Pehpei, Szechuan, near the College where the Swifts have been getting settled these past few weeks.

Earle H. Ballou

14 Beacon Street, Boston 8, Mass.

⁴ Coign ' quoin ' corner-piece of a brick or stone wall. "Coign of vantage" ' a favorable position for observation or action.

Alice M. Huggins

Tunghsien, Peiping, China
November 18, 1948

Dear Friends:

I'm sure it's time for me to write another letter. Fay Young and Camilla Maichel, the Topeka Soroptimists who sent out the other one, have volunteered again, and this time they know what they're getting into, so I'm just saying "Thank you" very sincerely, and taking them up on it. My last letter was written on June 8. As we hoped, the Spring term ended June 24 without incident. Except for four days at the Hunters' in Peiping where I had a dandy time, I stayed here through the summer writing letters, answering the door, and working at church and school work.

A New Principal for Goodrich School

On commencement day the Board of Managers of Goodrich School met and elected a new principal. We had spent several months and lots of thought on our choice. We wanted a man, young, Christian, who already knew the situation here and was in sympathy with our school customs and spirit. So the possibilities narrowed down to Mr. Wang Hsi-t'ung, a graduate in chemistry of Fu Jen University in Peiping. He had been dean of studies at Jefferson Academy for a year while Mr. Ch'en was away, but wasn't so badly needed there since Mr. Ch'en in back. He more than filled the requirements. He accepted, began to work during July, and had the job well in hand when we opened on August 11. Two of the things I like best about him are that he's smart, and that he gets along with people. He has a good sense of humor, but is dignified and matter-of-fact with the girls. He lacks experience, but like age, it's something one continually accumulates. And fortunately he has a staff of old standbys who are delighted to let him suffer the administrative headaches while we teach. Incidentally I've unloaded on him some of the tasks I like least in a school.

During the summer we repaired the roofs and painted our two large buildings C post-war rehabilitation which was badly needed. The effect is very nice, and I was glad the new principal could start in with the buildings in comparatively good repair.

Soldiers Billeted Nearby

We opened the fall term early in order to close early and save coal. School is scheduled to be out the last day of December, so we are two-thirds through the term, with the girls working hard. For weeks after school opened we had several hundred soldiers billeted in the village beside us and swarming over our school grounds. They began at six o'clock, blowing four bugles more or less in unison, while they marched and dog-trotted on our playground. Later they yelled "Kill!" or "Stab!" while they practiced bayoneting under our classroom windows, and took spells of shooting a rifle at two-minute intervals on the basketball court. The girls paid no attention to them.

Classrooms Crowded C Many Refugees

More recently other disturbing elements have been the series of Communist victories, and the financial crisis which has affected everybody's food supply. The girls have gone right on with their lessons. Perhaps they study the harder because difficulties point out how easily their school life could be stopped entirely. Or perhaps it's because ever since they can remember their future has been just so precarious that they have learned to take advantage of a peaceful spot whenever and wherever they find one.

We've never had so many students. The High School jumped from 145 to 208, and our total is well over 500, counting all the little children, and every one of them counts. You know Mrs. Goodrich founded our school especially for country girls, and we have always made an effort to get them, and not let it fill up with city girls who could just as well go to other schools. Now our classrooms are crowded, but we have only half as many boarders as we used to have. The reason is that the gentry from many near-by towns are refugees living here in T'unghsien, and their daughters come as day pupils. Most of them have lost everything at their former homes, and are now using the last of what they brought with them. The other day a girl asked me if I could give her an inside garment. I pointed

to where I could see the edge of a silk one, and she promptly pulled up her outside coat. The inner one was just rags. The whole seat was out of the back.

Effects of Inflation

Among the boarders are more than thirty for whom we have to furnish food because they are cut off from their homes, which are in Communist territory or in some district where there is constant fighting. We were getting along fine until the middle of October. There had been terrible inflation so that one American dollar got to be worth twelve million Chinese dollars, but we could fill up a girl with good cornbread and cabbage for a month for two American dollars. Then the government tried to reform the currency by putting out new money that was pegged to the American dollar at four to one. That was a good idea, I guess, except that one day about the middle of October, suddenly nobody would take any kind of money in exchange for corn or anything else. After a few days, when things appeared again for sale, the prices were many times higher in spite of government effort at price control. Wages were five times what they had been, and it cost twelve American dollars to feed a girl for a month. That made a big cut in the amount of relief we could give with the American money we manage to get our fingers on. The very most recent news is that exchange has jumped to twenty to one, and prices are starting up again.

The harder it is to manage, the more I thank you folks who send along gifts. I wish Mrs. Sargent and Miss Collis could see the eleven girls who come before school every morning to eat the porridge made of millet Mrs. Sargent paid for, into which we put some of the multiple purpose food Miss Collis sent. And those of you who have sent flour and grain sacks would be entertained to see the result C bright mittens padded with cotton, with which we are trying to ward off chilblains.

Our high school teachers had been getting the equivalent of 18 American dollars a month, then 27. That got skimpy! Suddenly they were caught so that their money bought one-sixth as much food as before. We had some corn raised on a patch of ground behind the school, so for October the new principal divided that among the teachers in addition to the money they got. We had been informed that the American Board lacks one-third of our fourth quarter's appropriation. They still had hopes that they'd be able to raise the money, and not cut our allowance. A cut would be awful, on top of everything else. We

realize that there must be agreements among Boards on percentages, and rules against special appeals, but life in China doesn't stick to the rules, and the Board has to try to finance emergencies. The time may come, if the Communists take Peiping, when they'll make us shut up shop. But it would be a shame if for lack of salaries for the teachers we should just quit before they even get into sight.

U.S. Consul's Warning

And having spoken of Communists, I come to our latest problem. When Mukden fell the other day, our consul sent out word that people who wanted to take more than thirty-five pounds of baggage when they went out of North China had better start pretty soon, because there are no trains beyond Tientsin, and the harbor there will freeze before Christmas. Most of us agreed immediatly that babies should be taken out, and that people who have the jitters had better go, because they're certainly a pest to have around when you're scared enough yourself. But everybody must make the decision for himself, not only whether he will go, but when, and where. This week the Strong and White families are leaving by plane for Foochow, the Blakneys are leaving for the Philippines, and Alice Reed, Alma Cooke, Clara Husske, and probably Maude and Phyllis Hunter for the United States. That leaves more than half of us here. I'd though I'd go to Nanking, if it seemed wise to leave T'unghsien, and work there on revising one of the books we wrote in Manila. But Nanking is much worse than here. At the moment the main Communist drive is in that direction, and we watch to see how much of a fight the Nationalist army can put up. Nobody can agree as to when the Communists will take Peiping, but the talk here now is all of when instead of if. I don't promise to stay here indefinitely, but I have a job here, and a place to live, which is more than I have anyplace else in China. And I haven't come to the point of pulling out for USA yet.

Chinese Disappointment in Truman, Marshall

Our Chinese friends were disappointed that Truman was elected again. They particularly hoped that Marshall would be out. They don't forget his coming out here a couple of years ago and putting all the money and prestige of the United States behind a demand that Chiang Kai Shek take Communists into his cabinet. Marshall called for a truce while he tried to make peace. The Chinese around here say that although Chiang was too smart to accept the Communists into the government, he did keep

the truce while the Communists used that interval to get ready to fight and from that time they have been increasingly successful. Meanwhile because Marshall failed to make Chiang do what he wanted, he and the State Department have been cold toward Chiang ever since, and have not seen to it that the help America has given has been effective. Nobody knows better than these educated Chinese how weak and full of graft their government is, and it makes them sick. They're as helpless as you are when Washington pulls some boner, with the difference that they know there's the possibility of collapse ahead. And then here comes ECA, well-managed by Americans under Lapham, a stabilizing influence in a situation which is nearly lost. Russia knows, whether Americans do or not, that by winning China while American attention is on Western Europe, the Communists have played rings around the United States. The Chinese I know look longingly toward America, but hopes are very low. And recent deterioration has been rapid.

U.S. West Coast Strike Interrupts Mail

For several weeks we have not been getting parcels, magazines, or letters sent as ordinary mail, owing to the strike on your West Coast since Sept. 2. For the same reason you won't get for a while some of the answers I wrote to you. Air mail continues to be quick and regular, but more expensive. I'm sorry to say I'm behind on my correspondence. I haven't even thanked people for gifts received, but I'll be writing, probably very short letters in bunches by air mail. Even if the strike is settled soon, I think you might as well give up the idea of sending parcels for a while. Fortunately people sent hundreds of cards earlier in the year, so we have a nice big supply ready for Christmas. And we'll get along, even if we don't get any Christmas presents. The situation here is unpredictable. You can watch the papers for news of Peiping, and you know we're only fourteen miles from there.

Recent Publications

I enjoy your letters, and thank all those who have written since my last letter. Many have asked about the movie MY NAME IS HAN. I might remark that we didn't write the script. I think most of you have discovered that it isn't being distributed through the usual movie houses, but through church organizations. Several of you have kindly said that you enjoyed THE RED CHAIR WAITS. That's pleasant reading for me. Others report that they are advertising the book for me, and that's

even better. Perhaps you can get it put into your library. You can get copies from the Westminster Press, Witherspoon Bldg., Philadelphia, if your local store hasn't stocked it. As to FRAGRANT JADE, which is due to be published this month by Broadman Press, 161 8th Ave. N, Nashville, Tenn., I hope you remember that it's a book for fourth or fifth graders, and don't think you're going to get another novel. I haven't seen a copy yet, but I hope it turns out so you'll want to give away at least one copy for Christmas.

I'm sending this letter now for fear it would be ignored in the Christmas mail a few weeks later, but I hope it's not too early to send you my Christmas greetings, and a wish that you may have a joyful season with those you love. I pray that God's peace and men's good-will may spread and give comfort not only in America, but to all the other peoples of the earth, too.

Very cordially yours,

Alice Margaret Huggins

The Strongs' reasons for Leaving North China: Communist victories in Tsinan and Mukden,
plus Consul's warning.
South and North China compared.

T H E S T R

(The Robbins Strong Household)

Fukien Christian University
Foochow, Fukien, China
January 1, 1949

It seems to be the fate of Strongholds for each to be written in a different place. This one is no exception and we only hope that the next one will be. That is for time to tell.

HOW AND WHY are we here in Fukien one of the southern provinces of China, so far from our own mission in North China? The answer is at once simple and complex. Simply we came on the Lutheran Plane, St. Paul, because of the civil war. You may be interested in some of the processes of what is known as evacuation, and how people come to be refugees or "D.P.'s" - for that is what we are. Like so many millions of people the world around we have seen fit to flee before a coming change of regime. Unlike most of them we have carried with us a sort of security in that the financial support of the American Board follows us. However the leaving of friends, work, possessions, and home entails a certain amount of uprootedness and brings a problem of re-adaptation in a new locale. Not that this is anything new to the China missionary in recent years.

How we came to leave the North

For at least a year it has been quite apparent to people living in North China that it was only a matter of time before the Communists would entirely take over that area. Last summer we began making definite plans as to where we would go when.... We thought in terms of resettling in the Nanking area and had made up our minds to go when the American consulate gave his warning. We did not expect it until some time early in 1949 and thus our plans had not crystallized. The fall of Tsinan and Mukden combined with the renewed economic collapse brought the warning in early November. We, along with other missionaries in

Peiping, planned to go to Shanghai on the evacuation ship, a US Navy LST. Then came the news that US consular warnings had also been sent to the Shanghai-Nanking area.

It is impossible to describe the confusion that this caused in Peiping. Many who had been planning on relocation in Central China now did not know where to go. Plans were made and unmade, largely at the whim of the latest rumor. It was a situation in which clear thinking was difficult. Some families were going to the States at breakfast, to Shanghai at lunch, and staying in Peiping at supper. Then they would decide to sleep on it and the next morning the process began over again with the departure date that much closer.

To us it became clear that if we got on the LST we were probably headed out of China and that we were not quite ready to face. It seemed too negative and yet we saw no alternative. Then four days before the departure of the LST came a letter from David Paton in Foochow urging us to come down here and help in Union Theological College. Some American Boarders had been planning to fly to Foochow and the St. Paul had been chartered. Then one family decided not to go leaving space available for us. This combination of circumstances decided us to come down here and see how the situation developed - and so here we are.

Why leave this time?

Now as to why we left North China. In 1941, when faced with a consular warning to leave and something of a similar situation, we decided to stay. The temptation to do so this time was there but the addition of three small children to the Stronghold makes a considerable difference. With the tension, both physical and mental, that is involved in living through a siege and then under Communist control it did not seem wise to face it with three children. Had we had no children, as in 1941, our decision would probably have been different.

In the days that lie ahead it is quite possible that the Church will have to go underground figuratively and perhaps literally. In methods of finance and organization it will have to change drastically. And we as foreigners are just not equipped so that we can go underground in China. We are and will remain foreigners and as such may very well be a handicap to the church in the struggle that lies ahead.

Some are staying

Not all missionaries are leaving the threatened areas. Some are planning to stay on and try and work as long as they can. It will not be easy but it is an attempt that is necessary and we are glad that it is being made. Reports vary as to how they are faring and not enough data is at hand to make a final report. Our American Board missionaries in Shansi continue to be active and have no desire to leave. Missionaries in Tsinan continue to function in schools, hospital, and church and the theological seminary is still going. In Mukden they are free to move around but there are indications of indirect pressure brought to bear.

Chinese pastors may continue as pastors but they are to receive no salaries for their pastoral work. This would seem to indicate that they must find other jobs and can do their ministerial work in their free time. Schools can accept no tuition and hospitals no fees; if they get into financial difficulties they can apply to the government for aid. Thus it would seem that the pressure on the church is to begin along economic lines, an area in which the Christian enterprise in China is peculiarly vulnerable. This is the theory of economic materialism being manipulated to further the purposes of its masters who claim to be its servants.

Foochow and Tunghsien compared

This is a very different place from North China. Here we live in a sub-tropical climate where oranges and bananas are plentiful. Palm trees grow all around us and there are always flowers and trees in bloom. The thermometer two days before Christmas stood at 90 degrees Fahrenheit but we are told that this is "a snare and a delusion" and that we should prepare for a cold damp winter in which one is never warm or dry.

The big difference however is in the people. We noticed it as soon as we arrived. As you walk around the streets of Foochow you are impressed by the smiling, easy-going, contented look on people's faces. In the North people laugh but do not smile. Here the carefree spontaneous smile seems characteristic. Part of the difference is climate but part of it we feel is due to the general situation. Pressure, tension, worry and hardness have been etched into the faces of North China. Having "grown-up" with it we were not aware of it until we arrived here and saw it by contrast.

Of the language the less said the better. It just isn't Chinese to our way of thinking but the people do seem to understand each other. A form of Mandarin, the national language, is used in all schools so that we can with some difficulty understand those who have had schooling. A proverb current in Peiping says "You don't need to fear heaven or earth, but only a Foochow man trying to speak Mandarin". Too true.

Plans C if and when...

As after each of our moves, we are a little uncertain as to what the future holds for us. After some indecision we have moved six miles down the river from Foochow to the campus of Fukien Christian University, known as FCU. It is just at the end of the term and Robbins will not begin teaching until next term. If and when it opens he will be teaching French and European history. The reasons for the "if and when" are complicated, but put simply it is that we are without a president and until a suitable administrative head can be found the future remains in doubt. The Board of Managers is working on the problem but first class Christian leadership is as hard to find in China as in other countries.

We have been temporarily living with Miss Eunice Thomas, one of the ABCFM professors at FCU but by the time this reaches you we should be fitted snugly into a place of our own. By comparison with the barn-ly grandeur in which we lived in Tungchow it will be delightfully small. The campus is a beautiful one, located on a bluff looking out over the Min River which has the distinction of flowing in two directions, depending on whether the tide is going out or coming in. How well adapted the old Chinese lunar calendar is for determining when the tide is high or low!

The growing Strong family

Tracy is in seventh heaven; for the first time since leaving Oberlin he has some boys to play with. Two English boys of seven and five are his constant companions and he can hardly wait until breakfast is over to be out climbing rocks and hills. Jean has as yet to discover herself in the new environment. She is a little irked at having Tracy run off and leave her and at no longer being the baby of the family. Johnny continues to grow and sleep and eat and grin - the only one of the family who seems completely unaffected by his change of abode. Kitty is

kept more than busy handling the children and giving John his five meals a day and trying to cope with servants in a strange mixture of Mandarin, Foochow, English and signs.

"Red Sails in the Sunset"

How long will we stay here? That of course is the question we constantly ask and it is the question that indirectly all of China is asking. What is going to happen here in China? What will the future bring? We don't know and that is the one thing of which we are certain. A few things can be said and then a few alternatives stated.

1. The Kuomintang is bankrupt economically and spiritually. It does not seem to have the recuperative powers to make a come-back.
2. Chiang's day is done. People no longer look to him as the leader of the country. They feel that until he is out of the picture no "solution" is possible. He has lost the confidence of the country.
3. The Communists have the morale of a victory which they feel is certainly theirs. They will control China in one way or another.
4. Nothing that the USA can do will stop this. US money and arms cannot give ideals and morale to a worn-out government.
5. People are war weary and will welcome any change that brings a measure of order and security. Thus the general attitude is fast becoming "Let's get it over with one way or another. Nothing can be worse than the present mess." This is faintly reminiscent of the attitude Robbins found in Germany in 1932 just before Hitler's advent to power.

Now for the possible alternatives. These may be out of date by the time this reaches you but it is how it looks from the isolation of Foochow on January 1, 1949.

1. There is a possibility of some kind of coalition government. This would have to be one in which the Communists play a dominant

role and would probably mean that Chiang steps out.

2. The war will go on with the Central Government retreating south to Canton or perhaps to Formosa and maybe eventually becoming a government-in-exile in the United States.
3. The Communists will stop at the Yangtze River to consolidate the area north of it leaving South China to the Central Government.... This would mean leaving the final show-down to some later date.

Again, we don't know what the future will bring but at present the initiative and the future seems to lie with the Communists. You find many people already trimming their sails to the new winds. In fact this period can be characterized by a popular song of some years ago: "Red Sails in the Sunset."

Wherever we are and whatever the future holds for us we will try to do our best for the building up the the Christian Community.

Best wishes for the coming year from,

John, Jean, Tracy Burr,
Kitty & Robbins Strong

Yenching, Tunghsien fall.
Peiping besieged.
Preparing for war, expecting a surrender.

CHINA NEWSLETTER #33

January 4, 1949

"For this relief, much thanks!"

Early last week we received from Rowland Cross, at the Foreign Missions Conference office in New York, a copy of the following radiogram, which had been sent from Peiping the day before Christmas:

"PEIPING MISSIONARIES LIVING COMFORTABLY UNDISTURBED
SEND GREETINGS. SCHOOL VACATIONS SOMEWHAT ADVANCED.
CHRISTMAS FUNCTIONS AND OTHER ACTIVITIES UNABATED.
SIMILAR WORD YENCHING AND TUNGHSIEN. ALL CLASSES
CONTINUING. REQUEST BOARD REASSURE ALL FRIENDS."

The signatures are those of Elmer Galt, our Mission Secretary, Harry Woods, of the Oriental Missionary Society, Ed Aeschliman, of the Methodist Mission, and Gene Henke, superintendent of the Presbyterian Douw Hospital. This was the best kind of a New Year greeting for all their friends and was at once forwarded to the "next of kin" of our people in Peiping, Yenching, and Tunghsien.

On the last day of the old year there came another equally welcome message, again forwarded by Rowland, received from Yenching University and signed by Bliss Wiant and Lucius Porter. It reads:

"ALL SAFE CLASSES CONDUCTED ON REGULAR SCHEDULES STOP
COMMUNIST REPRESENTATIVE ASSURED US OF THEIR CONCERN
FOR OUR WELFARE STOP THEY URGED CONTINUATION OF
EDUCATIONAL WORK PROMISING ACADEMIC AND RELIGIOUS
FREEDOM."

So far, so good. These messages are in keeping with recent reports in the "New York Times" and the "Christian Science Monitor". Last evening, for instance, Frank Robertson reported in the latter paper to this effect:

"There has been no fighting to speak of around Peiping for the past 10 days - and very little before that. Military hospitals in Peiping are virtually empty of wounded.... Soldier morale is low. The great majority, along with almost the entire civilian population of Peiping, is interested in only one thing - that the war should end soon.... Reports coming to Peiping from Communist areas a few miles from the walls (Ed: Haitien?) indicate the Communists are preparing to take over the city administration

- with a staff already assembled and waiting.... In Peiping itself, conditions have improved during the past week. Food prices have dropped, the water supply resumed intermittently, and some electric power is coming into the city - with the compliments of the Communists who control the plant."

If you have all seen this or later reports by the time you get this Newsletter, "please excuse." Even as I was typing the above there came in a letter from James Chuan, written at Shanghai on the 30th, with the following final paragraph:

"Telephone, telegraph and airplane connections are all restored with Peiping and Tientsin. A wire from Dr. William Adolph, (Ed: now on the staff of the P.U.M.C.) came yesterday stating that the situation in and around Peiping is improving. Only postal communications are still very slow and uncertain. Spasmodic communications between Peiping Yenching University are on now and hoping for further early improvement."

Anxious days in Peiping and Tunghsien

We know, however, that there were anxious days during the week prior to Christmas. Yesterday afternoon there came letters from which I quote further. Writing on the 17th from Peiping, Laura Cross said:

"We're sending a letter off each day hoping it may get out. There is still a possibility that a plane may fly down on the glacis where they have been making a landing field, smoothing off the land across Chang An Chieh, taking in the land over to the street by the movie theatre. Or the train to Tientsin may run. So we're taking the chance.

"School went on this morning but I gave my girls magazines and books and even a Montgomery Ward catalogue, which was most popular - to look at. Anything to keep their minds off the cannon fire in the distance. This afternoon I decided to sing carols. We had just finished 'Silent Night' when the physical ed teacher dashed in to order the day pupils to go home at once. With the West City and North City so full of soldiers people feared fighting and so wanted the girls in those quarters to go. Soldiers have quartered themselves in the Anglican schools and in Truth Hall, in the Midwifery School, etc. So far, since we are off the main street and our section is far from the city wall, we haven't been approached. Mr. Ch'en asked me if they came to help put them off. I collected a couple of decks of cards, some games, puzzles, etc. and sent out to the playroom to help entertain our girls who are in the school dorm - about 125 are still here at the Tungfu and about the same number at the Junior High department in the Teng Shih K'ou Compound. We have about 30 from Goodrich School at Tungchow.

"Prices are terrific and eggs and vegetables getting hard to get. I'm glad for our stores of canned goods now. Money is getting scarce, as it is hard to exchange U.S. money now. I'm glad for our store of kerosene, as electricity is off. The plant in the Western Hills at Shih Ching Shan has fallen, I imagine. Water is still on. It was off one night and so we filled our tub and waited. We do have a well in the school so can get along. The girls have moved down out of the upstairs rooms as they are afraid to be up high. I don't think it makes much difference but they have taped their windows and feel better about it. It is exciting living these days, to say the least. What we fear most is the looting or disturbances that may come if the soldiers within the city get out of control before the new regime can get into control. We wonder how we'll spend Christmas. We have our tree but it is hard to get enthusiastic about trimming it. But by next week we may feel different. I've hidden stores in all corners of the house should one place get looted. We spend our evenings - Mabel Reiff, Alice Huggins and I B playing cards and planning writing projects."

In a letter written the next day (Dec. 18) from Tunghsien, Alice Huggins gave more details:

"Sunday night, the 12th, the two schools at Tunghsien (Jefferson and Goodrich) heard that the county normal school had got official notice to close 'to prepare for war' so we decided we'd dismiss the students Monday AM for winter vacation. Only a few were left anyway. We had run with practically everybody through December 8, and then an announcement that boarders could go home scared everybody away. We got Bill Satterthwaite to come to Peiping and he and Hal Leiper took two trucks out and collected our remnant of boarders and a collection of teachers and their families and furniture. I had said all the time that whenever there were no more girls I might as well come to Peiping so I came along. We had on hand several hundred catties of corn meal and a lot of corn, and we brought as much as we could find bags for, perhaps 600 - 700 catties of corn meal and several bags of corn. Bridgman took us in and we turned in our corn on our board. That same night Principal Chen of Jefferson and his last boys came on the train, and before dark the city had been vacated by Nationalist troops, after doing quite a little damage, and taken over by the Communists who also did some damage in the city. Later we heard that Harold Robinson and Ethel Lovatt and the others in the compound are OK. They have food and coal so ought to be comfortable.

"The main reason I didn't want to come was that I have an uncomfortable feeling that I'm inside a city wall, and if there were fires or famine, one could be helpless. There is no electricity and a good bit of the time there is no water, and food prices are outrageous, but so far we have everything we need, including coal.

"Christmas is only a week away but practically no one mentions it, being obsessed by the latest rumor and guesses of what's next. It's a great deal like our life at the Presbyterian compound in Manila, except that we can go any place we please."

Also writing on the 18th from Peiping, primarily about plans for Miss Keng-ying Chuan of the Bridgman faculty (but now in Shanghai) to visit the U.S., Laura Cross added this:

"Have just gotten back from a tea that Helen Dizney gave for her nurse friends. It looked so good to see all her Christmas decorations, for I haven't had the heart to get at anything this week since we have been so taken up with other affairs. Our Christmas cards that the girls got ready to sell still repose on our dining room table, for no one wants to try to sell them now. We aren't using our big room at present but had hoped to light up the fire for this week so that we could get our Christmas things out and let faculty and girls celebrate. I'm torn between wanting to have something look like Christmas and appearing to be extravagant and taken up with frivolous things.... The latest report is that the government is sending 300,000 more soldiers up here to help and at present that means they will live in the city. Every home expects to house soldiers and then there will be no hope of our school escaping housing them. At present they are negotiating to house 1,000 in our Junior Middle department. Yu Ying is to turn its 4th Court into a military health station.

"I am getting so that I can use my typewriter with just a candle burning, for I want to save our oil for fear it may get low. Who knows how long this siege may last now. We had a request to house soldiers and Elmer called the Consulate to consult. They said they are preparing posters but I do not know what they are to say. We have nearly 200 girls living in our two boarding departments and they can't go home because some live away from town and many who live in town now have soldiers quartered in their homes and have no room to live. Sometimes you can stall off for a time but if every home has to take soldiers in I can't see how we can keep them out permanently. Then goodbye to our pretty walls and new floors and clean yard. With the spitting and lack of sanitation that will be shown I can imagine we will be a decrepit looking school again. When, oh, when will the world ever come to its senses and give up wars and armies and all the methods they use? But enough of this. I'm glad I'm here for my mere presence seems to be a help."

Harold Robinson saves our trees and buildings

A disquieting report that reached us earlier in the month from Harold Robinson said that on December 1st the local military authorities at Tunghsien had informed our people that all trees and houses north of a certain line outside the city, drawn west from

the hospital gatehouse, parallel to the city wall, would have to be razed as a defense measure. This would have included most of our property. (Some thousand "chien" of buildings around the five gates of the city were to come down.) There was to be a limited amount of remuneration.

Harold took the matter up with the Consulate in Peiping, suggested to the military that the inevitable publicity given to such destruction of American property would be poor propaganda just at the time when Madame Chiang was seeking additional aid over here, and eventually secured a modification of the order to the effect that for the time being only the tops of the trees need be cut off. There remained the question in many minds: What assurance was there that even should all these buildings and trees be destroyed, the city could not be surrendered without a blow being struck?

Yu Ying dormitory burns

While in the category of bad news, it may be added that on Thanksgiving Day one of the dormitories in the grade department of Yu Ying Academy at Peiping was burned, with the loss of everything owned by twelve boys except "the books in their hands and the clothes on their backs," and 300 bags of flour. Damage was estimated at U.S. \$2,000.

North China Personnel: A Recapitulation

There have been no additional withdrawals since Newsletter #32 was sent out. The situation can thus be summarized: Of the 41 missionaries in the North China Mission who were regularly at work there three months ago,

- seven have transferred to other fields (the Malcolm Whites and the Robbins Strongs to Foochow; the Raymond Blakneys and Philip de Vargas to the Philippines);
- five have come to this country on regular, pre-retirement or emergency furloughs (Alice Reed and Alma Cook, the Robert Whitakers, and Clara Hauske, respectively);
- the remaining 29 are at their posts.

This means, as best we can figure it out, that our folks are distributed as follows:

Tientsin:	Constance Buell, Lucia Lyons, David and Virginia Stowe (with Nancy, 22 and Elizabeth Anne, born at Dr. Ting's hospital on December 3), Ruth Van Kirk. Probably also Edity Galt, helping at the Stowes.
Peiping:	Laura Cross, Helen Deizney, Elmer and Altie Galt, Albert Hauske, Alice Huggins, Mabel Reiff, Mary Robinson, Adaline Satterthwaite with David, 21 months, Ernest and Beth Shaw.

Yenching: Grace Boynton, Lucius and Lillian Porter, Stanley and Anna Wilson.

Tunghsien: Ethel Lovatt, Harold Robinson, Bill Satterthwaite.

Taiku: Mary Dewar, Gladys Williams.

Fenyang: Louse Meebold, Emma Noreen.

Elsewhere in China

This entire Newsletter so far has been concerned with North China! But the sort of events that demand attention have been occurring there, and Foochow and Shaowu have continued to enjoy the blessings of comparative peace and quiet.

The Arthur Rindens are still in Shanghai, and together. Arthur writes:

"You may be interested to know that I am now starting work on the production of two more; public health filmstrips — one on T.B. and the other on "Spitting." This is the sort of thing that the Communists are almost certain to approve of, and it will tend to help bridge the gap. Also we are considering the preparation of a cartoon strip for use in a labor publication of rather wide circulation, telling something of the message of Jesus for the common man. And, most fortunately, the Christian Literature Society color calendar for this year is Hoffmann's picture of Christ and the Rich Young Ruler. Certain of these emphases we can make, and should make, for they are genuinely Christian. But you can be sure that we will be mightily concerned to see how far it is going to be possible for us to present our distinctive message."

The concern with which Arthur closes is the big one in all our minds. Maybe we shall have a little light on it before the next Newsletter is sent out.

Earl H. Ballou

14 Beacon Street, Boston 8, Massachusetts

Communist troops take over Tunghsien and Yenching.
Preparing for takeover of Peiping.

**AMERICAN BOARD
Boston 8, Massachusetts**

January 11, 1949

The following letter, received yesterday from Alice Huggins, is at once so vivid and informative that I am sharing it in its entirety with you. One in the same mail from Elmer Galt, written only on January 1, included this:

"There will be some of the traditional New Year calling today and entertainment at afternoon tea, but not as much of New Year social life as usual."

Here is Alice's letter:

Alice Huggins

American Board Mission
Peiping, China

January 2, 1949

Dear Folks,

While I may, I'll write you a letter with the news to date, and if no curtain falls, I may do it again, but at least you'll have this. And first of all I wish you a Happy New Year from a point where there is momentarily considerable optimism. I may not get all the news related, but you can judge for yourself as to what I'll relate.

First of all, about T'unghsien because we've had so little recently. I came away with the girls on December 13th, and by the next morning no one else could come. However, on the 23rd Margaret Barnes, (Ed. Presbyterian, Acting Director of the Rural Service Union) and Bill Satterthwaite went out, with the idea that Bill would come right back. He's still there. We had lots of rumors at first, like the statement that the city wall had been razed, stories that merely proved that somebody had a good imagination. Day before yesterday Mrs. Wang walked in by way of Tung Pa, the main road being closed. She reported that the

damage the Nationalist soldiers did the last day they were there, and the looting in the city on that same day (Dec. 13th) were all that had happened. The 14th the Communists began to settle things down. Our schools, which we had dismissed for the winter vacation, they ordered to get busy - no holidays allowed - so the teachers who were there started up with what students they could muster and have been at it ever since. She said the American Board compound is as quiet and calm as it ever was. Nothing is happening anywhere. We are the foolish ones for having come away. Of course they are cut off from communication with the outside. There are four Americans there: Margaret and Bill, and Ethel Lovatt and Harold Robinson. I know for a fact that they have plenty of coal, and a lot of food. So we think they are all right.

Yesterday we got direct news from Yenching through Jim Crothers (Ed: Presbyterian, in student work) who came to tea. He and two British men had driven the small Presbyterian truck in to bring a Chinese woman who was quite sick to the PUMC. Yenching and Tsing Hua have been for several days under the Communists, but a young American named Manice (Ed: formerly at Yale-in-China, whose support this year is supplied by the American Board) has come in several times for money and various other jobs. Jim says that the whole community out there has been held by just a handful of Communists with their headquarters at the Summer Palace. They gave the students orders to go on with their studies until the last few days, when they have been training the Yenching students for their part in the taking of Peiping. They have it mapped and assigned to bands of students who are to visit the homes and instruct and comfort the citizens. They say it will happen within a week. He said the new mayor of Peiping will be the Yeh who was Communist representative at the Executive Headquarters under the Marshall set-up. Also several of the high-ups are old students of Hugh Hubbard & Co. He said a lot of people are completely comforted by the news, but that several of the tried and true like Ran Sailer aren't so sure it's going to be all sweetness. However, there seems no doubt that there have not been the excessive cruelties in the Yenching neighborhood, which used to be reported east of T'unghsien. That accounts for a large part of the cheerfulness on the part of several leading Chinese Christians like Miss Grace Yuan and Dr. Ch'uan. The other cause is the continued report of compromise on the highest levels. Everyone here hopes for that now rather than for a victory, which would require further fighting. Communist broadcasts have sounded very reasonable to some people, forecasting a minimum of change in the life of Peiping.

Meanwhile, the Nationalist soldiers have not endeared themselves to the populace, by crowding into the city, camping in people's houses and using up their scarce supplies, while breathing out the bravest of talk. If they want to fight Communists, they won't find them in here, and they can't even get out of the city gates fast enough to chase them. The longer it lasts, the less popular they are going to be.

The provincial government is organizing a sort of winter camp for the students who have no place to go and nothing to eat, and we are getting our 22 Goodrich girls and about 70 Jefferson boys into it. The girls have been at Bridgman's junior high, and the boys have been holding down the Peking American School building. Now they will all be there and at the College of Chinese Studies. It takes off a huge burden of feeding them for the next month.

The 'new money' is exchanging at \$130 to U.S. \$1.00 and flour is about \$600 a bag, so the students were eating us out of a large sum of money. Bridgman has been wonderful to the T'unghsien girls, both Goodrich and Jefferson, altogether about 35 of them. Bridgman is likely to be taken over by the military any day now, having received word to close school, which they did Dec. 31, without giving exams.

Electricity, water off

We have no electric lights, except (recently) street lights. And the city water is off a great deal of the time. Everybody is afraid of fires, and we had one here at the T'ung Fu New Year's Eve. It was a classroom roof, the classroom nearest to the rooms where we are. Mr. Kuan's son happened to be coming to see his father about something at eight in the evening and saw the fire. In no time the school servants were on the roof hacking away the tiles, and the girls, without anyone's saying anything, were almost instantly standing in a long line from the well to the fire, passing their wash basins full of water from the well. They had it out before much damage was done, cool-headed and without a wasted motion.

Cordially yours,

Alice Margaret Huggins

(Transcription by Margaret Menzi of a March 28, 1949 letter from Durand Wilder.)

The fall of Tientsin was hectic. The siege started December 14, with six days of heavy shelling both ways. Then two weeks of lull during the day but fighting at night.

By January 6th, Lin Piao had moved up six more "armies" (the four armies he had boasted would take Tientsin in four days hadn't managed it) and the attack was on in earnest! For eight days firing was continuous, shells landing a half block from my house and one block from the office. All windows in stores along Victoria Road were shattered, as well as most of them in our office building.

January 14 Shell Oil Co's kerosene storage was hit and went up with a terrific bang! That one explosion was responsible for most of the shattered windows in our building. We thought we had suffered a direct hit by a 155 mm shell. Jim Ivy and I were in his top floor apartment, phoning Consul General Bob Smythe at the time.

The sky light flew open, showering us with dirt and glass. So we rushed downstairs to see if the office had been hit, and found the employees huddled in corners, the windows all blown out and glass and dirt all over the place.

We ordered all male employees into the cellar and all girls into the reinforced bank vault. (We had taken over the National City Bank building.) Then we got busy getting chairs, blankets, gas lantern, tea, etc. down to them.

While this went on I went all through the building and finally up on the roof, checking the damage. On the roof I

could see the tremendous column of smoke, with flames shooting 200 feet into the air, and I got a very good picture of it (which, by the way, the Associated Press is buying). While taking pictures I could hear shells whistling over my head and exploding a block away! I stayed aloft no longer than necessary to get the picture!

That afternoon when shelling let up a bit, three carloads of us made a dash for our respective homes. All night, windows and doors rattled and shook and the house trembled much more than had been usual for a month.

For three nights servants had slept in a dugout they'd made in the yard and urged me to join them, but I maintained that my bed was more comfortable.

Next morning a lot of small arms fire from houses on Race Course Road was going in all directions. I didn't risk driving to the office.

At 9:00 that evening I went out on the streets. Before I had gone two blocks I could see the Communist troops coming in at the end of Hongkong Road, a half block away.

I stayed to watch from a second-floor window. (The boy kept begging me to leave the window but I didn't think the Communists would shoot at a foreigner.)

I wish I'd gotten a picture of the Communists coming in. Indiscreet! Probably 3,000 advanced up Hongkong Road alone between 9 and 11 that night. The Nationalists were retreating, amid much aimless firing, tossing of hand grenades, etc.

At 3 A.M. I was fed up and decided to drive into town. I was stopped many times by Communist sentries, all of whom were extremely polite and let me through when I explained I was on the way to my office. There all was quiet and an officer in their military "foreign affairs" detachment was interviewing Ivy. He was very polite, very intelligent and not at all anti-American or anti-foreign.

The three Americans with E.C.A. plus 13 other assorted foreigners finally managed to get out of Tientsin last Saturday.

We spent Friday afternoon having our luggage searched. Luckily a U.S. Consulate worker, Miss Adams, was found with the pamphlets "I bear Witness" and "My Daily Prayer," and the official spent so much time going through every letter, photo, etc. that when they got around to Jim Ivy and me they didn't look at a single paper! Otherwise, since we were carrying all our records, reports, etc. that we'd been unable to mail since December and we'd still be in Tientsin and probably under surveillance.

I managed to interpret for Miss Adams and finally convinced the Communist officer that the two tracts were inoffensive, that Miss Adams was not distributing them but that a fanatic aunt had mailed them to her to find out whether there was truth in the religious testimonials. So after going through her baggage three times he passed her through, and she and her husband came aboard.

Saturday morning we had to file into a lighter, where we had a cold, miserable ten hour ride out to the freighter B across the bar. From Taku Bar we went to Chemulpo, then to Pusan in Korea, and now we're off the coast of Shanghai and will be in Hong Kong on Thursday.

Chiang Kai Shek's resignation.
Peiping surrenders.

CHINA NEWSLETTER #34

February 4, 1949

(Missing pages 1,2, 6)

NORTH CHINA

Peiping: Siege and Surrender

Where but in China could this happen? Communication with the outside world continued for people living in Peiping throughout most of the siege. This was due to the building of two emergency air fields inside the city, one near the Altar of Heaven - which was soon badly pitted by artillery fire - and the other and smaller one on the open strip between Hatamen Street and the Legation Quarter - the old polo grounds, evidently.

"The planes swoop down over the Tung Tan Market - and so far have always succeeded in stopping before bumping into Hopkins Memorial (Methodist Men's) Hospital! I was one of thousands to watch one of the first to arrive on the Sunday before Christmas. I felt as though I had moved to Berlin!"

So wrote Ellen Studley, Methodist principal of the Union Bible Training School for Women at the back of our Teng Shih K'ou compound, whose reference to Rev. P.H. Wang will come a little later in this Newsletter.

Even more surprising is the fact that the capitulation of the city did not mean the ringing down of any curtain in Peiping. Here are several paragraphs from a letter by

Ernest Shaw on January 23. But first a post-script added the next day: "on our breakfast table this morning we found Christmas cards that had come by ordinary post. This is the first ordinary post foreign mail we have had for a couple of months, so the peace settlement has already affected us favorably." Now to the main report:

"History has been in the making here in Peiping this week, and tonight we are riding on the crest of a wave of hopefulness as poignant as the day in August, 1945 that an American plane suddenly para-dropped a seven-man team to release us from internment at Weihsien. Beth just remarked that she had not realized the strain of the past weeks until today's letdown came. After breakfast a few mornings ago, for example, I called on the Vice-Chairman of the Peiping City Council. He is one of the patrons of Yu Ying and may be able to help us if we get in a pinch with the authorities. He believed that the two factions that are fighting would have to come to a peaceful settlement because the masses of the people have had all the fighting they can stand. Later in the morning, I talked with a former student who did underground work during the Japanese occupation and so came to know all Chinese factions at first hand. He believes that no matter how slight the hold the Communists get in a coalition government, they will not stop until they have gained complete domination. He also thinks that then they will make all religious work impossible except such as is completely subservient to their program.

"Up to midnight last night the roar of guns, planes and bursting shells really kept us on edge although we were not consciously depressed. So many shells fell in the area just west of us that 150 Yu Ying boys living in the Ch'i He Lou dorms finally picked up their bedding and moved from there to our main campus. Fortunately none of them were injured, though school walls were knocked down and roofs and windows in adjoining houses smashed. We knew that following the fall of Tientsin, Communist assault troops were brought back up to Peiping, and twice I found Communist manifestoes thrown into my office at school. The family of Ex-Mayor Ho of Peiping, who live less than half a mile from us, were all injured by two shells or time bombs, and one daughter died.

"The tension created by these conditions made us watch eagerly for the return of the truce negotiators that left the city early in the week, led by Ex-Mayor Ho, in spite of his own injury and bereavement. Chiang Kai

Shek's resignation had paved the way for negotiations on a national basis, but not until the Peiping truce team reported last night were we sure that an assault on the city would be avoided.

"Yesterday noon I was called over to meet some soldiers that wanted to examine our church and school towers, apparently with a view to using them as lookouts. Just as I was sitting down to lunch, confidential word came of the settlement and it was said that the Communist armies would march into the city during the afternoon. In order to prevent trouble such as sometimes occurs between regimes, I went out to order the Mission and school gates closed. As I did so, a long column of unarmed Nationalist soldiers marched past, and I thought the withdrawal had already begun. However, it turned out that this particular group were on a routine march.

"The detailed conditions were publicized in the papers this morning. They include the withdrawal of all armed forces from the city, the establishment of a joint organization to control military affairs while for the present, the existing municipal and provincial and national organs will carry on civilian government. The lives and property of foreigners are guaranteed, also religious and occupational freedom for all.

"The benefits of peace immediately came to all the common people. Recently, every family has had to send or hire a laborer to work on the defenses of the city every day, a terrific strain on small and poor families. Today, also, prices tumbled, and opening the city gates brought in supplies of farm truck such as we haven't seen for weeks.

"Chiang's New Years bid for peace started the machinery that appears to make possible the end of the civil war. His resignation very greatly increases that hope. We owe him a debt of gratitude for both. But his conservatism and pride delayed the dawn of peace over three years. The present situation is what we would have had if he had been willing to play ball with the Communists immediately after the Japanese surrender except that now the destruction of three years of civil war has to be repaired."

Elmer Galt, writing on January 26, added a number of details.

ΔThe change took place so smoothly and with such good order that, aside from reading newspapers or making special inquiry, we could hardly realize anything had happened at all. Everywhere on the streets there has been the appearance of 'business as usual.' Where there are street markets, to be sure, the crowds are greater, but that is mostly because people are buying for the New Year holidays, which begin on Saturday.... There are, to be sure, plenty of uncertainties still with regard to new adjustments to be made, but the big uncertainty of military conflict and the question of danger for the city is passed. Among the uncertainties, those regarding schools seem to loom large. Just now, of course, is vacation time. As to the Spring terms, we still have no definite instructions to follow and we face from within the great question of finances. It is quite evident that the numbers of students will be fewer and that most of them will be unable to pay any large fees. Combined with this situation, is the matter of less appropriation for this year, so that it will be very difficult to carry on. However, informally our school men are conferring in terms of very sacrificial living on the part of the faculties and of opening schools in some way for the Spring.

"On Sunday, the next day after the change here in the city, Bill Satterthwaite came in by bicycle from Tungchow. He had to detour a little at one place for fear of mines that had not been removed from the roadway. Otherwise, he had no difficulty coming. Harold Robinson felt he must stay to look after interests at Tungchow a little longer, but he rode in by bicycle yesterday to surprise us by noon and we have greatly enjoyed having him here and hearing his story. Yesterday at our missionary prayer meeting here, we gave him the floor. He and others at Tungchow all these days have given much time to entertaining callers who come just out of curiosity, but there have been no major annoyances of any kind. Already the small gate through the city wall in our compound has been re-opened, with word that it is partly for the convenience of the authorities, but partly to accommodate our own people."

Harold Robinson, once more with Mary in Peiping, comments:

"If I had been bright enough at the first to have had some tickets printed and put myself on exhibition as a real live American, in a real

American house, I might have made a fortune. As it was, I and the house were on exhibition to a very interested and curious crowd who seemed quite surprised at what they found."

His letter mentions a tragic accident that only makes more authentic an incident in "My Name is Han." (By the way, has your church seen that picture yet, showing so much of people and scenes at Tungchow?) The son of a man named Hua who used to be gatekeeper at the Teng Shih K'ou rear gate was killed when he put some kind of shell on a stone and hit the cap end with a brick. Three other boys were in the hospital as the result of injuries sustained.

And Harold concludes, referring to his bicycle ride up from Tungchow on January 25: "The prayer that formulated itself in my mind as I rode in was —Thank you, God; thank you; and I meant it." I'll bet he did!

Indirect word from Tientsin

We wish we had direct word from Tientsin. As this is written, however (on February 4) all we know is what Ernest Shaw reported on January 17:

"Yesterday a telephone message from the American Consul in Tientsin said that the missionaries there were safe and living in the basements of their houses. A shell landed on the compound garage and finished the nice little Fiat car that they were so proud of and which had been such a help to them."

The garage is barely 30 yards from the home of Misses Buel, Lyons and Van Kirk.

No word at all from Shansi

We have had no word whatever from Shansi. This, of course, is not strange. Now that Peiping is under the same political control as Shansi (all except Taiyuan!) It should be easier for mail to go to and from Taiku and Fenyang, but as there is not likely to be early resumption of air transport, and as railroads were thoroughly....

(Page 6 missing)

Faith and hope for the future

Did you notice one thing about most of those items from China? There is little suggestion that work will not continue. There is no hint of turning back, no slightest taint of defeat or defeatism. As their faith, so may it be unto them and us.

Earle H. Ballou

14 Beacon Street, Boston 8, Massachusetts

Epilogue (cont.)

**BEHIND THE BAMBOO CURTAIN
(1950 - 54)**

Little news from North China.

Nanking: The Strongs resign from the Board and join the "Y".

Hubbards and Swifts in the far West: College of Rural Reconstruction.

Some news from Shansi, still cut off for six months.

CHINA NEWSLETTER #35

March 21, 1949

THE NORTH

A Paucity of Material

Perhaps the best way to insure an early restoration of mail communication with North China is for me to attempt a report on what is going on there based principally upon surmise and guesswork. Only one letter has been received of later date than January, and that one, written February 4, dealt chiefly with some personal financial questions. How it got out I have no idea. Air mail, it took some thirty-six days to come, but it did bear a Peiping postmark. Why there has not been the expected early restoration of mail service following the taking over of Tientsin and Peiping is something of a mystery. Such restoration was reported as one of the terms of capitulation when Peiping was occupied at the end of January. It did not take place, however, and on February 28 the "Shanghai Evening Post and Mercury" reported: "Settlement of problems connected with the resumption of postal communications and navigation between North and South China has been reached" by the peace mission, which had just returned to Nanking from Peiping. One correspondent writing from Shanghai on March 6 has this to say:

"We have had no direct information from North China for over a month. Some of your information in your letter seemed to be more recent than anything I have had. I have written several times and have sent wires, but I have received nothing by either channel. I am wondering how things will be when the honeymoon is over. This clamp-down on the press indicates that there is something happening that is not so nice. Rumor has it that there is a bad inflation and other repercussions that they do not want to get out. I do hope that they will not delay or upset the present attempt at negotiations. There need not be a complete sell-out to the Communists, for they need some of the best men from this side and by

using them the dilution of violent Communist policy might make it possible to develop a livable social order here."

A sentence in a letter written just before the turnover in Peiping suggests one direction in which fiscal difficulties may have moved even with the new rulers, and to us who can remember that far back, will be reminiscent of the days 30 years ago:

"The treasurers are having a hard time exchanging money, and now we're beginning to use silver dollars, which are worth more than American dollars."

There appears to have been little if any restriction during these weeks on radiograms. At any rate a number have come through. On February 15th Elmer Galt sent us the following message regarding Shansi:

"SHANSI DIRECT POST BRINGS FEBRUARY SEVENTH TAIKU ASSURANCE TAIKU FENCHOW FRIENDS ENJOY NORMAL HEALTH AND ACTIVITIES. ALL WELL PEIPING TIENTSIN AREAS"

A message of similar import arrived on February 23 from Grace Boynton in Yenching. It read:

"INFORM FAMILY HEALTH AND SPIRITS EXCELLENT. UNIVERSITY FUNCTIONING AS USUAL. RETURNING TO VILLAGE SOON. MAIL PROBABLY INTERRUPTED FOR SOME TIME. LOVE."

The reference to the village meant that Grace was soon to go back to her home in Ch'eng Fu, adjacent to the university campus on the south, which she had left during the fighting that immediately preceded the taking over of the Yenching-Tsinghua region by the Communists on December 13. She had made the move only at the earnest solicitation of many friends and after a night when retreating Nationalist troops had been billeted in homes on all sides of her c but carefully refrained from bothering an American.

The single letter that we have received from Peiping in recent weeks (referred to above) contains the following paragraph. (I am not quite sure whether at this stage of the game names of people on that side of the bamboo should or should not be freely given. Hence I am going slow and leaving a bit to your imagination.)

"Before long we will be going into another kind of money. But this changing currency has gotten to be an old story so that doesn't bother too much. We are now liberated and are spending these days welcoming the new regime. The students are most enthusiastic and life seems to have taken on new life and hope for them. The older folks are all relieved that the fighting has ceased and they too are glad that the break has come, for waiting was an ordeal. Now we are waiting for our new directives and we don't expect that they will be too hard. At present the problems are so many that a mere middle school should not be important enough to trouble too much about now. We are happy to be able to have contact again with Yenching, Tungchow and Tientsin. It is good to feel that North China is once more a unit. All our folks out here seem well and things are again moving along. Plans are going forward to get out into the country. Who knows but that as Spring comes something can again be done. At any rate life is picking up."

Nanking: The Robbins Strongs resign to join the "Y"

Here is probably the place in this Newsletter to make an announcement we regret is necessary. After a succession of frustrations and uncertainties which have dogged their path ever since Pearl Harbor, with accelerating tempo in recent months, and in response to repeated invitations from an organization with which their ties have always been intimate, Robbins and Kitty Strong have resigned from the American Board as of February 1 to accept service under the YMCA. The original plan had been for Kitty and the children to live in one of the Y apartments in the former French Concession at Shanghai while Robbins spent most of the time in the Association at Nanking. Isabel Hemingway, in her letter from that latter city on March 3, writes:

"I've seen Robbins several times. He is enthusiastic about his work in the YMCA and Kitty will come with the children in another two weeks. They stayed in Shanghai at first but now feel that they might as well be in Nanking. Consular families that were evacuated to the Philippines got tired of staying away and came back to Nanking so now there are several American families with small children here."

We shall miss the Strongs, both here and in China. But we can understand the welcome they will receive in an organization that his father has served so many years with such distinction. Robbins writes: "Regardless of the auspices under which I am

working I will always feel that we are a part of the American Board fellowship." Such feeling will be reciprocated.

THE FAR WEST - IN CHINA

Here reside Hugh and Mabel Hubbard - when Hugh isn't in Shanghai or elsewhere on business - and Lloyd and Gladys (Hubbard) Swift. Some of you are lucky enough to be on Hugh's mailing list for "The Watchman." Editorial ability seems to be an inheritable characteristic, by a son-in-law as well as daughter, for "SWIFT-LY" in its initial China edition, circulated February 21, gives promise of being a worthy relative of "The Watchman." Its first item was an announcement of the arrival of Lloyd, Jr., on January 29, and as that was Chinese New Year, the young man can always have firecrackers as part of his birthday celebration, if he chooses the movable holiday rather than the fixed day of the month as his anniversary. He weighed upon arrival 7 1/2 catties but as there were no avoirdupois scales at hand and several kinds of "catty" prevail in that region, the parents were not quite sure how many pounds to record. At the normal rate of 1-1/3 pound for each catty he must have been quite a husky youngster! (On February 19, by the way, down in Manila, Emma Rose (Hubbard) Martin exiled from the American Consulate at Hankow, was presenting Hugh and Mabel with twin grandsons, David Wells and Edwin Hubbard.) Lloyd and Gladys write enthusiastically of their work at the College of Rural Reconstruction and of the hearty support and cooperation Dr. and Mrs. James Yen give them in the Christian aspects of their program.

News from Shansi

A letter just in from Isabel Hemingway, written at Shanghai, on the 14th, encloses a letter from Mary Dewar in Shansi, dated December 27, from which I quote sentences not referring to matters already reported above:

ΔWe have just passed the six-months mark since we were cut off, so we ought to take stock. We continue to be amazed that we have gotten along as well as we have, for there has been no major interference with our work. Attendance at church and other functions is noticeably smaller because many still fear to turn out, but group spirit is good. Sunday school hasn't been started yet. Pastor Tuan has been out to both the west and the east fields and is encouraged in all but one or two places. He is his usual cheerful inspiring self, full of stories.

△The real key to our success here is our school principal Mr. Wang. (Ed: Mr. Wang became a Christian and joined the church between Pear Harbor and VCJ Day.) Each day shows him to be a greater leader both at resourcefulness for meeting the many unavoidable problems of a new regime and as liaison man to the many guests of all sorts who appear for all sorts and varieties of reasons, often taking up hours on end. He is also key figure in morale, never discouraged when others tend to be. They are doing a good job at Pei Lu even though following a rigid schedule laid out by the government and using new textbooks. They just lit the fires a week ago. Pei Lu is much admired by the present government because it is so poor, and it has such a good reputation that they beg us to continue. In Gladys' own words the women's school is "jogging along." Married women are kept so busy at meetings and serving the soldiers that school is almost out of the question. But those who do manage are most eager and enthusiastic.

△Dr. Tien is at the hospital four days and one night. He is very helpful but not too well. We have six student nurses that I was brazen enough to take in, all doing well, Of course teaching from a Chinese textbook, one to share between teacher and pupils, is not ideal, but we get there. Patients have dwindled to 15 or so. Perhaps with no way to help the poor too many cannot come in and also they are too busy in the villages to look after illnesses. Medicine has been difficult to buy and expensive but we have managed the important ones. We operate about once a week, usually several at a time, and have a delivery about every two weeks in spite of having no maternity ward. The hospital, too, has set up four millstones to grind wheat for the outside and has planted all the playground space and extra corners for next year's vegetables. If the people learn a little self-support it will be all to the good, I think, but they are having to do it in the hardest way possible. Hospital staff are still getting one *tan* (Ed: a *picul*, usually about 133 lbs.) of wheat a month and servants six *tou*, but other groups are faring less well and you know what that means in a big family.

"We feel that we are much needed and wanted and any hint of leaving sets up a near panic. We, too, draw one *tan* apiece and find it still sufficient (no luxuries included). All in all, the group is very much alive and

full of problems. It is a going thing and a real witness in a not too friendly environment. I think our being here is worthwhile, though so much is hard to judge with nothing to judge by and no way to stand off and look or have an outsider's opinion. We pray constantly in church and privately for fellow Christians around the world that we may continue to be God's witnesses and to win friends peacefully in Communist cohorts."

Earle H, Ballou

14 Beacon Street, Boston, Massachusetts

Unanswered questions. Mail, travel restricted.

UNICEF in NCAS buildings.

Schools (Bridgman, Yu Ying, etc.) adjusting to the new order. Students enthusiastic; much that is hopeful.

The siege and capture of Tientsin described. Nanking occupied; all safe.

CHINA NEWSLETTER #36

April 27, 1949

The Center of the Present Storm

Unanswered Questions

There are several questions to which I wish I had the answer.

Just what is going to happen in Shanghai in the next wee? How will this affect our people there?

We would like to know what these most recent developments will mean to mail connections. Will there be interruption in the receipt of mail at Shanghai and its forwarding to the North? If so, how long will it take to work out a modus operandi? For, sure enough, letters began to arrive from Peiping almost as soon as #35 was in the mails! Not direct: the Communist government is not a member of the International Postal Union. Letters from us to our friends can go through, though evidently most if not all of the transportation north from Shanghai has been by ship. But letters to us have had to be sent first to Shanghai to some obliging friend and then re-stamped and sent on. Many letters, if not all, so received by Jim Hunter have been addressed in Chinese, and at Tientsin Constance Buell had a slip attached to some of the first mail to reach her, which said (in Chinese), "Please address all letters, and also have the return address written in Chinese." No confirmation of this directive as official or final has come from Peiping so far — but it may.

We don't worry about Charles and Grace Riggs at Nanking University, or Bill Leete at Nanking Theological Seminary. The tide has rolled over that city, with no serious disturbance to any foreigners, so the radio has told us. Robbins Strong sent a radiogram to Y headquarters in New York yesterday: "STAFF, FAMILY, PROPERTY ALL SAFE. YMCA OPEN."

From Behind the Not-so-thick Curtain

Letters have come with dates all the way from February 2 to April 11. One of the chief difficulties encountered thus far by all foreigners has been in securing permission to move about from one place to another. For several weeks not even was travel permitted from Yenching into the city of Peiping. At the time of Bill Satterthwaite's death, permission could not be obtained for a group to accompany the ashes down to Tungchow for burial, after cremation at a Buddhist monastery outside the city. The reason given may have been the real one: fear lest an "incident" be created by any injury to Americans, accidental or premeditated by agents of the old regime, for which the new rulers would be held responsible. Preoccupation with more urgent tasks by those who would have to make the rules probably also played a part, and perhaps uncertainty as to just what status should be accorded these capitalistic foreigners anyway. Consular people were treated just like everybody else, we were told. Prospects for freer movement began to be somewhat brighter early this month.

UNICEF in NCAS buildings

Edith Galt has gone back to helping part time at Douw Hospital, while waiting for the training program under United Nations International Children's Emergency Fund (UNICEF) to be set up. Long delays have been exasperating, but when it starts it will be in the buildings of the North China American School (NCAS) at Tungchow! Albert Hausske as custodian of the school property has sent on a copy of the carefully worked-out lease, which makes available for this organization the use of the Girl's Dormitory and Wisteria Lodge. The lease is expected to run for five years. If Jefferson Academy no longer requires the use of the Class Room building after this summer, UNICEF will take that over, too. This seems like a most happy arrangement all around, insuring occupancy of valuable property by a highly desirable class of tenants, and relationships that should be mutually advantageous.

Schools Adjusting to the New Order

What has it been like so far to adjust to the new order of things? After describing in interesting detail the enormous parade that was held shortly after the taking over of one of the big cities - a parade in which Russian flags and Russian motor vehicles, with Russian words stamped on the tires, were much in evidence - one correspondent, to be identified without too much difficulty, had this to say on February 3:

"Communism is in the ascendancy here at present and we who are lovers of the American type of democracy will have to walk carefully, or they will dub us as feudalistic, imperialistic and those who wish to poison the minds of youth. But the Chinese are not without reasoning powers and time may give them a chance to discriminate and work out a system that can combine the good things of Communism and some of the reasonable qualities of their own civilization. It has all come so fast that at a time when China needed so badly something to bring them hope that it is very intoxicating. Here's hope they can work out a new system that can save China. I am glad I'm here and it is going to be a challenging time to be alive. Students are not going to accept us if we have nothing they want these days, so we will have to be on our toes to give them something valuable.

"There are going to be lots of times that I would far rather be home reading or writing but I will have to get in and mix with the students and attend meetings and wear myself out listening to tirades against the imperialists. If I can take it without showing any expression of insult it will be good. I think I may develop the inscrutable face that the Chinese have been supposed to be well known for. But what I am going to have to be careful of is lest I develop the attitude that I hope they will fail. After all, I sometimes wonder if that is not at the bottom of my thinking, for I am afraid to lose my type of belief. Perhaps the future is not going to be an either-or settlement. It may be that a synthesis can be worked out in this country where they have been so good at compromise. Who can tell?"

The school referred to had an enrollment of 850 as compared with 920 in the autumn.

Of conditions in Bridgman Academy, Laura Cross wrote late in March:

"I think we are reaping the results of having had years of faculty-student cooperation. In some of the schools there is a great deal of friction between students and faculty. We have endless meetings but they all mean education. From the start, we took our financial budget and presented it to the students, explaining it item by item, talking it over with them as participants, and they could add and subtract. They had worked out a budget and when we looked it over and added the light and water,

they admitted that they had completely forgotten that. And those items have tripled this past month. But this not a time to get excited about having to do things in a new way. We are all learning that the new way may have some really good points for our education. It was a bit disconcerting the other day when two girls waited upon me to give me some pointers in how to teach English. They were very nice about it and I had to admit that there was some value in their suggestions. I told them I would act on some of them but explained why I thought some suggestions were making me do the work rather than challenging the girls to think out something for themselves. This is putting us all on our toes. Faculty are trying to make their courses more valuable. If we can keep students and faculty from going in for blackmail or vindictiveness we can make good come out of the new methods.

"Our Christian girls are interested in the revolution as much as the non-Christian, and so will participate in their program but they will also try to carry the spirit of Christ into their lives and actions. This is going to be a real testing time for us all.... Some folks out here are discouraged, but there is a feeling of activity and change and new ventures in the air. It is a time when I wish I were of a more creative mind for I feel that these days are calling for new ways of doing things. But, perhaps, even I am not too old to learn new tricks."

One problem troubling Laura was that she might have to dismiss one of her two servants. No one was permitted to lay off a servant unless another job for him was in sight. "But surely one person cannot have two servants, especially when the wages are equal to $\frac{3}{5}$ of a teacher's salary."

Ernest Shaw wrote on March 22 about Yu Ying Academy, throwing light on other aspects of the new situation:

"A new regime with radically different ideas of education has created the necessity for new patterns. I thrive on them. For instance, we no longer hand out fee reductions. Any boy that can't pay his fee has to apply for work. Between 400 and 500 made such applications. We have chosen 272. As Chairman of the Self-Help Committee, it is now my job to find work for these 272 boys. It looks to me as if I had the hardest job of them all. Especially when boys cut off from their parents and friends who

weren't lucky enough to be chosen file into my office and plead for some way to get their food and stay in school. But we are devoting 10% of our total income to this purpose and simply can't take care of an unlimited number.

"We may still crash on financial rocks, especially since the students are insisting that in the one semester ahead we use up all the accumulated reserves of the past 85 years. At least I think now that we will be able to carry through for this one semester financially, since we already have 1,600 back in Middle School and 600 in the Primary School. Educationally I am sure that we are planning better than previously -- have cut down on the number of studies. Our difficulties are more likely to come from the inexperience and shortsightedness of the students, who now share committee responsibilities. We have had to bring in two Party members to teach 'Chen Chih Hsueh' (Science of Government).

"At the formal welcome to Mr. Nien, the new Principal, in the Teng Shih K'ou Church last Sunday afternoon, teachers, students and servants all sat on the platform and shared. I'm all for this in spite of some patience-trying disputes.... I think we are going to have much more participation by all the faculty than ever before, and bridges are being built between faculty and students."

Some Students Going South to Help Army "Take Over."

With a realism tinged with dry humor that has always characterized the writer, another educator has this to say under date of March 27:

"Although school has been open for the spring term for nearly six weeks there is still an air of unreality about classes. The kids' heads are being filled with so many other kinds of ideas that buckling down to lessons seems very prosaic. Recently a wave of enthusiasm for going 'down south' has swept through the school, the idea being to follow after the army and be on hand to 'take over' Nanking and Shanghai. Two of the younger teachers, and I don't know just how many students, leave tomorrow. I only hope they have the least idea what they are getting into. The principal thought it best that I shouldn't attend the farewell tea for the teachers for fear of I don't know exactly what, but I've no doubt I was just

as comfortable to be absent. It takes about all I've got to hang on to my sense of humor, be cheerful, and (strictly within my little sphere of teaching English) moderately firm, and nonchalantly to go in and out of a recitation building whose entire front has become a bulletin board for anybody to plaster up any harangue or cartoon he feels like, and beside the doors of which are posters (printed in color) of a native hero thrusting a gigantic bayonet into the face of a red-nosed Uncle Sam supporting somebody, whether the recently retired President or a Japanese I can't tell, by means of a large warship labeled U.S."

What does all this add up to? There is no question but that the student class is enthusiastic, and that educators generally are finding much in the new situation to win their approval and support. The new broom is sweeping, and though a good deal of dust is being stirred up, the impression generally is that a housecleaning is being effected. Whether this impression continues, and for how long, is another matter. Will some of us be pardoned if we continue to line up with the sceptics? Many a radiant dawn has passed away by noon: there were high hopes in 1928, for example, hopes well on the way to realization in the mid '30s. Let us be thankful that our folks are there; that so many things give them hope; that so many doors are still open. As Ellen Studley put it: "Every day has a little special flavor because it is a day we thought might never come."

Little light has yet been thrown upon the future of church work and the amount of religious freedom that will be granted. We do know that there has been the occupation of considerable church property in the more remote centers, and that the school at Paoting has been discontinued, temporarily, for this reason. Satisfactory adjustments may be possible a little later.

The Ordeal at Tientsin

Our folks at Tientsin had a rugged time when the city was being attacked. Edith Galt, down there to help Virginia Stowe upon her return from Dr. Ting's hospital with tiny Elizabeth Ann, wrote a quiet but thrilling account of those days, and nights. We had it mimeographed for a group of people we knew were especially interested in her or the Tientsin folks, and there are still copies available to any who write in for one. It told of nights - and parts of days - spent in the basement, of a shell that struck within six feet of where they were - but outside the house - of the shell that demolished the garage and the little Fiat, of a hand grenade thrown in through the window of the church basement

and the miraculous escape from any injury of all the 150 people crowded into the room, when the grenade exploded in the only clear space in the room - due to the people avoiding the draft of a glass-less window - though the ceiling was peppered and one "pei wo" (quilt) wrapped around a crouching refugee had 14 holes in it. It also told of the week and more when with the help of Miss Li, public health nurse in Helen Disney's program, and some of the boys in our school, 150 wounded soldiers of both sides were cared for amid conditions of suffering and increasing filth which can only be imaged. It closes, "Elizabeth Ann Stowe, less than two months old, weighs twelve pounds, has a wonderful smile and is a perfect baby in all ways. During all the shelling, etc., she continued to eat and sleep per schedule. Nancy Stowe (2 1/2 years) continues to be a darling." Some of you will want a copy of this letter.

STOP PRESS: NANKING OCCUPIED

A radiogram just forwarded from the office of the United Board in New York brings this further reassuring work about people in Nanking. It's from President Y.G. Chen of the University of Nanking:

"OCCUPATION COMPLETED CITY QUIET MORALE GOOD.
CONTINUING REGULAR WORK. ALL PERSONNEL PROPERTY SAFE
AND PROTECTED"

Earle H. Ballou

14 Beacon Street, Boston 8, Massachusetts

Seminar on present and future of China and the Chinese Christian Churches.

- Roderick Scott: "Before Liberation;" Experience in the South (Fukien Univ.).
- Lucius Porter: "After Liberation" in the North (Yenching Univ.).
- Mrs. Feng Yu-hsiang minimizes Russian role.
- Rowland Cross: "The Overall View."
- Most faculty feel hope for China.
- Reasons for Nationalists' downfall.
- Conflicts between Christianity and Communism.
- Difference between Mao and Kremlin's version of Marxism.

A Chinese comments: China may change to a friend of U.S. and enemy of Russia.

**Notes on the Seminar,
"CHRISTIANITY FOR THIS DAY IN CHINA"**

Held at the Walker Missionary Home in Auburndale, Mass.,
on Saturday, September 17, 1949.

Sessions began at 2:00 p.m. and closed at 9:00 p.m., with supper served for all on the picnic ground of the Home. Secretary Ralph Shrader presided. Mrs. Lucius O. Lee conducted the opening worship, and Dr. Lora Dyer the closing worship. Speakers were : Dr. Roderick Scott, Dr. Lucius Porter, and Dr. Rowland Cross, with questions and comments from the members of the Seminar group following each address.

A. AFTERNOON SESSION

1. "Before Liberation" - Dr. Roderick Scott

A brief statement of facts and attitudes, events and persons at Fukien Christian University prior to the coming of the Communists on August 17, 1949, regarded as representative of situations among educated Chinese Christians at other places in South China.

Facts

Narrative of events in Fukien Christian University 1948-49, showing the difficulties caused by Fifth Column (i.e. student agitators in the pay of Communists), and something of the "Christian revival" as Christian leaders turn from despair to assumption of responsibility and firm resolution. In the fall of '48 the technique was to select some current trouble and magnify it to strike-proportions; agitators concentrated on Christian colleges where greater freedom and democracy gave them greater opportunity than they had on campuses of government universities controlled by the military. Their campaign began with an attack on the high fees, but they were unsuccessful in eliminating the fees; then they turned to attack on the dean of discipline and also upon the president - unpopular because of his lack of tact. Agitators forced resignation of these two officers, but a general strike was averted by the timely arrival of a prominent alumnus and by the appointment of a small administrative committee which served through January, 1949.

In the Spring of 1949 the whole atmosphere changed, for reasons never clear except as spiritual forces work "miracles." Five strong Chinese nationals agreed to serve (with one westerner) as a new Administrative Committee, carrying on through the Spring term without a hitch, agreeing to serve through the summer and into the fall. Changes wrought in the college spirit:

- 1) They achieved unity, - faculty, students, workmen served as guards almost on a comradly basis, when guards were needed.
- 2) They brought a term of sound work, - no strikes, no complaints, no attacks on teachers; constructive programs of service promoted by the two leading student organizations.
- 3) They brought a sense of responsibility, willingness to sacrifice personal plans in order to render service to the University and community.

Attitudes

The South has had the reputation of loyalty to the Central Government, whereas the North never fully enjoyed the benefits of the "second revolution," but continued under a semi-war-lord system through the war years. So Communism might well seem to be a "liberation" to the Northerners. The South looked with despair, then resignation as the Communists advanced; then with resolution determined to cooperate and to adjust as necessary, and endure what must be endured until such time as the

Communist regime shall have passed away. With no hope in the Nationalist government any longer, and fear of the Communists, the people were "pushed backwards" into the Communist revolution (to use a phrase of Owen Lattimore). Colleagues in the South seem to be suspicious of 1) the Communist reliance upon student agitators and propagandists, or 2) the intense propaganda efforts of the Communists, and of 3) the one-party political basis of the new regime. They feared the new regime would be another "blind alley"; said they would endure or "sit out" the new regime, or "wait and see if it can be changed in time, and do what we can in the meantime."

2. "After Liberation" - Dr. Lucius Porter

Noting that "all of us have prejudices" and therefore we must make allowance for our prejudices, the speaker stated that: 1) he is enthusiastic for the Chinese people, and 2) is more-or-less for this new regime.

At Yenching University (as at other universities in the North) the Nationalist government undertook a purge in August, 1948, but gave notice in advance in the public press on the theory of "shaking the grass to scare away the snakes." In this crisis Dr. C.W. Luh took responsibility and handled the situation very acceptably (the University was without a president), and from then on he was really in charge and took responsibility splendidly. There was a fine spirit of unity, no cliques; faculty, students and workmen cooperated well. Fighting began between Communists and Nationalists in the Yenching area on Monday, December 13, the Communist army advanced beyond the University on Thursday, and on Saturday the official Communist delegation visited Yenching - coming, about 50, in a high Gramh-Paige truck. At once they asked: "Do you have enough food?" Then "What do you need?" A request was made for electricity, and within 36 hours electricity was turned on. The students requested a meeting, and the Communist officials asked to have it arranged so as least to interfere with the regular work of the University.

Yenching was favored by the new government (which the speaker feels should be called by the name which the Communists use: "People's Government") because so many Yenching people have proved useful and trustworthy in their work for the new regime. The coming of the new regime:

- 1) intensified the unity of all at Yenching, which became a very cohesive community;

- 2) The academic program went forward with no restrictions, but with the recommendation that three new members be added to the department of Political Science to present the Marxian view-point, and a recommendation that a fifth year be added to that department so as to give better training to future diplomats.
- 3) The religious program kept right on with no restrictions. When Dr. Luh asked about the School of Religion, they stated that no academic degree in religion could be recognized, but suggested that the subjects of this school be placed in appropriate departments of the University - theology in the Department of Philosophy, Biblical literature in the Department of Literature, etc.

The new regime has recognized Yenching as one of the four universities in the Peiping area that will be recognized - carrying on as a liberal arts university with pre-medical, pre-engineering, practical industrial work, and emphasis on research. The other three are "Pei Ta" (National Peking University), "Shih Ta" (Normal University), and Tsing Hua.

Dean T. C. Chao has become an enthusiast for the new regime. He says that if Christians are not persecuted, they are not vital enough to attract attention, and so would be in danger of spiritual decadence and death. He says, "We need not worry about Christianity in China -- that's God's business." Ambassador Stuart says: "You must work with these Communists, trying to dilute their extremism."

Dr. Porter feels that it is his duty in the next months to help people in the United States see that there is a difference between Mao-Tse-tung's program and that of the Kremlin. Christians should convert the Communists. Is the present attitude of the new regime just "a blind", to win support and forestall opposition until they can consolidate their power? Perhaps so; that may be true. But we have to take that chance. After eight months under control of the new regime, the students and most of the faculty at Yenching felt that they had really been liberated, and felt that now there was hope for China!

There is no doubt about there being Chinese Christian Communists - as reported by Dean Chao. While the Roman Catholics regard the Communists as atheists, yet

many Roman Catholic missionaries have stayed in China - staying as long as they can be of use to their flocks.

Professor Nathaniel Peffer was quoted as saying that 80 percent of the military equipment used by the Communists is of American manufacture - captured from the Nationalist armies that have so seriously disintegrated, frequently withdrawing (or surrendering) without fighting when check-mated.

To the question: "Isn't Mao Tse-tung subservient to Russia?" Dr. Porter stated that in these eight months under the new regime he was unable to find any Russians in any Communist army in China. In conversation with Mrs. Feng Yu-hsiang, she reported that the only Russians in Manchuria are those permitted by the Sino-Russian Treaty of 1945, in connection with joint-control of the railroads, etc.

Why then does Mao say: "Russia is our pattern"? What else would a new regime, not too strong or well established, say c realizing that China's borders on Russia extend for thousands of miles? The regime must play safe!

The first plenary meeting of the Executive Committee of the Communist Party of China was held in 1945; the second in March, 1949. This second meeting recognized that China must not have a solely agricultural economy, but must industrialize, and will need and welcome private initiative and private capital. The importance of production is now clearly recognized and greatly stressed.

3. "The Over-All View" (From the vantage point of the Foreign Missions Conference) - Dr. Rowland Cross

The situation in Communist China is spotty; but Bishop Y.Y. Tsu feels that it demands a fundamental re-thinking of the Christian program, and Chinese Christian leaders and some missionaries are trying to do such re-thinking.

The 50 missionaries who are reportedly evacuating from Shanghai on the SS General Gordon (September 25) is a very small proportion of the total missionary force, while many business and government people want to evacuate. Mr. Charles L. Boynton estimates that the peak-number of missionaries in China since the war is about 3,000; it is estimated that now about 2,000 missionaries remain in China, perhaps about half of them Americans. And some new missionaries are going out, e.g. Miss Felton, fiancee

of James Pyke. The Church of Christ has requested the return of Dr. and Mrs. Williams Cochran from Canton to Peiping, and the government has given permission.

The Christian Colleges are carrying on. Yenching and Cheeloo have had quite different experiences. Cheeloo moved to South China, and now it is reported that the western staff members are not permitted to return to Tsinan; Chinese staff members have to be approved by their colleagues who stayed in Tsinan before they can return.

The churches in the countryside are suffering much more than those in the cities.

The National Christian Council is carrying on, is able and eager to go ahead, and is not fearful regarding the use of funds - is asking for funds from abroad, especially for Christian literature and for the Rural Service program. Some reorganization is going on, with Chinese staff carrying fuller responsibility. Miss Brown of the Christian Literature Society is returning to China.

Three ways in which the United States Government should act are being advocated by various groups:

1. Give aid to the Nationalist Government of China - increased aid. The part of the "White Paper" which most deeply stirred opposition in China was that which advocated giving aid to any group that would fight the Communists. It is reported that anti-American feeling increased (with strong anti-American propoganda). Yenching students drew up and signed a protest against the "White Paper" position.
2. Withdraw entirely form China (Prof. Peffer's position).
3. Collaboration with the new regime in China, with de jure recognition. It seems certain that Britain, France, Australia and other countries will recognize the new regime, yet the U.S. is closing consulates and asking the British to handle U.S. consular affairs. Some say it is un-American to work with the Communists; others say that it will demand tact and infinite patience -- but this is a place where Christians can make a real contribution. Alice Huggins suggests that "we should love the Chinese people so much that we will work with the Communist government."

The Committee in Washington, headed by Dr. Jessup and including President Case of Colgate and Raymond Fosdick, is working hard to frame a policy for our government anent⁵ China, and welcomes expressions of opinion from thoughtful groups.

What is ahead for the Church in China? A tremendous revolution is going, and we'll need a revolutionary church, with a re-orientation to the revolutionary teachings of Jesus! This feeling has been expressed by numerous Chinese Christian leaders.

The "Ta Kung Pao" (an influential newspaper in North China) published a series of five articles, three very critical of Christianity, two favorable. Then Y.T. Wu summarized the whole in a sixth article: "Can Christianity be Re—vitalized?" This has been translated by Dr. Frank Price (will be mimeographed by the F.N.C.). C.H. Lee wrote an article with a very trenchant analysis of "Why American Goodwill in China Has Failed," (Also to be mimeographed).

Bishop Y. Y. Tsu, in discussing needed changes in Christian work, says:

- 1) There must be much more simple living on the part of Chinese Christian leaders and missionaries;
- 2) There must be emphasis on personal evangelism rather than institutionalism;
- 3) Much more careful nurture of the young in home and church school.

Dr. Stuart says:

Don't try to make little changes to please the Communists — go ahead with your big works. I am facing the future with hope — we must not be discouraged. Hope comes between faith and love.

⁵ "anent" ' with regard to, concerning.

As for opportunity near-at-hand, we are reminded that there are between 80,000 and 150,000 Chinese living in the U.S.A. 3,700 Chinese students here now!

Stanley Wilson and Albert Hauske, both in Peiping when the Communist armies marched into the city, confirmed the report that the military equipment of these armies was obviously largely from the U.S.A.

B. THE EVENING SESSION

This session was given entirely to discussion that centered chiefly around several questions that had been formulated during the afternoon; several people spoke on these questions, but the answers were given chiefly by the three main speakers.

1. What were the causes of the downfall of the Nationalist Government?

- 1) Warweariness of the people;
- 2) The Kuo Min Tang decision to oppose the Communists with military force;
- 3) The Nationalists had yielded to the temptations of power;
- 4) Failure to institute reforms to benefit the masses of people, and consequent loss of confidence by the people. The Kuo Min Tang "exhausted the Mandate of Heaven" — i.e. lost the support of the common people of China.

Dr. Porter told Yenching students of the way in which students supported the Kuo Min Tang with enthusiasm and devotion 25 years ago. They said: "Yes, but this crowd (the Communists) is different." Maybe it will take a long time — Mao Tse-tung says it may take 100 years — to carry through the reforms.

In the U.S.A. we have only relative honesty in government, — even with all our systems of accounting, our freedom to "holler" about what we don't like! The new regime in China uses self-examination and self-criticism. For example, a group of advanced students were in for advanced training and indoctrination, and upon their return they reported that they had been told that Soviet Russia had taken the manufacturing equipment from Manchuria after the war "to prevent the Kuo Min Tang from getting it and using it, and that they plan to give this equipment back to the

Communist government. The students asked: "When will Russia give it back?" (Does this indicate "thought control"?)

The Communists say frankly: "We know how to deal with the country areas — but don't yet know how to deal with the cities." They have adopted a frankly experimental method in dealing with the cities, They have not divided up the property of people in the cities, as in the country.

Dr. Wilson indicated that the students are not all strongly for the Communists — perhaps 70% to 80% are. The anti- group keeps very quiet. The farm population is quite unhappy and dissatisfied; they fear the land distribution, and don't like to have their young men taken away into the armies.

2. What are the points of conflict between Communism and Christianity?

1. Communism is atheistic. This does not mean simply the freedom of some persons not to believe in God, as in the West, nor, as in China at least the "freedom of religion", by which the Christian institutions are so far being allowed to carry on without interference. It means that in the Communist system of thought and action there is no higher standard of judgment, no obligation save the obligation to Communism itself, and therefore in Communism there is no training of conscience.
- 2) Communism is totalitarian, that is, the individual may be sacrificed to the group, the state: this is "goodness" in Communist ethics. Christianity proclaims the rights of the individual as a child of God.

Communism in the Orient, by concealing its totalitarianism under the appeal of nationalism, or the freedom of the nationCgroup from imperialism, makes a great appeal. Since the Chinese have never understood the Western democratic principle of the "sacred individual," it is not difficult for them to respond to this phase of Communism and so think of themselves, if they are Christians, as Christian Communists.

- 3) Communism conceives of opponents in an entirely different way from the Christian way. To a Christian his opponent is still someone to be won over by reason or persuasion or conversion. To the Communist the opponent is outside the pale, to be liquidated. It is the hope that Chinese Christians will be included

within the pale as working with the Communists for the welfare of the people.

3. What is the difference between Mao Tse-tung's type of Communism and the Kremlin's?

Dr. Porter quoted Mao as saying at the Second Plenary Congress in March, 1949, "We are in general following out the Soviet Plan, but we must make some concessions and changes." There were three:

- 1) To form a popular front with all varieties of democrats.
- 2) To make the change from an agricultural to an industrial order slowly, using help from small capitalists.
- 3) To emphasize production as the most important thing, and to use help from anywhere for the purpose.

When Mao is quoted as saying, "The Communist Party of the USSR is our best teacher, from whom we must learn," he means that Chinese Communism looks to Marx for its economic ideology, not that China is going to be a satellite country.

"People's Government" or "New Democracy" would be better terms than "Communism" to use to describe the new regime in China, to indicate this distinction.

It was asked: "Are not all those moderate statements made to lull people into a sense of security, until the Communists consolidate their power?" Dr. Porter replied that this interpretation could not be ruled out, but he did not think so,

On July 1st of this year, the Communists required that every member of the Party in China should make public his membership — lists were published. At Yenching University none of the higher faculty members were Communist party members (though it was found that one of the secretaries in the president's office, a Mohammedan, interestingly enough, had been one for years); only about 40 members were found to be party members — if indeed the full membership was made public. If it is true that there was only so small a number, is it not a reason for hopefulness?

4. How can the Church in the U.S.A. separate itself from capitalism, and how can it become sufficiently revolutionary to satisfy the youth of China?

We can improve capitalism, — modify the selfishness in capitalism.

We can teach the social gospel in all our contacts. Christians in other countries must work out how to apply the social gospel politically in their own countries.

5. Should the US. Government recognize the new government in China once it has a constitution and is formally set up?

Yes, it should do so, though it may be too early now to speak of "collaborating" with the Communist-controlled government of China. If America does not recognize the new government, it will drive them into the hands of Russia; they will say that the USSR is their only friend.

America must keep in contact with China and do all it can to dilute its "communism." Such recognition would have a great effect on all moderate groups.

6. What should the Christian Church in America do?

The Chinese people need very much to be believed in c Christians there need an expression that will lead them to believe that the Church in the United States is clearly behind them. Specifically, the Church should pray for China and continue support of the Christian movement in China with both funds and missionary personnel. The idea of weekly prayers for China has been approved.

There were no formal findings of the Seminar, no votes taken. But in a final "sugaring off" process a few POSITIVE POINTS FOR PREACHERS were set forth by four individuals.

Rowland Cross: Tell the people in the Churches that the Christian program is going forward c with hope and courage. Tell them to support the missionaries. Missionaries are there now — we must send new missionaries for specific tasks, and return those that are asked for. Funds are needed also for co-operative

work, such as that of the National Christian Council. The work is not ended — this is a creative period for the church in China — we must move in on a new kind of situation. Have faith and courage, and make sacrifices!

Roderick Scott: In China Communism is going to meet a new kind of foe — a liberal Christianity, a Christianity that is socially responsible. This may make an immense difference. This was not true in Russia, with the Russian Orthodox Church; nor is it true in the USA, where Communism is a political party, and where political parties do not meet the churches.

Lucius Porter: The present situation in China is hopeful. The present regime recognizes the importance of Christian education in China; it recognizes the value of medical work. The challenge of Communism is re-vitalizing the Chinese Christian Church, under responsible Chinese leaders. Unless the American people support the State Department in not recognizing the new regime as de jure government, which may cause the Chinese to go into the arms of Russia.

Earle Ballou: We must not minimize the difficulties of work in China — in recruitment, in cost, in many ways. We are engaged in a "holding operation," not an advance now. But we must NOT call our Christian work in China "Operation Rat-Hole" — it is not. Missionary work in China is the best answer and best antidote to the virulent anti-American propaganda. Most of our missionaries stayed. They are trained in working with Chinese leaders. We have produced some fine leaders. We thank God for them. We have a record on which we can build. God is part of the picture!

Reported by: Alfred Heining and Agnes Scott.

ADDENDUM

A Chinese who listened to the discussion has these comments to make. They are appended because of their intrinsic interest and value:

- 1) The Chinese are by nature strongly individualistic. They are not likely to be changed over to Russian communistic ways.
- 2) All Chinese, including Mao Tse-tung and the other Communist leaders, are Confucianists. When they come through, they will be something different from Russian Communists.

In their management of the cities they seem to be proceeding on a good Confucian principle:

lao² tzu¹ liang³ li⁴ — "Labor, Capital; Advantages for Both."

- 3) As to foreign policy just now, the Communists may be following the ancient line of:

chin⁴ chiao¹ yuan³ kung¹ — "Make Friends with the Near, Oppose the Distant."

But when they become stronger this might change to:

yuan³ chiao¹ chin⁴ kung¹ — "Make Friends with the Distant, Oppose the Near."

- 4) We should not assume that the present anti-American feeling is also anti-religious. We ought to strengthen Chinese Christianity and the Christian groups, so that they are known and wanted by the Chinese people in general.

Scraps of news about Yenching, Jefferson, Yu Ying and Bridgman.

UNICEF project in NCAS getting started.

Glimpses of real life.

A note from Shansi.

The Chinese people are accepting "people's government" — so should we.

The work of liberal protestant missions is appreciated by new regime.

Hope for the future.

China Newsletter #38

September 28, 1949

Scraps of News from the North

Yenching has opened with an enrollment of over 900. Predominant interest is in pre-medicine, engineering, chemistry, and English. Student-faculty cooperation is said to be excellent. It was expected that David and Virginia Stowe would join the faculty this fall, a year earlier than originally planned, to help fill the gaps in our quota caused by the pre-retirement furloughs of the Porters and the Wilsons. (Harold and Mary Robinson were to go from Tungchow to Tientsin to replace the Stowes, both transfers being contingent upon securing the travel permits so absolutely necessary for the movement of any foreigner from one place to another.)

Jefferson Academy had 1,200 applications for the 200 admissions which were to be granted.

On August 24 Ernest Shaw reported that the Yu Ying "up to yesterday 800 students in the middle school had paid all their fees, 400 had paid 1/2, and 200 had registered as unable to pay anything. This makes a total of 1,400 as against 1,800 we had in (middle) school last semester. The decrease in numbers added to lowered fees and higher costs means a lean year ahead."

Laura Cross, writing a week earlier before enrollment had begun at Bridgman had this to say:

"As the new government allows the best girls to try for college from their Kao 2 and 3 years we don't know how many of our best girls are

going to make college this year. However I imagine many will still continue to work in Bridgman. We have a very good reputation as a forward-looking school and so this year we seem to be drawing the daughters of many of the new government people. Seems like old times when the government officials sent their girls to us. Now it is the new regime who want what we can give their girls. So I still feel we have a future. The representative from the China Christian Educational Association who has just been up here from Shanghai visiting and contacting educational leaders both in Christian and government circles, said that in his talk with the leaders in the Board of Education that they said Bridgman was one of the best schools in town. I think one of our great assets has been the personal interest that our faculty have always felt in the students. This is a characteristic that the new regime fosters in all its leaders and many think that when schools have that spirit it is because of the influence of the new regime. Perhaps it is but we know in our school that we have stressed it from the beginning and so it has not been hard for us to get our teachers to emphasize this relationship. It certainly has saved us from many of the eruptions that have come in many schools."

UNICEF Project Rolling at Last

Even an organization of the United Nations like the International Children's Emergency Fund encountered exasperating delays and obstructions over a period of months. But at long last its training program got underway on July 16, with an auspicious opening and enrollment of 70, using as its quarters buildings of the North China American School at Tungchow. Two weeks earlier Isabel Hemingway, who with Edith Galt was loaned to this project for a year, had reported:

"Examinations are being given in Peiping to 160 young hopefuls who want to enroll. There will be no trouble in getting the 60 girls we want. Boys are scarcer, so they haven't their 20 boys for the sanitation course. It is just a three months course, so boys who can't go on to regular school are enrolling in other groups. The plan is for four groups, of 20 students each:

- 20 boys studying sanitation, latrines, use of DDT, statistics, etc.;

- 20 girls studying Midwifery;
- 20 girls studying Contagious Diseases of Children;
- 20 girls studying how to be assistants in Nursery School.

This last is a new development. It seems that Miss Shen is also on a board to start Nursery Schools, and they need to train people for them. (Just what Clara Hausske was doing) Madame Chu Teh is training 40 girls to go out and run nursery schools. The girls we train at Tung hsien will be their assistants. While Edith Galt has been waiting for our UNICEF project to begin, she has been working in Douw (Presbyterian) Hospital. The new government ruling is that every student nurse must have 15 normal deliveries before she can graduate. Edith has taken over the Douw senior nurses to give them their midwifery. She prepares her lectures very carefully and is a good teacher. This will be all to the good when our Tungchow courses begin."

Little Glimpses of Real Life

I am letting the source of these excerpts remain anonymous.

"For a while after liberation we tried to eat very simply having cereal often for supper as well as for breakfast, so that if questioned about what we eat, as we frequently are, we should not seem to be extravagant. We use the Chinese cereals, corn, kaoliang and wheat, all of which can be ground on the street here, and all of which are good. I don't mind such a diet but I confess we add some extras which our Chinese neighbors do not have. Our Chinese teacher tells us that the ordinary Chinese does not dare be caught eating meat even though it is cheap now. We usually have it once a day and we have eggs for breakfast along with our cereal. They sound high - \$9 each, but one dollar gold exchanges for around a thousand Chinese so you see they are not expensive food.

One thing that troubles me about the whole setup is the emphasis on hate as a motive for action. Hate the Four Families of China, hate the imperialist countries, and hate the former rulers. Of course there is an emphasis on service, but not motivated by Christian love. Children in all schools have to be indoctrinated and easily take to a doctrine of hate towards the person who does not agree with you. I'll say this for them: they work at their beliefs with more enthusiasm than church members work at their religion — and they make more converts."

"It is not good form in this vicinity to have possessions of seeming value. People wear old clothes and avoid looking prosperous. Our fine young woman church worker was held up one evening when she came home from a visit, questioned, and was told that her garment was too good. 'Next time,' she said, — I will wear a dirty one,' but she doesn't; she always looks neat and well dressed."

"We have been pleased and touched by the loyalty of our servants - a term I should not use. When they thought we might not be able to get money, they said they could manage on less wages than we were giving. I do not know how much they have been questioned, but plenty. One day when our — private detective' was here to snoop around I said to the boy — You know what he is looking for, don't you?' and he admitted that he had been grilled as to our having a broadcasting set. He added, — *T'a hen pu hao.*' ... We don't like to have him sneak in at the back door without being seen, as he has done, or the way he opens drawers, plays with the typewriter and so on. I think that sort of thing has not been done in some cities, but in other places people have had a lot more than we."

A Note from Shansi

Not anonymous is what follows from a letter Gladys Williams wrote way back in April C soon after receiving her first letters from home in seven months, and those

ranging all the way from the end of June, 1948, to the end of February this year. She is talking about the Taiku Hospital and says,

"I was made housekeeper in charge of all the linen, clothing, bedding, and all the mending etc. which that involved." Later this was taken over by the Women's School for enough wheat to feed the three Chinese teachers. "It's been patch on patch until we have nothing with which to patch again. Cloth is still too expensive, so we have to manage with the old." She continues, "One of the first things (Nurse) Mary (Dewar) had to do last Fall was to amputate an arm of a young fellow in his late teens. Fortunately she had had to assist in several similar cases during our brief stay at Fenchow. The man lived to tell the tale and to be her shadow."

A Few General Remarks

However distasteful it may be, the fact becomes increasingly evident that the people of China are either accepting or expecting soon to accept a leadership directed by people who call themselves Communists. "The People's Government" in the North was organized by such leaders, but it includes a host of others, not party members, who are willing and even glad to go along with them. (In July all party members in the Peiping-Tientsin area were ordered to publish their names in the daily press. The number was surprisingly small, and opinion was general that there was no concealment.) The significant thing is that to date these non-Communists have great hope that the "People's Government" will achieve many if not all of the fundamental reforms they are promising; that the majority of these reforms will bring the country more benefit than injury; and that in any case a growing despondency under the old regime is now displaced by a fairly pervasive spirit of hopefulness that the peace they believe can now come to China in the form of the "New Democracy" will be worth the price that will have to be paid for it. A great many further believe that the price will not be exorbitantly high.

Hence it is a condition, not a theory, which confronts us. Without a doubt the men at the top plan and expect ultimately to make China into a Communist state. But that goal, by their own admission, is many years in the future - twenty, thirty, even fifty years. It is a long road; how far will China go along that road? For the present "democracy" of a sort is to be established, to be gradually replace by "socialism." One wise American, in this country briefly during the summer and now back at his job in China, told me that the reaction of many Chinese friends last Spring to long speeches

outlining the proposed course of development was simply, "A lot can happen in twenty, thirty, or fifty years: the road may lead us to a very different destination than the one anticipated."

Meanwhile evidence is piling up that "Communism" in China is something different in a number of important respects from what goes by that name in Europe. It is likely to stay different. One indication of this is the increasing degree of toleration shown during the past year towards Christian enterprises of all sorts, including missionaries. There is hope, great and high hope, that Christianity can continue its service to China even under the new conditions. And a tremendous obligation rests upon Christians in this land to withhold hasty judgment, to seek to understand what is going on, and to continue in every way possible our help to the people of China, under whatever form of government as they strive to work out their national salvation. Here endeth the homily!

After six months under the new regime Elmer Galt, our Mission Secretary in the North, was able to make the following sober yet encouraging appraisal of the situation, not omitting the challenge with which it concludes:

"We Protestants of the more progressive organizations such as Methodist, Presbyterian, London Mission, and ourselves are assured quietly that people high up in authority recognize that we carry on a type of service for the common people that fits in with their program and is appreciated. No doubt we must, for the future, fall in with certain new regulations and expect to report more fully upon our work to the civil authorities, and it may be that such services as schools will be put under quite close regulations and inspection. But all in all there seems hope of considerable freedom for preaching and teaching and carrying on various types of social service for the common people with very little hindrance. This all gives us new courage and hope for the future. I feel that the more we can take advantage of any freedom given us in the early months and years ahead, the more our Christian witness and training is going to root deeply in the new order and win a larger and larger place. It is with these possibilities facing us that I still feel we must press upon you the importance of no delay in seeking new missionary recruits. We shall want recruits who are fully consecrated and have a good measure of pluck and courage, and persons who will look forward to 'going native' more than we older ones have done. Young people who are ready to adapt themselves

to a new environment and a different order from our American type of democracy, I think will have a real service to render out here for many years."

Earle H. Ballou

14 Beacon Street, Boston 8, Massachusetts

Economic conditions difficult.
U.S. should change antagonistic policy.
Many changes in school life.
Religious freedom continues.
Need for truth in U.S. publications.

Alice M. Huggins

T'unghsien, near Peking,
China

December 5, 1949

Dear Friend,

I've had a letter, or a package, or a gift of money from you, or may be all three, and I want to let you know right away that what you sent came through, and that I am happy to get it. To write letters while school is in session seems impossible, and I can't stand it to wait till February to write to you. So here's a printed letter.

Mail Delivery

Mail has come in bunches, feasts alternating with famine. Ordinary mail has been coming since September, and we understand that the impediment is not an iron curtain but a lack of shipping. The long time from the first of May to September without news of home was hard to take, but the folks had a stretch like that last winter, and it's the sort of thing that can happen. Letters, when they came, were all the more enjoyed, and I'm glad I have so many friends who are willing to risk an hour or two of their good time in the writing and five cents in the sending when you had no assurance I'd ever see the letter. Keep 'em coming. They are a great lift to our spirits.

Some magazines come and some don't. LIFE and TIME were the first casualties, because Henry Luce is so out-spokenly against the Chinese Communists. But the Christian Century hasn't been getting here, while the Christian Herald has. I get McCall's

and the Ladies' Home Journal and Children's Religion and US News and Redbook and Coronet, and recently the June Reader's Digest arrived. All my writers' magazines come all right, and Advance. So we get quite a little reading matter, but not much recent news. And since we have no radio, we have to let the world get along without our knowing how the baseball games come out and what the politicians and commentators say.

Packages are not coming yet except printed matter. So I've been getting Christmas cards, mostly quite small parcels, and one of those little packages proved to have a good flour sack and another turned out to be full of used pencils which my friend had just allowed to come without any label telling what it was. None of those had been opened. I don't say, "Go thou and do likewise", but I drew the conclusion that censorship must not be very close. On another occasion I got a letter with a ten dollar bill in it. That seemed to prove the same thing, but I definitely advise against it, because American money is illegal here and is due to be confiscated if found. We'll be glad when parcels can come. The children are asking for pencils all the time. We can get along without Christmas cards if we have to, but a pupil has to have a pencil and the ones they can get here are expensive and poor.

Economic and Political Conditions

Economic problems are many and difficult. The government controls these matters as it does everything else, but one feels that sometimes they have to do what they can instead of what they would. Prices jump terrifically occasionally and then stay level for a while. When they jump, American exchange doesn't jump with them, so there is a while when sugar is a dollar a pound, for instance and then exchange jiggles upward again. Last year, when that happened, we were hard hit. This last month, when it came again, I had enough on hand to wait until exchange helped out, and didn't have to buy much at such a disadvantage. I heard that one reason the US hasn't recognized the new government here is that you're afraid they aren't stable enough economically. But it works the other way too. US

recognition would help to stabilize us here, and postponement of recognition retards stability because it helps to reduce business. I'm still hoping the US will soon recognize the government, and I wish I could make Americans see how unnecessarily fearful they are.

Of course we can think of things we don't like in the situation. For instance, from the first there has been strong propoganda against America and for Russia. This is definitely manufactured and handed out. It is a reaction to American policy for Chiang and against the Communists, and because it is manufactured, it could be changed any day the government chose. America is keeping it going. Whenever USA changes its policy, the folks here can change in a twinkling, and I think they will. They work for their own advantage, of course, with the additional consideration that the people who are being nice to them are the Russians, not the Americans. America will have to make the first friendly move.

We hoped to sell Christmas cards in large numbers, as we have every year. We even planned that this year we'd sell more than ever, because we had a good supply left from last year, and we needed the money for cornmeal. We have put them into quite a number of small shops in Peking, shops that sell paper and notebooks and such things, but the sale has been much smaller than in other years. The shopkeepers say people want them but have no money to buy. Of course we can give away our cards for Sunday School, and we do all the time, but we didn't get the money for cornmeal.

Changes in School Life

There are many changes in school life. We are definitely in the "express-yourself-my-child" stage that American schools went through about twenty years ago. The students are required to hold "meetings" about everything, and discuss every little topic interminably and then vote and do what the majority decides. In each school are teachers appointed by the government but paid for by the school, who teach "government,"

and are the advisors of the "young people's group," who, while not Communists as yet, are the students closest to the Communist party. These young folks are required to do good school work and to be the leaders in everything, and they are in close cooperation with government workers. It's a very efficient scheme, and managed will. In addition, these teachers have a great deal to say about the control of the school. For instance, in many schools, beginning in August, English was cut to three times a week as being "not useful." Our girls decided they wanted it anyway. However, after a month or so, we had to cut from five to four time a week, and two weeks ago we were cut again to three times a week, regardless of what the students wanted. Their time is filled with "activities" like a hand-written newspaper, classes for illiterates, and such. They have a hard time finding anybody who is willing to study with them, but if people won't come, then one of the jobs is to call at homes until they find somebody who will. They are forever having to prepare and put on some play that has been sent them, or prepare a new "rural dance" for some big meeting in the city. They are very busy, but it isn't all lessons.

For me personally, the cut in English is fine, because my throat has got worse and the doctor thinks that using it doesn't help. I now teach twelve hours of English instead of twenty, and try to crowd more into the time. About the time of the first cut in English, one of the girls suggested that we have Bible classes as we used to, so the girls chose which day each class should have, and from that time I have three afternoons a week taken by high school Bible classes. Attendance depends on what is going on at school. Sometimes we have as many as half the girls in a class. They love to sing, and come dashing in almost choosing hymns as they run. I play what they say. Since the first of November the schedule is: three hymns out of the hymn book, about fifteen minutes of Bible, and then Christmas carols till they have to go to supper.

One day after school is junior choir and another day the regular church choir, and on Saturday the group of young church members meets here. I am not an advisor but I play the piano

for them, too. In fact I play the piano for everybody, and it's the most useful thing I know how to do, because I get in on things that way. Also, since the first of November, we have a schedule of carol-singing at noon. As soon as the students have eaten they come charging in to sing carols. Each group has a day, and I play for about forty-five minutes whatever they choose. Then I eat my lunch when they have gone back to school. You'd think I could play carols in my sleep, but the girls sing them like a house afire in order to get a lot more into the time they have, and up to the present I fail to keep all the parts going on "God rest you merry gentlemen," and one or two others. I have been distressed that since the Communist government took over, and they have been singing Communist songs, they have shouted to make one's hair curl. But the minute they sing hymns and especially carols, they sing them as sweetly as ever. "Silent Night" is as quiet as it ever was. And they love the carols as much as ever. If they didn't they wouldn't come and sing them. Everything of that nature is one hundred percent voluntary.

We have, for twenty years, had a "church members meeting" of the Christian girls in school on Sunday morning at eight o'clock here at this house, and it just continued into the present regime. Attendance averages about seventy, though there are now only thirty actual church members in our school. Everybody comes or stays away as she sees fit, but first and last a majority come at least a few times. Formerly, our Goodrich girls went to church too, but this fall, suddenly they quit. One reason is that the small city gate was closed, and it's a walk of about a half mile around by the big city gate. Now they are commencing to go again. In addition, a few hot-hearted Christians among the Jefferson Academy students, with a few Goodrich girls, started another "church members' meeting" for both boys and girls, which also meets here at this house, on Saturdays. It has been averaging about thirty, but they had a social last time and sixty-eight came. We had two sticks of malt candy and a cup of tea for refreshments. I don't know whether word got out that there was to be something to eat, or not. We don't usually have anything to eat, not even at young

people's parties, because there's no one to foot the bill. This was my treat, and the next time probably will be too! It costs \$.91. At the party, the chairman announced the names of eight who were to be baptized the next day B the first to join the church since the turnover B and the young folks clapped. That was the first time I ever heard that done, but it sounded all right. It takes some nerve to join the church.

Religious Freedom

However, I think people are beginning to believe the government when it promises religious freedom. Attendance at church continues to rise slowly. On the other hand, I think maybe the government folks are beginning to believe us when we tell them the truth, and to see that Christians are not subversive elements. Of course we are not Communist, but neither are several hundred million other Chinese, including many in the government itself. I am sure there are many who hate Christians, but so long as the government holds to its policy of religious freedom, we can be helpful in many ways. In the rural areas, conditions are less favorable but in the cities it is not impossible to be a good Christian and loyal to the government, too.

A Time for the Truth

I should like to help you to know what the real condition is here where I am, even though we know it is different somewhere else in China. I hear that there was a great deal of publicity given to my July letter. I hope that was all to the good. So far I have not heard of any bad reactions to it, and I hope there won't be any. One can't tell all the truth of course, but one would like to be able to say that everything in the letter is true, and the overall picture is true. I think this is a time when the more you know of the truth the better your judgment will be, and it's the very time when you are getting less information than usual. You are likely to get the startling things, and forget that the Chinese are the same folks they were last year and the year before, and that right now

they're cold and a little bit, or maybe more than a little, hungry, and their chilblains hurt so badly they can hardly think of anything else, and maybe they haven't padded clothes and haven't any hope of getting any, but just have the prospect of shivering until the winter is over. Cold and hungry, but ready with a joke B that's a Chinese, just as it always was, except that now they're in the middle of a huge revolution, striving for something better.

I hope you'll keep on writing. I know you want to send gifts, but I'll take the wish for the deed, and thank you just the same. We don't really need so many Christmas cards since we can't sell them, but I pass them out as wisely as I can, and maybe that's one reason so many girls come to Bible class!

I didn't get any Christmas messages off to any of you. This will hit the US sometime in January, I hope, not too late to wish you a happy new year. You've no idea how much I appreciate my good friends, of whom you are one. My very best wishes go to you along with this from Laura Cross' letter of October 28, 1949

* * * * *

The Star Still Leads

From the northern plains
Of kaoliang and soya bean,
To the southern fields of rice and tea
Swept the "Liberating Reds."
Peking's cultural center,
Shanghai's industry,
And Canton, seat of revolution's birth,
Joined the people's move for freedom,
Peace and bread.

The red flag with its golden stars

Symbol of a New Democracy
Flies on school and shop and church
Youth afire with great hope,
Discouraged age rising again from cynical apathy,
Stand together, breathe the spirit
Of national unity, and pledge their lives
To the common man.

The world trembles and waits
To see them prove their pledge,
While far above the red glow of man-made stars,
Though unheeded and unsought,
Still shines the Star of the East
Guiding unconsciously the steps of man
As he dangerously moves toward his new world.

Laura B. Cross

Very sincerely yours,
Alice Margaret Huggins

Joint office created for liaison between Christian movement and central government.
Message to Chinese Christians: Serve the people.
Message to foreign mission boards: Difficult adjustments will be required.
New laws, consumer and producer cooperatives being created.
Cleanup campaign vs. rates and plague.
People using Tungchow compound trees for firewood.
Prices, interest rates rising; salary cuts.
Nationalist bombing raids in South, near Foochow.

China Newsletter #40

December 30, 1949

No Faltering Here

The Executive Committee of the National Christian Council must have had a meeting of real significance at Shanghai late in October. Jimmie Chuan was there as a regular member, and Arthur Rinden as a member of the staff. Several things said and done will be of interest to you, I am sure.

Dr. Wu Yi-fang, president of Ginling College, in introducing Dr. T.C. Chao of the Yenching School of Religion, reiterated

"the need for complete frankness of speech in this new era, and declared that religious freedom would be a reality under the New Democracy. Chairman Mao Tes-tung had himself lauded the missionary spirit. The Christian Church in China must strike its own roots deeper, and in the spirit of Christ make its distinctive contribution towards implementing the social revolution being carried through according to the new Government's policies."

A Message to Chinese Christians

It was resolved "the a Joint Office be established in Peking by the Church bodies and national Christian organizations interested, to fulfill liaison functions between the Christian Movement and the Central People's Government." In a "Third Message to All Christians in China" a section on "Some Facts of History" called attention to

"the very real contribution to the early beginnings and humble struggles of this movement which has now awakened China to a new destiny" made by the Christian Church in the teaching and practice of science, the promotion of literature in the vernacular, phonetics or romanization, education in general, the emancipation of women and of the working man, and the raising of the level of living for rural people.

"In recent years...the contribution made by the Church has on all sides been surpassed. The Church not only views this fact without the slightest dismay, but feels the keenest joy, since the function of the Heavenly Kingdom among men, originally likened to that of yeast in the dough, is the task of showing the way and of setting things afoot....In this new situation..the Church should readily accept criticism, and engage in its own self-examination. We must discover our faults, and truly repent of them; on no account are we to pride ourselves on our pioneering progressiveness, but make sure that in all departments of Christian service we strive towards making complete the Christian's distinctive contribution."

After a number of specific recommendations it concludes,

"To sum up, the Christian Church in China must serve the people - individuals, small groups, and the masses - with Christian faith, in Christian love..."

A Message to Foreign Mission Boards

In an accompanying "Message from Chinese Christians to Mission Boards Abroad" the meeting went on to say,

"...From now on, a new political concept, a new philosophy, a new creed and a new mode of life will be instilled into the masses of the people with a vigor that is hitherto unknown.... Much of western culture that has been introduced in recent years will be re-examined and shorn of its undesirable elements. Out of this will be born a new China, radically different from the old. Compared with the present moment, the change of dynasties in the 4,000 years have little significance; the revolutions of 1911, of 1927, and the war of resistance are but wavelets in the rapids of time...."

There are challenges and difficulties lying ahead. Just how the Christian gospel can be witnessed to in a clime that is, by virtue of its ideology, fundamentally materialistic and atheistic presents a challenge stronger than ever before. Whatever the external clime may be, the burden falls upon us Christians to demonstrate the efficiency and sufficiency of the gospel as exemplified in the life of Christ."

A New Role for the Missionary

"There is nothing in principle that makes the future position of the missionary untenable, or renders his service unnecessary. On the contrary, there is a definite challenge to work and serve under adverse circumstances, and to bear witness to the ecumenical fellowship.... The future contribution of the missionary will lie along lines of special service projects, and not along administrative lines. To BE, to SHARE, and to LIVE will be a significant contribution in itself.... The missionary, from now on, will be living and working in a setting that is entirely foreign to the new comer. Difficult physical and mental readjustments will be demanded from him.... The missionary will be placed in a political environment much different from the one he is accustomed to... The missionary will be living in an economical environment, whose standard of living is much lower than the one he is accustomed to, and in which practice of austerity will be the rule rather than the exception for some time to come... Travel is likely to be restricted... Adjustment for families is likely to prove more difficult...."

Regarding financial support,

"there is nothing in principle that prevents its continuance. It is understood that mission funds are still welcome provided no strings are attached. It is to be stressed here, however, that such financial support should be regarded as temporary in nature, and it is the duty of the Chinese church to build up its own support as soon as circumstances permit."

And the "Message," signed by nineteen Chinese, every one of them a distinguished churchman and citizen, concludes:

"The Christian movement will have its due place in the future Chinese society and will have a genuine contribution to make. Its future road will not be a bed of roses. To build a new nation of the ruins of the

old will not be easy, neither will it be easy to build a genuinely Chinese Christian movement. Difficult as it is, the task will be easier if we can clear away some of the unnecessary obstacles in the way which we ourselves can remove. The Chinese church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But we believe it will emerge stronger and purer in quality, a more fitting witness to the gospel of Christ."

A Message from Peking

And from Peking, Ernest Shaw has something to say. Last spring, when he felt he was eased out of Yu Ying Academy in a manner that left several things to be desired, he wondered whether the treasurer's office, during Albert Hauske's brief furlough, would furnish adequate compensation. The feeling has passed. He writes:

"There are so many things that I can do that the day is not long enough for them. Freed from the insistent daily routine of school life, I have more liberty to work along lines that present themselves according to my interests and abilities. The various forms of church activities, at least here in Peking, that it is possible to carry on are clearer. Under P.H. Wang's leadership the North China Christian Federation is launching out into new lines of work any one of which could use all the ability and time available for it. Just now he has on the books promotion among the churches of the Government campaign for the relief of flood victims, the development of productive enterprises among church members, the creation of some church program that will reach the teachers and students of our Christian schools, the re-establishment of the Audio-Visual Center and even the possible resuscitation under completely Chinese management of a Christian broadcasting program.

Some Impressions from Friends

"Recently we talked over with close friends our perplexing problems and came away with these impressions:

- First, many of the problems that we feel are felt equally by Christian Chinese workers because the inner circle of Communists still remain as aloof from non-Communist Chinese as from foreigners.

- Second, difficulties felt because of a conflict of ideologies are just as great for Chinese Christians as for us. One Chinese friend said 'We are bearing our side of the cross; you bear yours and we will go forward bearing it together.'
- Third, they felt that although opportunities for Americans to work in schools will decrease, opportunities to work among the Christian groups are sufficient to absorb all we can put into our work.
- Fourth, the hostility that exists towards Americans springs from the impression that the American Government is hostile to the People's Government. It can only be eliminated by a rapprochement between the two governments.

Establishment of Producer and Consumer Cooperatives

"The new government, formally established October 1st, has been making rapid strides towards establishing order in all aspects of life. Week by week we see improvements in municipal services, laws and regulations are being issued to replace the former Nationalist laws and the government is making progress in developing former government factories and taking over new lines of business. Last Thursday evening our discussion group at Union Church heard Mr. An, the head of the Peking Bureau of Cooperatives, who gave us a most interesting account of their plans for helping the common people to unite in consumer's and producers' co-ops. The consumers' co-ops at present are being established in factories and government offices. The relatively small amount of capital that the members can provide is used for miscellaneous small items that they need for their daily living. The government supplies the co-ops with major staples on a consignment basis. The staples need be paid for only after they are sold. Similarly, the small producer's co-ops provide their capital for hand or power machines then the government supplies them with raw materials and acts as their sales agency. For instance, in Peking hand-woven cloth does not bring a very good price, so the government takes this from the small producers, transports it to areas where it is in great demand and sells for a better price. In doing this the government has the advantage of being able always to get railway cars,

avoid the payment of internal taxes, and effect the savings that always accompany large scale operations.

"This plan is only in its infancy. The question in my mind is can the government provide enough capital to swing all these co-ops? At present income based on foreign trade is largely absent; most of the old taxes, even including the iniquitous salt tax, are being collected and with much more efficiency than under the Nationalists, but so much of this income necessarily goes to the support of the huge army that I wonder about their ability to provide the necessary capital. This week prices have soared even as much as two and three times what they were last week. At the present rate of exchange coal here is about U.S. \$20 a ton."

A Cleanup Campaign

In line with those last paragraphs Laura Cross wrote from Bridgman on November 14:

"Last week we had a clean-up afternoon after the afternoon classes when all students and faculty were out cleaning all classrooms, studies, dorm rooms, dining room and storerooms, etc. The windows glistened as they hadn't for ages and the pillars got rid of all posters and in the storeroom all mouse holes were plugged, flour bags patched and everything put out of the reach of rats and mice. This whole campaign is planned by the authorities to attempt to fight rats for the Plague. The Plague in Charhar seems to have been checked and so we no longer have to worry about it. Some rumors are that it wasn't so bad but that they wanted to keep people from going back and forth from that area. But whatever it was they did a good job of stopping traffic and it is interesting to see how efficient this government is when it wants to get its ideas across."

Tungchow invaded

In the North life seems to be seasoned with sweetCsour sauce, but not always as pleasantly blended as gourmets would prefer. Ethel Lovatt writes on November 13 from Tungchow:

ΔWe have been having gorgeous Fall weather. The sunshine has been warm and the winds mild. The many trees here on the compound were at their loveliest about a week ago. From my living-room window, I could almost imagine myself back in New England, with red and yellow maple trees, rows of fir trees, and many other kinds. However, early this morning, the wind began to blow hard, and by afternoon, most of the colorful leaves have disappeared, to be used in making some homes warmer this winter. Before I arose, the children from the nearby village had arrived in the compound with bamboo rakes and reed baskets, to gather the fallen leaves and dry twigs that the wind had scattered. Every day, they and others from inside the city will be coming to gather firewood for their heated, stone beds (kang). Never have there been so many such folk here. And it hurts one to stand by, and watch the destruction of young and old trees. However, most of the time, we try to remember that we might be doing the same thing were we in the same circumstances. Those of us who have spent some time in concentration camps know how that might be! Then, too, more and more animals of various kinds have been driven into the compound for grazing. Just yesterday one cow proceeded to nibble at a zinnia stalk that I had hoped to save the seeds from. And donkeys eat the bark off trees; oxen literally >plow' through the evergreen hedge that lines one side of the road through the compound. Doves of sheep and goats eat any twig of leaves in sight.

In Other Parts of the Forest

The millennium hasn't yet arrived, however, even under the People's Government.

"All commodities are mounting rapidly and there is a feeling of apprehension and general uneasiness" writes a missionary, not of the American Board, from Nanking. "The fixed deposit bank interest went to 41% per month this morning." A Yenching Chinese professor's salary is less than half what it was in 1936.

Harold Matthews wrote from Foochow on December 6: ΔThe salary cuts will be taken in stride but it is the lower children's allowances that will hurt." Those cuts for 1950 were of 12% and were not unrelated to the Board's deficit of \$110,000 at the end of August. Six weeks earlier he had written, "With coffee on the local market at \$3.00 U.S. a pound, needless to say we are substituting tea."

Nationalist Bombing Raids in Foochow

There has been a good deal of bombing in the vicinity of Foochow by Nationalist planes from Formosa. On October 29, for example,

"Ten planes bombed and raided the river area destroying junks, launches, and Some bund buildings, with considerable loss of life. (Grace and I were caught in the Street a half mile away while the raid lasted.) We were at home during yesterday's *five*-plane raid. We have had no report on the damage done. Last evening a big plane flew over and dropped a flare, which we watched until the light died away. Today is cloudy, so perhaps we will be left alone. At another time bombs aimed at craft in the river missed their mark but struck near enough some of the Fukien Christian University buildings for the concussion to shatter windows.

With this issue I lay down the editorial pen — or put the cover on my editorial typewriter — whichever you prefer — for the Congregational Christian Service Committee, 110 East 29 St., New York 16. Fortunately Bob Chandler, already an Elder Statesmen of the North China Mission, is right on hand to step into the office and carry on until Harold Matthews actually arrives. Harold, it should be added, has given up whatever little hope was left that the absolutely necessary permission to go north might in time be obtained, and with Grace will be moving towards home just as soon as he can. That might mean going overland to Canton and thence to Hong Kong. Whatever the route, we don't expect it to be easy or rapid or soon. Foochow is still effectually blockaded.

May I say in closing how much I have enjoyed putting these Newsletters together from #29 to #40. They have brought me in some sort of touch with a lot of people whose deep concern for our work in China, and those who carry on that work, has been a great and continual encouragement. I shall now join the ranks of its readers - until such time as I may again be numbered among those in China who contribute to it.

Earle H. Ballou

14 Beacon Street, Boston 8, Massachusetts

Owen Lattimore with Henry Wallace in China.

- The Asian revolution.
- The Chinese revolution.
- The "New Democracy."
- Chiang Kai Shek's Collapse.
- The present program.
- The future: The Communist dilemmas.
- Where Christianity comes in.
- The significance of missions.

Foochow surrenders.

Dr. and Mrs. Roderick Scott
144 Hancock Street
Auburndale, Massachusetts

January 15, 1950

WHAT SHALL WE THINK OF CHINA?

(Note: For our friends who received letter IV (date of September 1) this essay is the "political comment and prophecy" promised in that letter. For those who read my article in the November MISSIONARY HERALD this is a condensation, brought up to date. For friends who have heard us speak, this is a summary of our usual remarks with some new suggestions. Though I employ the first person, the ideas I present are those of most of my colleagues, both missionary and national (Chinese).

Quote: "Throughout Asia today there prevails an atmosphere of hope, not despair. There is not a single country in Asia in which people feel that we are entering on an age of chaos... America has everything to gain by being on the side of hope."

This quotation is from the last page (238) of Owen Lattimore's "The Situation in Asia" (1949). This is the best book giving a general sketch of the present mind of the peoples of the Orient. I had a conversation with Lattimore in Kunming on June 29, 1944, when he was chaperoning Henry Wallace around

China. His theme is the 'third force,' by which he means the countries of Asia which are not involved in the cold war and what should be America's policy in consequence. Both of his ideas, the hope and the third force possibilities, fall within my understanding of things and may serve as keynotes to the following interpretation. The third force is Nehru's idea also.

To understand "what is going on over there" requires considerable perspective, both historical and ethnological, for things are most emphatically not what they seem. Happily our newspaper and magazine articles are beginning to reflect this perspective. I shall try to supply this perspective as I have become conscious of it through my thirty-three years in China.

I. THE ASIAN REVOLUTION

Back of everything that is happening in the Far East is the fact of the Asian Revolution. I use the term revolution to describe not only a social overturn but the presence of a tension of vacuum, in this case the vacuum or gap between the decaying loyalties, and sanctions of the East and the strange but obviously successful attitudes and methods of the West. The perennial food problem furnishes an illustration. The West would employ science to avert the famines; why don't the leaders of India and China do the same? The answer is that nobody cares. Humanism (i.e. Confucianism), and pantheism (i.e. Hinduism), and disillusion (Buddhism and atheism) are all found wanting where people are concerned. "You couldn't have 'the forgotten man' in China," said one of my students, 'he was never remembered so he couldn't be forgotten."

The missionary movement has had its share in producing this revolutionary tension in inspiring the leaders of new movements, and in awakening the silent millions. I often use for the Chinese the contrasting symbols of the Great Wall and the Burma Road. The Chinese sat down behind their Wall for two millenia; now they are moving and marching along "The Great Road" (title of the Marching Song of the 30's).

II. THE CHINESE REVOLUTION

Sun Yatsen, whom history is more and more according a high place among the great, was the first Chinese to focus this "revolutionary tension" into a concrete social revolution. His effort (1911) failed; at his death in 1925 China had fallen a prey to rival warlords. But Sun left behind him an order to "finish the Revolution." which every patriot has ever since felt it his duty to obey.

With this slogan Chiang initiated the "second revolution" (1927). He was in a fair way to succeed and "finish the revolution" when World War II put a stop to all his reforms. Now he has failed.

Mao Tzetung and his Communist Party appear now to be taking Chiang's place as the "party of the unfinished revolution." They claim also to revere Sun Yatsen as the 'National Father' (Kuo Fu).

III. THE "NEW DEMOCRACY"

As Sun had a panacea for the nation's woes, "The Three Principles of National Survival," so Mao has his book, which is also propagandized as compulsory reading (with exams every three months for all citizens). His book is entitled, "The New Democracy." Its point of view must be clearly understood. For Mao democracy means the equality of groups; for us it means the equality of individuals as well as of groups.

Since the great slogans all over the Orient are, "Down with the landlords" (feudalism) and "Down with Colonies" (Imperialism), Mao's brand of democracy finds ready acceptance. The farmer is the equal of the merchant, the student of the teacher, China of the Western nations.

The second pillar of the New Democracy is the stronger. The easiest way to meet this kind of "Communism" is to abolish the colonial system. How fast is the UN working at that? We have had the Republic of Indonesia on December 27. How soon will France release Indo China? She is making concessions now but too slowly I fear. So strong is this Oriental 'nationalism', so hated the very word, 'colony', that America and Britain with clear records as regards the Philippine Islands, India and Burma, are still held in high regard by the realistic non-communistic Chinese. That "reservoir of good will" that Wendell Wilkie talked about is not dry yet. Remember that FDR insisted on treating China as an equal. He read the signs correctly. FDR was very popular in China.

IV. CHIANG KAI SHEK'S COLLAPSE

Chiang, as I have said, did a good job with giving China a modern government free from corruption. This was in the 30's. He did a better job with holding his 'tray of loose sand' (Sun's characterization of China) together during the resistance. But the War was too much for the Nationalist Government. The Japanese as a matter of fact had come pretty close to winning it; they had destroyed the national economy. That destruction produced a sense of insecurity; that insecurity brought back the old Ching dynasty graft against which Sun had fought so hard. Sun was the first modern Chinese official to die a poor man. Chiang himself has remained outside this new graft, but few of his party have been able to resist it. And Chiang is not to be blamed for it.

What he is blamed for, rightly or wrongly, is the choice of civil war as the method of dealing with his greatest problems, the Communists. Civil war has brought inflation, inflation further insecurity, further corruption, further misery. No wonder it is hated by every good man.

What of Chiang Kai Shek? He is a great and good man who has made a political error. He is out now. Under the

circumstances, no one can resear him. Incidentally let's have no fooling with Formosa. If for no other reason the US should recognize the new regime to bring the war to a close; twelve years of war - let us who have lived in peace since '45 reflect on that. We can't deal with Communism by war (hot war) anyway.

V. THE PRESENT PROGRAM

Mao is without question an orthodox Marxist, but, since the Communist army crossed the Yangtze, a year or so ago, his program has been socialistic rather than communistic. It has not been either collectivist nor totalitarian. He has rather closely followed Chiang's 1927 pattern, e.g. in the theory of "equality" in control of schools. His soldiers have behaved better than Chiang's army did. The new regime has resisted the graft so far. And their 'discipline' is widely acclaimed; life in China is still pretty grim. Mao has employed two of the old Nationalist slogans, Reconstruction and Production. He has not interfered with our religious programs. He seems to want peace; and the Chinese are talking now about a 'year of peace.' Of course, things in general are pretty tough.

It is this general 'going along with the aspirations of the nation' together with the notion, easy for an Oriental, that democracy means group equality, that makes it possible for a Chinese Christian to talk about being also a Communist. In the over-socialized Orient, the concepts of personality, personal rights, individual responsibility, are strange ones still.

Before the armies crossed the river, the program had been communist, totalitarian and violent; more or less under Gen. Lin Piao's lead. He heads the pro-Russia division in the Communist Party; he captured Peking and Manchuria. What are the reasons for the change? How long will the present 'moderation' last? No one knows the answers.

VI. THE FUTURE: THE COMMUNIST DILEMMAS

What of the future? The great question is, When the Communists decide to turn totalitarian and to commence to try to 'communize' their fellow countrymen, will they be able to hold their gains? It is the position of my school of thought that they will not be able to do so.

They face several dilemmas in reaction to which they must either modify a totalitarian program or get out. In either eventuality lies hope for the Chinese people and the Western nations. Already we read of revolts among the farmers in six provinces.

(1) The first dilemma lies in the negative way they have come into power. In spite of all the things that can be said in their favor the Communists are not popular and few Chinese are Communists. Their past record of murder, violence and destruction is against them. It is the collapse of the other crowd rather than any enthusiasm for this crowd that explains their acceptance. The people have been pushed backward into Communism, to use Lattimore's expressive phrase. There is enthusiasm only among the intellectuals and students, both of which groups are politically impotent. Do not be deceived by the student noise. We went through all that in 1927.

(2) Their second dilemma is their involvement with Russia. Mao is a Communist and Communism comes from Russia. But Mao's success rests on the choice of two most un-Russian policies, that of destroying feudalism by giving farmland to individual farmers and that of attacking imperialism by preaching nationalism. Is Mao's "New Democracy" deviationism or a new Chinese form of Marxism, as was stated a few years ago? But Mao cannot imitate Tito because he does not have his nation behind him. (See (1) above). There is a split in the Party, for the younger leaders have all been in Russia, as Mao himself has not until recently. Mao will have to go warily; do not expect him to disclose his real intentions. In his visit to Moscow he may have been obeying orders or he may have gone to see for himself how the land lay - Russia's dismantling of the Manchuria factories hardly looks like friendship. Chiang went to Moscow once but he didn't like what he saw.

Mao's independence is a help to the Russians at the moment, in that they do not have to do anything to keep him going. This is lucky for Russia, for the Chinese

can be dealt with only by persuasion and the USSR has had so far little experience in that kind of politics; or in giving economic aid to anyone.

Politics aside however, the attempt to make the Chinese into friends of Russia is a large order. Russia with her conquest of Siberia and "northern border threat" has long been China's "Enemy No. 1." Furthermore the two nations share no cultural interests; fre Chinese have ever seen a Russian or read a Russian book.

- (3) A third dilemma lies in the "enemy" chosen by the Chinese Communists, to act as their scape-goat and to blame all their failures on, namely the United States. Industrialization is next on China's reform program under whatever government. And that will mean money, and machinery from America. Furthermore the long-term friendship - one of the most remarkable political facts of the modern world - between China and America is too deep to be shaken by propaganda. To keep this friendship between the USA and the non-communist Chinese (i.e. most of China) is the reason why we should recognize the new regime in due course. Another reason is just to be realistic. Another, because then we can influence China for the better; whereas to refuse recognition would be certain to influence her for the worse by driving her closer to Russia. Our policy should be, says Lattimore, to help the Asiatic countries do without Russia.
- (4) The greatest dilemma facing the Communists in any wholesale plan to communize China is the Chinese themselves. Here lies the importance of the ethnological perspective mentioned above. You can't push the Chinese around, which means they cannot be communized. The Chinese invented the boycott (passive resistance) long before Gandhi thought of it. The Chinese are a reasonable people; that's why they have become Christians, it's a reasonable thing to do. They're a relatively moral people, they do not make good haters, they do not respond to propaganda. Fanaticism is a rare thing in China. When it appears (e.g. among the Tai Pings) it is schizophrenic, for the Chinese, deep down, is a Confucianist, a middle-of-the-roader. As the hounded minority, the Communist Party could keep it up; but with everything coming their way, they're bound to 'cool off.' I suggest that their present 'hectic' program, everybody studying dialectical materialism and taking exams every three months, comes from a fear of cooling off before they've begun.
- (5) Another 'headache' will be the orthodox Communist treatment of education, that is, in the suppression of free inquiry. The Chinese youth want education and they want this kind. Nationalist efforts to suppress 'dangerous thinking' have all been dismal

failures. In this connection keep your eye on the treatment accorded the thirteen Christian colleges. How can you have a Christian college in a police state? Yet how can these institutions be closed? their programs are so exactly what the country needs; they are doing what the "Commies" pretend to do; they are accepted parts of the national life.

VII. WHERE CHRISTIANITY COMES IN

The Communist world view, as we know, is atheistic, materialistic, and deterministic. In all three ways, China would seem fruitful soil for Communism. The only religion left, Buddhism, is dying; even Confucianism, as a form of culture, is losing its grip. With the prevailing agnosticism and the long misery, materialism - both philosophical and ethical - would seem easy to preach. And as for determinism, there is the age-old belief in fate to help that.

But as I have said, Communism is not popular. The Chinese seem to want something more. It seems to me that what they want are the qualities summed up in the Protestant ideal, the qualities of self-respecting individuals, who, with God's help, take hold of the world's troubles and commence to overcome them. Christianity is no intrusion; it is the answer to their search. As a Christian student put it to me once, "The way to be a good Confucianist or Buddhist is to become a Christian." Christianity is one of the Chinese religions now.

Of course the masses do not see this yet, save in their unconscious rejection of communism as spurious reform and in their refusal to give up hope, but there is a new spirit abroad among the Chinese Christians, which is the great new fact in Asia. Archbishop Temple said the world church was the great new fact of our generation. The world church has had a good deal to do with this new spirit, giving the Younger Churches the feeling of world-equality and world-belonging.

Numerically this Chinese Christian Church, in its various branches, is very small, but because of this new, truly Protestant spirit among its leaders (scores of whom are our personal friends and students) the Chinese Christian Church is about to take on a significance for world Christianity and for world politics not granted any other group.

We should reflect on what Protestantism has done for our own country and thank God that Oriental Christians are awake to its message of individual initiative in planning and deciding, of social responsibility, of moral courage, of intellectual balance, of faith in

God. These are not qualities of character natural to a Chinese; the Confucian order gave no encouragement to individual responsibility or initiative or even to change.

Specifically these are the things our leaders are thinking and doing: they have overcome their fears of Communism; they are preparing to face persecution when it comes; they have decided to keep schools and churches open; they have asked the missionaries to stay and they are even asking for more missionaries, as if they intended to keep going a long time. Some leaders are talking of having a Christian revolution, of "stealing" the revolution from the Communists, and of carrying it on to its logical conclusion in true democracy, individual dignity and human rights.

VIII. THE SIGNIFICANCE OF MISSIONS

I spoke of the unique position of the Chinese Church. I am thinking of the fact that it is only in China that Communism will meet a strong Christianity. To that encounter we ought to rush all our 'big guns.' What are these? They are interest, sympathy, understanding, prayer, personnel, and the financial support of our various missions, including the aforesaid Christian Colleges.

The Chinese Communists, few of whom have been abroad, and most of whom have been cut off in their northern fastnesses from the Christian movement in other parts of China, simply do not know what Christianity is. (The missionary of course is a complete mystery; he must be a spy! "Why should another country give money for schools, churches, and hospitals in China without some ulterior motive?" This comes from a letter of Helen H. Smith's). When the Communists find out what Christianity is - it's too strong (in the city of Foochow) to be ignored - it'll be a surprise like the proverbial turning of the other cheek. It'll require investigation. I am confident of the outcome.

You will see that I am not thinking only of the meeting of ideas, the Christian ideal (the universal) against the Communist ideology (the private group bias); but also of the meeting of persons; of mutual understanding, of patience under provocation, even of conversion. For from our money sent to China being lost, as some have thought, here is where missions begin to pay off. Christianity might even become a fourth force (see page 1), that is, one of Toynbee's creative minorities, in Oriental history!

Recent news from Foochow.

On August 17, Foochow slipped behind the bamboo curtain with little disturbance, about one day's fighting, and things have not been too bad. The University seems pretty firm now. Students were delayed returning because Amoy had not been taken; transportation was interfered with by the Nationalist blockage; money was tight. Then there was the long process of organizing the various governing committees decreed for schools under the new regime: a University Council with 2/3 faculty-clerk representatives and 1/3 student workers (note the group equalities); and a finance committee, 50-50. They have not started to function yet. Since the new order seems to be based partly on the students, there has been more trouble in schools than in churches, but the Government seems alive to the need of restraining students, which is surprising. In Foochow the Communist Commissioner of Education is a former school-mate of our Pres. C.J. Lin's; relations with him seem very cordial. Only minor changes have been demanded; there is no interference with the religious program, which is very active. Mail comes regularly again. Even the English department is functioning, friends from many departments having rallied to the administration's aid.

Recent News of the Scotts.

Together we made some fine contacts speaking, in Connecticut (October) and Florida (November), and I spent ten days alone in Bangor Seminary. My health continues to improve though I am not done with post-operative adjustments. We shall continue to speak throughout the winter and spring, particular to lay groups. There seems much need for this China Message. The more distant future is still uncertain.

Roderick Scott

The Roderick Scotts are missionaries of the Foochow Mission of the American Board of Commissioners for Foreign Missions.

This letter was distributed by the Missions Council, 14 Beacon Street, Boston 8, Massachusetts. Notification of change of address should also mention the Scotts' name.

Reports from China say much change for the better.
Still not enough food; Anti-American attitudes.
Bridgman Academy open and full, but with changes.
Hubbards and Swifts "liberated" in the far West.

China Newsletter #41

February 28, 1950

Peking Difficulties.

Recent letters from Peking tell of many difficult and perplexing situations there. In the large cities there is much change for the better. They are really efficient in many practical ways, such as traffic regulations and cleaning up the alleys. Education for all children is stressed but not yet quite accomplished. The economic pressure on the country people is more than the small amount of land and crops can take. Just how much they can pull in their belts is a question. The government newspapers long ago came out with the fact that their policy was to supply Russia with food stuffs in return for machinery and industrial products. But there is no surplus for food. The attitude toward Americans is still very unfavorable. It is suggested that a little less speed and more kindness would have made a better impression upon the whole country. The Communists might perhaps read Mencius on "The Wisdom of Benevolence in Government."

Laura Cross (in Bridgman Academy) wrote in late October:

"School opened this fall with over 800 girls. Many of our old girls had gone into the army, or government service or into some of the revolutionary universities that take in not only middle school graduates but non-graduates. But we are full, for girls have come from Shanghai, Canton and even as far as Java. In Peking with 108 middle schools (high schools), 80 of them are private, and the government knows they can't swing all of them, so they say to us to keep going, and this year we have numerous girls from government officials who pay for their fees as the others. I imagine eventually the government hopes to take over education and hospitals for they believe that everyone should have the right of education and health care and only the government can pay for it if the

people are to get it. But since they can't manage it yet, we keep on for now.

"But of course we conform. English has been cut from six hours a week to three and four. Russian is an elective in our beginning class with about 1/4 of the girls choosing it. Students study Marxism-Leninism and China's New Democracy. There are numerous meetings and celebrations and students are the most ardent supporters of the new regime."

"Liberation" in West China

We have word from Hugh Hubbard, Consultant in Fundamental Education to UNESCO in Pehpei, Szechuan. Their town was "liberated" in good order on December 2 at 4 p.m. Hsieh Ma Ch'ang, where Lloyd and Gladys Swift are in the College of Rural Reconstruction, also had a quiet turnover at the same time. The promised term of service with UNESCO is finished. Hugh was hoping (December 22) that he and Mabel could come out in January and proceed to Peking where the job in the North China Christian Rural Service Union awaits them. But on January 11 they were still in Pehpei.

Robert E. Chandler

14 Beacon Street
Boston 8, Massachusetts

David Stowe reports on religious situation at Yenching University:

Religious freedom, but increasing pressure.

New Year in Shansi: people are poorer but thankful for peace and stability.

China Newsletter #42

April 17, 1950

Religious Situation at Yenching University.

David Stowe reported on this, writing on March 6. Here is the gist of his statement:

1. Religious freedom on a voluntary basis, is untouched so far. It is reported that religious activities must all be confined to the School of Religion building, but so far this has not been enforced. The semi-official Fellowships continue as always, putting up announcements about campus, carrying on all types of work — worship, conferences, welfare, social activities. Last fall it was reported that the Fellowship would not be allowed to circularize new students, but this also was not enforced.
2. Evidence for increasing pressure against religion:
 - a. The 20 minute period between first and second period classes, for Morning Prayers, has been eliminated. This was suggested by Lin Hancta, Number One spokesman for the Ministry of Education on the campus.
 - b. Students report increasing pressure from their Political Studies Discussion Group classmates, against their religious activity, expression of faith, etc. On the other hand, some staunch Christians reported their religious stand, in the general report of their ideology which they had to make at the end of last term, and got away with it all right; some got very high grades.

- c. The official and oft-stated viewpoint of lecturers in the required Political Studies course is that Christianity is superstitious and socially undesirable; and must wither away as socialism progresses.

3. Estimate of strength of Christian work and groups:

- a. Fellowship membership has dropped sharply from preliberation figures (from 300 to 125; just after Liberation to a low of about 30 but now considerably built up again). The number of real Christians or interested people is about the same as before, and there is positive gain in the whole process.
- b. Remaining members in general feel that their faith is clearer and stronger than a year ago. A morning watch movement has grown very vigorous, and calls out about 50 students every morning, 7:20 - 7:55, for worship in small groups. This represents quite a lot of Christian stamina!
- c. A great intellectual ferment has arisen among Christian students on such subjects as Christianity and Marxism, What Christian Living Involves, etc. A great deal of discussion is going on, and a considerable amount of material - some quite half-baked - is being mimeographed and printed.
- d. During the recent winter vacation School of Religion students (who are very active in youth work on campus and in the city, and in general offering more effective leadership than ever before) planned and ran a successful 6-day Conference on campus. About 70 students from as far away as Tientsin shared a full and heavily-loaded schedule; and nearly all seemed to emerge with great joy and deepened faith.

Celebration of China New Year in Shansi

It came on 17 February 1950. Mary Dewar wrote from Taiku, Shansi,

ΔHappy Lunar New Year to you all. It can certainly be said that this is the one vacation time of the Chinese, at least for the rural Chinese in the north. And this year has been especially festive. Perhaps it is the first time since the Japanese arrived in '37 that there has been a sense of

freedom. Each year for 12 years the people on the plain have been living in fear of conquering rulers and threats of guerrilla war from the mountains. No one government has seemed stable and no one time seemed safe from marauders and trouble.

"This year even though most of the people are progressively poorer than they have ever been before they at least know about where they stand or think they do. There is no new army ready to swoop down. The present one is well-established and its rules and regulations are much lighter than they were at one time and so much better known that people are really laying down all cares and turning to real play."

Robert E. Chandler
14 Street
Boston 8, Massachusetts

CHINA NEWSLETTER # 43

Missing

Chinese church leaders ask missionaries to leave South China.
Chou En-lai's warning to Truman on Korea, Seventh Fleet.
Government attitude more favorable in North.
The Korean crisis.
The Hubbards and Swifts back in Tungchow.
The Stowes leaving China.
Many physical improvements in Peking.
Stress on improving teaching techniques.
New strength of church.

China Newsletter #44

July 31, 1950

Dear bewildered friends of China:

You are, aren't you? And so am I. When Bob Chandler wrote Newsletter #43 two months ago today he began it with "TIME MARCHES ON." So much has happened in Asia to affect the present and future of our Christian Mission in China that I must begin with

"TIME FLIES FAST"

Maybe this wouldn't be so noticeable if this letter had been written at the end of June rather than on the 35th day after the Korea crisis appeared. The families of certain missionaries involved have been kept informed, but the rest of you have had a long, impatient wait for this Newsletter.

What of Fukien?

I shall begin with part of the cable which came from Foochow July 3rd, six days after the Korean crisis arrived:

"FOOCHOW CHURCH LEADERS ADVISE EARLY GRADUAL
DEPARTURE OF MISSIONARIES FOR THE CHURCHES' GOOD."

With the arrival of this message all previous time tables were upset and we had to begin discussions about a much accelerated withdrawal of our missionary staff. You will remember that Newsletter #43 closed with quotations referring to the attitude of the

People's Government toward Christian missionaries, funds, and institutions, which appeared to be growing more favorable -- and is still governing the thinking of most of our North China missionaries. A month previous to the blow-up in Korea a strong group of Chinese Christian church leaders issued a Manifesto, which I cannot quote at this point since it came to me as a confidential document.

The gist of it is that in principle the general trend is in the direction of gradual withdrawal of most missionaries and the inauguration of plans for full self-support of the Christian Church by Chinese as early as is advisable in the best interests of the Church. This Manifesto was given wide publicity. Radical interpretations were put upon it which, without the Korean trouble, would have been smoothed out and clarified. But when the document reached Foochow it was only a few days until "Korea": and worse yet for Fukien, the placing of the U.S. Fleet in the straits separating Formosa from Fukien, where invasion preparations have been proceeding for many months. Adding fuel to the anti-American propaganda in Fukien was the following statement by the Premier and Foreign Minister, Chou En-Lai:

JUNE 30, 1950:
"CHOU EN-LAI SERVES WARNING TO TRUMAN"

"The following is the righteous statement made by Mr. Chou En-Lai, Chinese Foreign Minister, commenting on the Truman Statement of June 27, 1950:

"After instigating the puppet South Korean Government of Sigman Rhee to start the civil war in that country, the President of the United States, Harry S. Truman, made a statement on June 27, declaring that the United States will use force to stop our liberation of Taiwan. The U.S. Seventh Fleet has already been ordered to proceed to waters off the Taiwan coasts.

"On behalf of the Chinese People's Republic, I declare that the statement of Truman and the movements of the U.S. Seventh Fleet constitute armed invasion of Chinese territory and a thorough violation of the United Nations Charter. This violent piracy of the United States government is not beyond the expectations of the Chinese, but it rather increases the resentment of the Chinese; for they have been continuously disclosing the American imperialists' scheme for dominating China, and all Asia. The Truman statement did nothing but openly assert the American

aggressive scheme and put it into practice. In fact, it is only a premeditated step by the American imperialists to goad Puppet Sigman Rhee's troops into attacking the Korean Democratic People's Republic; the purpose is to create a pretext for the American invasion of Taiwan, Korea, Indo-China, and the Philippines, or for a further movement for the imperialists in Asia.

"On behalf of the Chinese People's Republic, I declare: despite all obstructing measures the United States may take, the fact that Taiwan belongs to China can never change. Not only is it a historical fact but it is also confirmed by the Potsdam and Cairo Declarations and the status quo since the surrender of Japan. The Chinese people will work wholeheartedly for the liberation of Taiwan from the hands of American aggressor. The people who have won over the Japanese imperialists, and defeated Chiang Kai-shek, the running dog of the American imperialists, will and must victoriously drive out the American invader and restore Taiwan and other territory of China.

"The Central People's Government of the Chinese People's Republic appeals to all the peace-loving, justice-loving, and freedom-loving peoples of the world, especially the suppressed people of the East, to get up in unison and stop this new invasion of the East by the American imperialists. Once we can defy threat and firmly mobilize the whole people to take part in the struggle against war-mongers, we will defeat this invasion. The Chinese people are extending their sympathy with and respect for the people of Japan, Korea, Indo-China, and the Philippines who are fighting side by side with the Chinese people against American aggression. The peoples of the East must be able to bury these blatant notorious American imperialists war-mongers in the great bonfire of rage created by the great fight for national independence."

Then add to all of this the fact that there were eleven American Board children in the Foochow missionary families and it is quite easy to see why the Chinese leaders were willing to suggest the early departure of the missionaries.

On July 5th the following answering cable went from Boston:

"CABINET APPROVES MISSION-SYNOD. ARRANGE DEPARTURE SCHEDULE INCLUDING FAIRFIELDS TO HONGKONG. DISAPPROVE

SEPARATION OF FAMILIES. CABLE YOUR GENERAL PLAN ALSO WHEN APPLYING SPECIFIC EXIT PERMITS."

This message is quite self-explanatory except perhaps for the reference to Fairfield. It was thought useful for the Mission Treasurer, John Fairfield, to plan to go to Hongkong early in order to expedite from there all arrangements necessary in connection with the general early exit of missionaries and to arrange follow-up business steps for conducting Synod transactions after the missionaries have left.

In answer to our message we received these two:

1. "TRAVEL UNCERTAINTY PREVENTS GENERAL PLAN YET. LEONA BURR, THE THELINS, JACKSONS, FAIRFIELDS APPLYING EXIT FIRST AVAILABLE MEANS."
2. "ANTICIPATE COMPLETE WITHDRAWAL BY OCTOBER. HOPEFUL VIA AMOY. FAUROT, JACOBS, RIGGS, THOMPSONS DESIRE AND WARD, HOUSTON WILLING REALLOCATION."

What of North China?

Nearness to the seat of the central government and distance from Formosa may help to account for the fact that no cable has come from Peking where a greater proportion of the staff are "old residents" with only five children present.

David and Virginia Stowe (and two children) are coming home in August for health reasons as well as others. A few others are talking about coming soon. While previous American Board policy statements make it possible for all missionaries to return to this country, in order for certain categories in particular to feel that the way was wide open for them to depart (as far as Boston can say) we sent this message on July 19th:

"BOARD WILLING. FAMILIES WITH CHILDREN WITHDRAW NOW AND EARLY FURLOUGHS OTHERS IF DESIRED"

No response has yet come from this message, though we do know Mission Secretary Elmer Galt wrote urging the four Shansi missionaries, Gladys Williams, Mary

Dewar (Taiku), Emma Noreen and Louise Meebold (Fenchow) to come to Peking, if possible, even though they might not be able to get back to Shansi soon. We do not know whether or not it will be possible for them to get out nor whether or not they will be willing to come away at this time. If they do, it may mean that U.S.A. is their next destination after reaching Peking.

Transfers to other fields will probably be arranged for several of the China missionaries, but the others will be coming home. Details about these matters will have to wait as no one knows yet what the results of these discussions will be.

Death of Mr. James H. McCann

On July 8th we received a telegram from Dr. Charles Stanley which told us that James H. McCann, a veteran of thirty-one years of service in North China and business agent and treasurer of the Mission, had died. Dr. Ward, on behalf of the Board, immediately replied with this message:

"AMERICAN BOARD EXTENDS TO YOU AND YOUR FAMILY
HEARTFELT SYMPATHY IN THE PASSING OF MR. MCCANN. IT
REMEMBERS WITH GRATITUDE HIS MISSIONARY SERVICE IN
CHINA."

Miscellaneous Items

1. Hugh and Mabel Hubbard reached Peking on June 26th traveling down the Yangtze from Chungking to Hankow and from there by rail. Gladys Hubbard Swift and two children traveled with them all the way. Lloyd Swift was taken with typhoid en route down river and stayed behind at Hankow for a week to regain enough strength to travel the rest of the way. He arrived on July 2nd. The Hubbards went immediately to Tungchow on the 29th just the day before their travel pass expired. They have rejoined the North China Christian Rural Service Center.

2. From Mabel Reiff, Peking has come a paragraph I want to include here:

"We read in the paper each day the things that are being accomplished, and I imagine most of it is correct. The things we see for ourselves we know are true. Here in the city the streets are cleaned daily and diligently. Some trash piles that were here ever since I've been China

are now gone. The sewers have been fixed, the street lights are repaired. The traffic regulations are more rigid, and the police are alert and on the job to avoid accidents. Buses and trams run regularly and are on time.

In the schools great stress is placed on improving teaching techniques. Each teacher must write out her plans for the semester, including the work she expects to cover, the teaching methods she will use, and the type of material she will be using. Then several times during the semester she must submit a written report of her progress. In this she must show the actual material covered, how it was taught, and state any problems that confronted her and how she dealt with them. These reports go to our Dean who makes one comprehensive report for the whole school and sends it to the Department of Education. So teaching beginning English is not quite as easy as it used to be. Also the teachers of each department meet once a week for 'study.' For instance, we English teachers meet every Friday afternoon (unless there is something else to go to) for discussion of material prepared during the week. Right now we are reading a book on the teaching of political thought in Russia. After 30 years of 'liberation' they are still having difficulties getting the students and teachers to think 'the right thoughts' -- which in my mind only shows that all people don't and won't think alike no matter what. Two of our English teachers are party members, and we sometimes get into interesting discussions. They say they know now that man is able to do everything. There is no need for God; man is all sufficient. I was glad to hear them acknowledge that in the beginning there was -- Something -- (the capital S is mine, not theirs). It is good to be here and see this phase of history being written. It is of universal importance. I hope some of it will remain always, and vice versa."

5. There is a paragraph in Helen Disney's letter from Peking of May 6th which I want to pass on to you:

"All of you at home can't be too emphatic in your reporting of the new strength of the church. It is like a miracle. We can thank the present government for trimming off dead timber. Those left are real Christians. The church is getting practical. You would be thrilled over the weaving school in the Kang We Lu Church compound. The two Primary Schools in Tientsin opened their doors to night schools for adults. Truly the church today is like a tree that is sending its roots deeper to gain more strength

and spreading its branches wider to accomplish more. The church feeling has run from fear when Liberation first came to hope that it could continue to function and now to new joy and usefulness."

And this paragraph from her Public Health report:

"It is a red letter day when another piece of health material comes back from the printer. This month saw the printing of a poster that completed a three-piece set on Nutrition. The set is attractive to look at and very practical as to contents. It is teaching material and comes out of the study done by the staff nurses at Staff Meeting last October."

Harold Matthews
14 Beacon Street
Boston 8, Massachusetts

Americans' ideas about China are far from the facts.
Chinese government is here to stay; U.S. should recognize it.
McCarthy "wooden-headed."
Aspects of life in the Tungchow compound.
Changes in school procedures.
All faculty must study economics.
Chinese have distorted views of America, especially treatment of Negroes.
Actions in Korea and Formosa make America unpopular, but neighbors are nice to us.

Alice M. Huggins

T'unghsien, Hopei, China

August 5, 1950

Dear China Friends,

I've just finished a general letter, having struggled with it harder than I've ever struggled with a letter before. I've been thinking about it for several months, and actually writing it for weeks because I couldn't settle on anything I was satisfied with, and now it's off I have no confidence in it, even though it really is the best I could do. People at home have so many notions about China, and so many of them are so far from the facts. We keep reading things that indicate that Americans think this Chinese government is going to fizzle out pretty soon, and there'll be one more to the liking of Walter Judd. It just isn't going to happen. This government is going strong, with or without the recognition of the USA, and the longer we put off such recognition, and the more we fight against the Communists in China, the worse for USA. These folks are getting along very nicely without America, thank you. The thing that makes me maddest at Americans is that a lot of the talk there about China is just politics among themselves, but does oceans of harm here. That McCarthy is more wooden-headed than Charlie, and even Walter makes one wonder whether he's pro-

China or anti-Truman. But I don't need to scold you. You're probably on my side of the argument.

This letter is to be for folks who have lived here at T'unghsien, or have at least visited here, to answer some of the questions in your letters about the compound or your Chinese friends here. Please excuse repetition if I have happened to tell you some of these thing in personal letters. I'm getting Ch'en Ta Kuang to make carbons which we'll mail from here. That means that this will reach you considerably after the general letter, which I'm sending by air to Topeka, hoping that the Soroptimist friends who have mimeographed for me before will do it again, and the news won't be too stale when it reaches the readers.

Life in the Tungchow Compound

If you'd come into this compound, your first reaction would be pleasure because it looks "just the same", except that the trees are bigger. Lu Ho (Jefferson Academy) is still Lu Ho, and is swarming with boys, many of them as friendly as ever. Some of the old-timers are still on the faculty: Chang Yu Ch'en as business manager, Li Ching Hsien, Huang Shao Pin, Chao Jung Pao, Liu Hsueh Ju, Liang Hsio Ch'en, as well as Dr. Chang's son Chen Min. Mr. Ch'en is still principal. We think nobody else could handle it. Mrs. Ch'en teaches English. Kuang Hua, having graduated in engineering at Yenching, has a job as stenographer at the PUMC, and a boy friend. Ta Juang has finished his second year at Tsing Jua, also in engineering. If he weren't copying this letter, I'd say some very nice things about him, because he's grown into a wonderfully fine young man. I hoped he'd be a minister, or a doctor, but he thinks he must build airplanes. The Ch'ens live in the same house, and continue to have the best garden in the neighborhood.

The Martin and Stelle houses have been occupied by Lu Ho faculty ever since the Japanese left. This spring most of the porch was taken off the Stelle house, so that it's like the doctor's house next door to it, where the Hubbards now live.

All the NCAS buildings plus the Hunter house are occupied on a five-year lease by a government short course in public health, including midwifery. Edith Galt and Isabel Hemingway worked with them through one term, and then tried to go back to mission work in Paotingfu and Taiku. When they couldn't get passes, they started a midwifery course in Peking in connection with the Presbyterian hospital. The NCAS school has over a hundred students, and puts them through a six-month course. They do their "rural dances" at six in the morning to the accompaniment of gongs, cymbals and drums. They have dug up everything and planted sweet potatoes, they spread their wet clothes on the hedge, and bathe and wash their clothes and hair at the spring, having cut through the Hubbard yard to get there. They are very much at home.

Ethel Lovatt lives in the annex to the Hunter house and eats here. Dr. Chang's family live next door to us. I'm sorry to report that Dr. Chang is very ill with tuberculosis. He doesn't get out at all. They have two small grandsons. This house is occupied by Margaret Barnes and me, though I'll be along before you get this letter. She has liked working at the Rural Service Center better than a job in Peking, but goes to her mission now that Hugh Hubbard has come back here. She and the Ralph Lewises are about all that are left of the Presbyterian Mission in Peking. Not everyone agrees on the policy of departure. In their mission it seems to have been made by Wally Merwin in Shanghai and somebody in Hongkong, neither of whom had first hand knowledge of conditions in Peking.

Adeline Satterthwaite and her little David live in a small house she and Bill made out of some back rooms at the hospital. She is exceedingly popular with the patients, in contrast to the Chinese doctor they have, a young Dr. Su. Wang Hsueh Jen, formerly of Taiku, succeeded Dr. Chang as superintendent, but there's a recent ruling that the superintendent must be a doctor, so they've just invited a new man from Tientsin, a Dr. Chang nobody knows. I do hope he works out better than what they've had. With Dizzy leaving, I suspect Miss Huang's public

health work will sooner or later be connected with the hospital. By the way, she is no longer Miss Huang, but married the son of Liu Hsueh Ju, and has a brand new baby boy who is to stay at the Lius while she continues to work.

At the Rural Service Union things picked up with a bang when Yang Shen Wu arrived. He didn't realize the situation, quite, and took for granted that everybody was waiting for him to tell them how to act under the new government. He talked first and listened afterwards, which was too bad, because the men there had everything under control. Chang T'eih Shan has left to teach at a school in the city, but Yang Chin P'o and Wen Lu are on the job, and there's a good man from the Brethren mission, Mr. Ku, and two new younger ones who are good too, Wang Sen Shou from Yenching seminary and Chang Yun Sheng who has been in newspaper work. Of course Hugh Hubbard stepped right in, and since he's such an old friend of Yang Sheng Wu's he is able to help more than a stranger, however well suited. They continue to have trouble about the "Christian Farmer." I haven't heard the latest, but it looked as though the Union would lose that paper and all the big reputation they have built up for it to the widow of the former editor. But the new Mr. Chang has started a paper on a small scale, which is already becoming known, and perhaps they can build this up to what the Christian Farmer ought to have continued to be.

Goodrich School (Fu Yu) is booming. The boys' and girls' normal schools in the city cut out their junior high schools this summer to make more room for teacher training, and Lu Ho and Fu Yu each added a section in the first year to help take care of the extra pupils. I understand it was decided by the government, as is everything else concerning the schools, including the teachers. We can't get the ones we want by asking for them. We take what we're given. At Fu Yu where we've tried so hard to get teachers in sympathy with our ideals, this is going to make a big change. In the grades we still have Miss Mi and a few other old-timers, and in the high school Wang Hsi Po and T'ang Pao Shan, but their kind is getting watered down all the time. The new principal and teachers have thought of a lot of "improvements." For instance they have torn out the brick

beds and have spent a lot of money for bed boards and will have to buy stoves, but feel proud that we're not so old-fashioned. Being "feudal" is an almost unforgivable sin. If you want to call a person names, tell him he's feudal-minded.

Every detail of school life has to be checked with the local educational people before we act or we get into trouble. Even a lecture must be arranged for. The government sets the standards and we do our best to meet them. They require more teachers in proportion to the number of pupils than we are used to, so that's where a lot of new teachers get in. The salaries are lower than we have paid, but the total budget is no less. Right now the whole staff of every high school in this district is at Lu Ho for two weeks of special training in politics. I was very fortunate to be excused, because even in all this heat they work nine hours a day, and I'd have been a wreck listening to that much Chinese I couldn't understand. The principals are at Paotingfu for a similar session. As soon as these conferences are over, school will open, ours on August 24. However, the heaviest burden the principals carry is not imposed by the government. We get no word from mission headquarters in Peking except that there's to be less money for the schools and the principals must find their own. My principal, Wang Hsi T'ung, dumps the job on me. Mr. Ch'en just gets grayer. Last term, a bequest from Mrs. Harlan P. Beach saved Lu Ho. But there's another term coming, and he can't expect someone to leave him money in a will every time he's up against it.

We graduated a class of forty-seven, of whom twenty-four tried to get into Lu Ho and since they were taking only one section of senior first students, including their own boys, only six of our girls were accepted. Then they tried the exam for the girls' normal school where almost all of them passed. So they're to be country teachers of the present indoctrinated type. Those who aren't satisfied to do that have been trying to get into nursing schools. Five of our best went to Taiku, and five to Fenchow. Now others are trying Tientsin nursing schools. A few are going into other government schools, and

several haven't found anything to do yet. Nobody even tried the Bridgman exam, it's too expensive.

One of the changes you'd notice right away is how heavy the schedules are with things we didn't have in the old days, mostly "study." I've been spending four evenings a week at school from seven to nine or ten, studying economics, which I wouldn't be able to understand if it were in English. All the faculty must be there every time. This is in addition to all the regular work: Classes, grading of papers, being class advisors, helping to run plays or the co-op, and everything else. It's really supposed to be every night. The children also have every minute filled with something. There is no place left in the schedule for extras like religion! Instead of working individually, the students go to their lessons in "small groups" of from seven to ten, and are required to teach each other. Every morning by six o'clock our yard is covered by these little groups yelling their lessons at each other, and that keeps up all day, whenever they aren't in class.

Distorted Views of America

You might suppose that in this accelerated beehive there would be no time for foreign affairs. Quite the contrary. The mouths of these junior high children are full of the names of foreign countries, especially those where there is social injustice. One day the seventh graders pounced on me, "Why won't Americans let Negroes be citizens?" I said they were, but the girls wouldn't have it that way. The subject of American treatment of Negroes is one of the hottest I can think of. I wish any of you who can would introduce some Negro pen pals. Be sure to have them send a kodak picture of themselves and their school. The former is to prove that American Negroes dress like whites and not like Africans, something I failed to prove even by pictures. The second is because Mr. Yang Sheng Wu poured oil on the flames by reporting that in America Negroes went to school in any little old hut or corner. When I said I used to sit in the same classroom with Negroes, the girls just looked hard. They obviously didn't believe me. Any way, that had been

long ago, and Mr. Yang was just back from America with the latest news.

New Church Leadership

At the church we're having a complete turnover. For several years Chao Yu Chen has run the station class and helped at the church, and this last winter we've also had Pastor P'eng from Lintsing. He's been good, too, but he is going back to open up work at Lintsing again, and Miss Chao is going to Nanking to study. The new girl is Ke Chun Te of Shun I, and the new man is only twenty-five, Shih Tse Sheng, a son of Pastor Shih, and nephew of Principal Ch'en. They are both this year's graduates of the Methodist seminary. He's a musician, which will be to the good, and it starting off well at getting acquainted. I thought he was going to be too bashful, but he's going to be all right. He'll have to carry the religious work for the girls as well as for the boys, since I am so restricted. We've got a new piano over at the station class and we're making their classroom into a sort of center for girls. I hope Mr. Shih will have a room where boys can hang around. His not being married, and their all being so young make some difference but we'll work something out. It's too bad we can't use this house because it's so close and convenient. Of course the station class will continue as usual, but now those girls can join in religious groups along with the high school students their own age. The little city gate is open, but even so the students don't go inside so easily as they come to a nearer place. We'll see whether the Hubbard home becomes a place they like to go. Teachers are not allowed to speak about religion. The Rural Service Center has no such restrictions. Yang Chin P'o is chairman of the church board and the other men over there often lead meetings. Mabel Hubbard has always been interested in the church over by the Drum Tower. There is a small group there, but thanks to Ch'en Chen Chu's work, half of them are women, where there were no women at all a year ago. The church here by us gets a congregation of about a hundred.

Speaking of city gates, I hear that the Peking city wall is being torn down by each of the city gates to allow traffic to go through with less congestion. I haven't been there lately to see, but they say it doesn't look too bad.

If you'd actually get to this house, you'd find Morning Glory and Sun nai nai still in Charge! Sun nai nai was very sick last year but we are all happy that she can be back working half days. It doesn't tire her so much as watching the baby so her daughter-in-law could come. The son she put through school has some sort of agricultural job with the government and uses all he earns on himself, so he's no help. Morning Glory's family live in the room back of my kitchen. The big boy Big Dragon is working in Peking. Iron is in the third grade, and there's a cute three year old daughter named Little Light. She runs around these days in a pair of pink rayon pants and a pair of embroidered shoes. I've got the Wilder's Chang Yuan (the one with so many children) working in the yard. He planed the garden to sweet potatoes. It was no use trying to watch vegetables so they wouldn't be stolen. Whatever good seeds we get we give to the Rural Service Center and they sell us vegetables. Chang Yuan's older son works for me too. And this summer I have two Lu Ho boys and a girl doing this or that, and somebody practicing on the piano all the day long. So there's no idea of getting lonesome, even though guests from Peking are so scarce.

I'm hoping to take a trip to Peking before school opens. I'll go whenever the pass comes regardless of whether school has begun or not because I have to go to the dentist, but I'll stay longer if it comes before school opens. Tientsin people have gone to Peking for a "change," and Peking people to Yenching. The four in Shansi (Emma Noreen and Louise Meebold at Fenchow and Gladys Williams and Mary Dewar at Taiku) asked for passes and failed to get them. They're going to try again later. Speaking of Taiku, Ming Hsien is making plans to come back. This is very interesting in face of fears that the government will take over our schools, because the government has been holding a school in the Ming Hsien buildings, but is vacating

them if the Oberlin-in-China people will open there. The report is that they will open with the new year.

Anti-American Feelings

I don't talk about the Korean situation because you know more about it than I do. Chinese sympathies are all against the Americans, and we wish our country didn't see fit to fight out here where so many people think it has no business to do. There is even less sympathy with American plans to help Chiang in Formosa. The post office is putting stickers on letters. I got one last week that said, "Steadfastly liberate Formosa. Drive the American invaders out of Formosa. Thoroughly destroy the remnants of Chiang Kai Shek's Bandits!" Americans are unpopular, but our neighbors and friends are nice to us because they know we are helpless to change American policies. We may have to leave if there isn't a change, but so far I can't see that the time has come.

The more I write, the more this sounds like a general letter, too. But I keep thinking of you, one by one, and wishing I could see you, don't think it's wise to say some of the things I might think of, but you mustn't imagine a lot of things that aren't so. It's wonderful to have you there, helping towards a better understanding between these two countries, and helping us get the wherewithal to keep on working here.

Alice Margaret Huggins

Names and locations of North China missionaries.
Mid-wifery class at Douw hospital.

China Newsletter #46

September 28, 1950

To the friends of China who are prepared for any eventuality:

Several of you have been asking "What about North China Missionaries?"

Our staff there is staying for the present, with the exception of the four persons whose departures for special reasons took place at the end of August. David and Virginia Stowe, Helen Dizney, and Clara Hauscke came on the President McKinley but no direct word of their arrival on the West Coast has come. Here are the names and locations of the others.

Peking

Elmer & Altie Galt
Ernest & Beth Shaw
Constance Buell
Albert Hauscke
Edith Galt
Mabel Reiff
Isabel Hemingway
Laura Cross

Tungchow

Hugh and Mabel Hubbard
Dr. Adaline Satterthwaite
Alice Huggins

Tientsin

Harold and Mary
Robinson
Ruth Van Kirk

Yenching University Taiku, Shansi

Lloyd & Gladys
Swift
Gladys Williams
Mary Dewar

Fenchow, Shansi

Emma Noreen
Louise Meebold

Formosa

James Hunter
(On leave of absence)

Nanking

Charles & Grace Riggs
William Leete

In Japan

Arthur Rinden

Those North China missionaries are influenced by the direct attitude of the highest officials in Peking, who are not pressing for immediate departure of

missionaries, and also the church leaders do not feel that it is necessary or desirable for the missionaries to hurry away.

Edith Galt and Isabel Hemingway have succeeded in opening a midwifery class in Peking, at the Douw (Presbyterian) hospital. The Chinese government has officially recognized this worthy project. We salute these pioneers of the "new" day in China!

Harold Matthews
14 Beacon Street
Boston 8, Massachusetts

.....

.

GRASSROOTS

1. WORKING AT GRASSROOTS. Somehow, the word Agrassroots^t had never come into my vocabulary, but lately it has been knocking at the door and I am saying "Come in." Perhaps this is the result of squatting by the hour with the rest of the staff, weeding the nurseries or grafting fruit trees during our "group labor" periods. Anyway, I feel that I am closer to the common people and their grassroots problems than ever before.

Our fifteen acres of farmland, laid out with improved seeds, trees and plants, are subject to the same vicissitudes of nature as those of our farmer neighbors. Together we take the wind and water, sun and frost, locust and other pests of all kinds; Such minor ailments as I happen to be recovering from just now C a forearm covered with caterpillar stings that kept me awake till two the other night, wounds on an ear from thorns on a wild apple, a game knee from too much squatting, blisters from hoeing C my tough Chinese neighbors would scorn to mention.

Since our return from West China three months ago, my daily hour and half of group labor has given me practice in inoculating hogs and chickens, pruning and grafting trees, road repair, spraying crops with insecticide, planting, hoeing, weeding, watering and harvesting various crops C in short, taking my turn at the great job of feeding the world.

The regular jobs turned over to me are (1) The AudioCVisual Department, with posters, filmstrips, exhibits much in demand; (2) English Secretary; (3) A workshop, where we have collected a fairly good lot of tools and two workbenches. People talk about the "industrialization of China" and we are trying to keep a half-step in front of the procession by teaching staff and farmer friends to repair their plows, bicycles, locks, pumps and whatnot. It keeps me in old clothes and my fingernails in mourning, something the gentlemen of Old China would have frowned upon, but is better understood by the workmen of the New,

2. GRASSROOTS THINKING. Like everyone else, we get heavy doses of ideological theory. I need not pretend I always enjoy it, for I often find it boring at the end of a long day. However, I believe it is good for me and I am honestly trying to understand Communism. With half the world under its influence, it is too important for anyone to ignore. Not until you fairly and dispassionately examine the best that can be said of Communism, as well as the worst that can be said of every other -ism, are you fully qualified to take your stand somewhere along the line and give account for your convictions to all comers, with self respect, if not the respect of others. At least for me this study has given me more confidence in what I believe. We are also using the Communist method of self and mutual criticism, which with a leaven of Christian love and humility, sometimes produces excellent results,

3. GRASSROOTS LIVING. I have been studying again the life and teachings of Jesus, this time in the light of Communism. I am more than ever certain that He offers by far the most radical and thoroughgoing revolution in sight and the only permanent solution to the problems of mankind. At the same time, I am impressed with the distance we, His followers, really are from where He leads.

Here in China, Christianity is confronted with a very real challenge. Whatever we may think of Communism, let us not make the serious mistake of underrating it. It is capturing the loyalty of millions of Chinese youth as a way of life and goal of society. Whereas Chinese young people have been discontented and restless for decades, most of them are now apparently rather happily and earnestly at work. Communism has created a miracle in providing a graftCridden country with a type of official who is on the whole honest, hard-working, content with low pay and simple life, and usually sincere in his desire to help the masses. It has restored shattered communications with speed and efficiency. It has worked another miracle in banishing inflation and stabilizing prices, although at a great sacrifice in certain classes. It has created an atmosphere of general hopefulness where despondency had reigned. I am simply

describing some of the great facts that we here are facing daily. This is doubtless the best section of China. There are shortcomings, misunderstandings, persecutions and other imperfections, which I need not enumerate. Nevertheless, communistic China has made an impressive record and is everywhere calling for converts to its materialistic and atheistic faith, demanding a complete surrender of the individual and strict discipline of the party member.

Faced with this challenge, what should Christians do? Withdraw? No, we say. Fight? No, we plead. The only thing to do is to do better, God helping us. Work harder, sacrifice more, serve our neighbor more sincerely and effectively, and all in that spirit of invincible love that can never fail. The Chinese have always been a reasonable people. They have not changed overnight. Christianity is being given a chance to show what stuff it has in it. It would be an everlasting pity and shame if the followers of the Carpenter of Nazareth fail at this time because they do not let His light shine forth before men. This calls for living at the grassroots of Christianity, close to the Source of Life.

4. INTERNATIONALLY, someone had better get busy and do some grassroots thinking and acting, too. Why is it that our country, a good friend of China for fifty years, which went to war in 1941 to defend her, was tremendously popular a short five years ago, has since spent six billion to help her, is now so disliked and feared? I know what you will answer, but it is not altogether propaganda. You and I know that the people of the United States want neither war nor territory, but there are too many facts that lend color to the accusations that we are imperialistic and war-mongers. We have somehow been maneuvered into a position where our troops, gunboats and airplanes are too numerous in these distant lands, where we are freeing war criminals in Japan and restoring their friends, the *daibatzu*, to former power; where we are interfering on Chinese soil in Formosa to keep in power a government that is thoroughly discredited and whose soldiers will not fight for it; where we refuse to admit to the United Nations or recognize the de facto

government of China which its own people have clearly accepted and which, whatever our ideology, we must admit to be an improvement on its predecessor. China needs us and we need it. But for inept statesmanship I still believe that we could get along well together. But we seem bent on throwing away the valuable goodwill of this great country for the sake of a few military bases not worth one tenth of that price and which we would never need if we kept that friendship.

The leading papers have just featured articles by ten of the leading Christians of China, all educated in America or England, calling for peace, the outlawing of the atom bomb, opposition to American imperialism and support of Russia's proposal in the UN for a lasting peace. It is tragic that our country should be looked upon in this light by those in this country who should know her best and be her best friends. It is for you at home, as well as for us here, to see that our acts more convincingly reflect our desire to live as equals and friends with other nations, no matter of what race, creed, or form of government.

Hugh

Mabel's Section.

It is good to be again in Mission work in North China, though the work with UNESCO in West China was very rewarding. A report of this work was published in the April Number of the UNESCO Courier. A collection of the material our staff produced an explanation and evaluation of the same was made by UNESCO stating that the West China Project was considered distinctly worthwhile. Yet it is great to be back with our Chinese Christian leaders in Tunghsien.

When we came three months ago, our yard was a tangle of weeds, even our porches constantly overrun with children who destroyed trees and flowers. Cutting the grass, we planted more

flowers and vegetables and enlisted the children's help in pulling weeds and cleaning up the yard. Seats were put up under the arbor, a swing hung and the children invited to come and play. They came, but now they help protect the trees and flowers; goats and horses are seldom seen in the yard.

At this station twelve years ago there were 25 missionaries, each heading up his own department; church, hospital, rural work, schools from Nursing School to University. Now there are five of us, no one heading up any department, but working with our Chinese colleagues under their efficient leadership.

My work is with the church groups. When asked to help with the women, we fixed up a room in the house for a study room, which a dozen or so made use of. Soon a Bible class was added. When asked to help with the Youth Group, my house made a convenient meeting place, and my chief contribution seemed to be the cookies, for certainly the eats speeded up the independent thinking of the young men. At the Bible School I was asked to help with Music and Handwork. The students want to learn to make foreign clothes, to use the sewing machine and to knit. I was able to get another sewing machine besides mine, which they use, and two classes are busily learning to sew. Now they want to put Cooking into their schedule.

This fall we have been entertaining whole families of the staff of the Rural Service Union and of the Staff of the different schools. The children have had great fun using knives, forks, and spoons and the parents have been freely discussing with us their problems,

To our household lately we have added a little dog, which is a real nuisance while she is developing into a good watch dog. Without my knowledge one day she followed me to the Bible School, where she amused herself biting playfully the girls' ankles. When no amount of persuasion in Chinese or English succeeded in getting her to leave, I had to get my bicycle and take her home. On my return to the class, the students had moved

on, following their own pattern and method. I had to adjust my previous ideas to theirs, but the result was a very satisfactory appliqued curtain for the school room. This is typical of the adaptation on every side.

Gladys and Lloyd spent a week with us in September. Their coming, especially Eric's birthday party, added much to the good will of the community. Lloyd is on the faculty of Yenching University, and Gladys, besides caring for her family, helps in the Social Center. Seven weeks ago we asked for a permit to visit them and to do some necessary buying in Peking. We are still waiting. Two months after their requests had gone to the authorities, both Alice Huggins and Ethel Lovatt received permits to spend short vacations in Peking. Dr. Satterthwaite, with fourCyear-old David, is still waiting.

As Christmas approaches, we grieve that parcels cannot be sent. But first and second class mail is accepted at the Post Office and prayers and love always come through safely.

Mabel

Varying attitudes among officials. Chou en-lai well-informed, tolerant and sympathetic.
Still too many missionaries here; evangelists not needed; teachers, doctors, nurses. welcome.
Goal should be self-support of churches.
Church leaders should issue statement disavowing imperialism.
Some anti-Christian teaching, but no anti-Christian agitation will be allowed.
Conflict between extreme and moderate wings of the CCP. Mao and Chou are moderates.

China Newsletter #47

October 1950

Bulletin Supplement #1

Important Data Concerning the Three Conferences of Christian Leaders with Premier Chou En-lai

a. Those present

Although there were certain minor changes in the personnel included, at each conference with Mr. Chou there were the members of the team and also representatives of Hopei Christian institutions, some twenty in all, and on the Government side, officials of departments concerned directly or indirectly with religious affairs. Included in this group were a few young men whose special task is to study Christianity and Christian institutions as they relate to the program of the Chinese government. In one conference the Premier addressed one of these young men and said, "How can you understand Christianity if you know nothing of the Bible. Study the Bible."

b. Different attitudes toward Christianity among officials.

It was evident that within the present government there are different attitudes toward Christianity. In each of the three conferences, Mr. Chou En-lai showed that he was well informed about Christianity, and had a considerable knowledge of the Bible and a keen appreciation of the contribution made by Christian missions and institutions to China. On several points he made his tolerant and sympathetic position clear, not only to the Christian group, but to many officials present. Interviews already held with Mr. Ch'en and Mr. Hsu, who were present at the conferences, had shown their unfavorable attitude to Christianity. Mr. Chou openly challenged this attitude and criticized it.

c. Self-support, and the place of missionaries.

During the second interview with the Premier, in the presence of a number of officials, there was considerable discussion on the question of foreign subsidies to Christian institutions in China. Mr. Ch'en Ch'i-yuan, mentioned above, made a strong statement advocating the cessation of all mission subsidies. The Premier then called upon a university president and a national church secretary to state the amounts of money being received by them from abroad. He then asked whether the organizations concerned could carry on if the foreign grants were to cease at once, and was told that if this were to happen most staff members could not be paid. Mr. Chou En-lai then stated that the Government desires Christian institutions to continue their work, but to attain as soon as possible the goal of self-support. This goal cannot be reached immediately and Mr. Chou advocated a gradual but definite reduction of foreign grants.

In the discussion concerning the place of missionaries in the Christian movement in China, the Premier stated that there are too many missionaries in the country. He said that after more than a hundred years the church should rely on Chinese personnel for religious work, and should be able to train new workers for the future. When told that missionaries are friends and advisers, and that they do not control affairs in the Chinese church, Mr. Chou said that not all missionaries are friends of China. He reiterated that China does not need western evangelistic missionaries, although a few western teachers, doctors, nurses and specialists will be welcomed.

d. Request for Government proclamation to protect the church.

In view of the specific problems of the churches in Shantung and elsewhere the delegation asked if the Central Government could not issue an order to the provincial authorities to protect the church. Mr. Chou's reply was clear and significant. He said that if such an order were issued at this time it would create confusion among officials, who were being told that they must guard against the church, which is an agent of imperialism. He went on to say that if Chinese Christian responsible leaders could issue a statement saying that Chinese Christianity has no connection with imperialism, then on the basis of such an authoritative statement from Christians, the Government could consistently issue a proclamation stating that since Chinese churches and Christian institutions have no connection with imperialism, they should receive due protection from local officials.

e. The Christian Manifesto, and the need for it.

It was the situation described above, gradually made plain in the three conferences with Mr. Chou En-lai, which resulted in the drafting, revision and eventual publication of the Manifesto. (A translation of the Manifesto, together with full data relating to it, was included in the NCC newsletter in July.)

Many Christians consider that the Manifesto has three values:

- a. It should make possible reasonable protection for the church by government officials of all grades.
- b. It assures the Government and the people of China that the Chinese church has no connection with, and is in no sense the agent of, imperialism.
- c. It stimulates the church and Christian institutions to make definite and serious plans for complete self-support within a specific period.

Thus far, the CCC has not issued any official statement on the present general situation in China, but will do so at the coming meeting of the Enlarged Standing Committee in Shanghai on October 27-28.

Information given in reply to questions.

1. The Government restricts preaching to the churches on the ground that street preaching might cause disorder.
2. Christian magazines in Chinese may continue publication so long as they are not reactionary (a few English publications are also still issued.)
3. There is anti-Christian teaching in some schools, but the Government will not allow anti-Christian agitation.
4. Asked about various references in documents to restrictions on Christian activity during the period of land reform, it was stated that Mr. Chou En-lai had advised against the Christian team visiting Manchuria, as the land reform policy is being carried out there. If a visit were made during the period of land re-distribution, Christian landowners might tell the visitors of their grievances and this could cause difficulties with the local authorities.

For this reason, it would not be desirable for Christian leaders to visit areas where land reform is in progress.

5. The Government advocates gradual reduction of grants from abroad for Christian work, but so far there has been no restriction in exchange transactions.
6. Asked whether there is conflict between the extreme and moderate wings of the Chinese Communist Party, the reply was that there are certain differences of opinion. Some think that so long as Mao Tze-tung and Chou En-lai retain leadership a fairly moderate policy can be expected.

Forwarded by Harold S. Matthews
November 1, 1950

Manifesto by Chinese church leaders:

- Protestant Churches associated with imperialism in the past.
 - Churches should now aim for independence from foreign personnel as soon as possible.
 - Churches should stress anti-imperialist education and service to the people.
-

Unofficial English Translation of September Manifesto by Chinese Church Leaders

Protestant Christianity in China has already had a history of more than 140 years since it was first brought to this country. Within this period of over a hundred years it made a not unworthy contribution to Chinese society. Nevertheless, and this was most unfortunate, it was not long after Christianity's coming to China that imperialism began to show itself an active force in China; and since the principal groups of missionaries who brought Christianity to China all came themselves from these imperialistic countries, Christianity consciously or unconsciously, directly or indirectly, became related with imperialism.

Now that the Chinese revolution has won its way to victory, these imperialisms cannot be pleased at this unprecedented fact. They will certainly seek to contrive by every means the destruction of what has actually been achieved; they may also make use of Christianity to forward their device of stirring up internal dissension, as they plot the creation of reactionary forces in China.

It is our purpose in publishing the following Statement to heighten our apprehensive awareness of imperialism, to show the clearcut political stand of Christians in New China, to hasten the building of a Chinese Church whose affairs are managed by the Chinese themselves, and to indicate the responsibilities toward the reconstruction of New China that should be taken up by Christians throughout the whole country. We desire to call all Christians in the country to exert their best efforts in carrying into practice the principles herein presented.

Our Duty in General

Christian Churches and organizations in China give thoroughgoing support to the "Common Political Platform," and following the lead of the Government oppose imperialism, feudalism, and bureaucratic capitalism, while making strenuous efforts in

the struggle to build an independent, democratic, peaceable, unified, rich and powerful New China.

Our Fundamental Aims

- (1) Christian Churches and organizations in China should exert their utmost efforts, and employ effective methods, to cause people in the Churches everywhere clearly to recognize the evils which have been wrought in China by imperialism, to recognize that in the past imperialism has in fact made use of Christianity to purge imperialistic influences from within Christianity itself, end to be apprehensive concerning the use of religion made by imperialism, and especially by American imperialism, in plotting to foster the growth of reactionary forces, at the same time calling them to participate in the movement opposing war and upholding peace, and teaching them thoroughly to understand and support the Government's policy of agrarian reform.
- (2) Christian Churches and organizations in China should take effective measures to cultivate a patriotic and democratic spirit among their adherents in general, as well as a psychology of self-respect and self-reliance. The movement for autonomy, self-support, and self-propagation hitherto promoted in the Chinese Church has already attained a measure of real achievement. From now onwards this task should be carried forward to completion in the shortest possible time, while in order to attain the goal of revolutionary reform within the Church, self-criticism should be advocated. In all forms of Christian activity past work should be examined and failures corrected, and economy should be carried out even to the smallest details.

Concrete Methods

- (3) All Christian Churches and organizations in China that are still relying upon foreign personnel and financial aid should immediately decide upon concrete plans to realize within the shortest possible time their objective of standing on their own feet and making a fresh start.
- (4) From now onwards, as regards their religious work, Christian Churches and organizations should lay emphasis upon a deeper understanding of the nature of Christianity itself, closer fellowship and unity between the various denominations, the

cultivation of more personnel for leadership, end reform in the sphere of Church order. As regards their more general work they should emphasize anti-imperialistic, anti-feudalistic, and anti-bureaucratic- capitalistic education, together with such forms of service to the people as productive labor, understanding of the New Era cultural and recreational activities, literacy teaching, medical and public health work, and care of children.

Missionaries being told to go back home ☺ and they are leaving, at Board's recommendation.
Tasks for the church to meet the new situation.
Hubbard reports on Tungchow agricultural fair, concern for Jefferson Academy.

China Newsletter #48

December 11, 1950

To those who are busy with Christmas,

With eyes and minds and hearts centered on
Spiritual more than material gifts:

Even though you may lay this letter aside for after Christmas reading it is going to begin and end with a slant toward Christmas.

I. O Come, O Come, Emmanuel

O come, Thou Dayspring, come and cheer
Our spirits by Thine advent here;
And drive away the shades of night
And pierce the clouds and bring us light!

Rejoices, rejoice! Emmanuel
Shall come to thee, O Israel!

That is the third verse of the Christmas hymn that Marian Heininger had us sing at the opening of the Walker Home nine o'clock church service last Sunday. She followed this with some verses from Isaiah. I was particularly struck with the juxtaposition of these two verses (Isaiah 9:5☺6):

"For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. And his name shall be called Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace."

The missionary has the great task of struggling wherever he is to win the world from verse 5 ☺ battle confusion ☺ to verse 6 ☺ allegiance to the Prince of Peace.

The missionaries have answered the command (Isaiah 62:10):

"Go through, go through the gates;
prepare ye the way of the people;
cast up, cast up the highway;
gather out the stones;
lift up a standard for the people."

But the missionaries in China have had to face interpolations of those verses. The State Publishing House in Moscow has just issued their "Dictionary of Foreign Words," which explains that,

"Missionaries are usually the first spies and intelligence agents of imperialist aggressors."

China is now being influenced to accept this definition and the missionaries are told:

"You may go out through the gates back to your homes.
Your Chinese colleagues will prepare the way of the people:
We will cast up the highway.
We will gather out the stones.
We will lift up a standard for the people."

The missionaries as they come away bring faith that the standard lifted up for the people will be Christian.

II. And the missionaries are coming away.

From Foochow

Since November 24th at least 46 American and British missionaries have come away from Foochow, in addition to several who left in September. Fifteen of these were American Boarders. As of this date, only four American Boarders are in Foochow, and they expect to leave soon.

The route traveled by the departees has been by boat up the Min River, for most of two days, a very rough bus trip of two or three days, a train ride via Canton of two days. There are variable waits at each stopping place so a group that reaches Hong Kong in ten days is fortunate.

From North China

Though no new missionary departures have occurred, Harold and Mary Robinson, Ernest and Beth Shaw, and Ethel Lovatt have requested exit permits.

On December 5 we cabled the North China Mission to

"REEXAMINE WITH COLLEAGUES ADVISABILITY MISSIONARIES REMAINING NORTH CHINA. BOARD FAVORS WITHDRAWAL."

We expect this message will be instrumental in stirring up fresh discussion of many matters connected with mission administration as well as possible early departures of some of the 28 missionaries.

III. Quotable Quotes

1. Dr. H. H. Ts'ui, General Secretary of the Church of Christ in China lists seven primary tasks for the church as it meets the demands of the new day:

- a. Study all literature dealing with the new age,
- b. Take the lead in productive activities to strengthen the church's self-support.
- c. Constant self-criticism with correction of faults,
- d. Promote cultural education & wipe out illiteracy and raise the level of public knowledge.
- e. Unite the sections of the church.
- f. Social service activities to benefit the people.
- g. Protect world peace.

2. Hugh Hubbard reports from Tungchow the holding of a successful agricultural fair:

"Early this month we held a village agricultural fair, in cooperation with the village authorities and the attractive farm products brought in by the farmers told a story of fine crops this Fall. Another larger fair for the Tunghsien area was started the 20th and was to have run for five days, but daily visitors ran from two to three thousand and so it was extended four more days. Our Service Union was second in charge, after the Prefectural office over 13 counties. It was a decided success and the chief government official in charge had some very nice things to say about our part in it, which included even our religion. This, you will realize, is rather exceptional, but all the more warmed our hearts with the feeling that perhaps we are accomplishing something of that for which we are working. The next thing on the program is a provincial fair at Paoting."

and his concern for Jefferson Academy:

"I have also just read a letter which reports that the American Board has had to cut the appropriations of the North China Mission by \$4,000.00 next year, because of financial difficulties, and that this will probably mean that Luho Middle School (Jefferson Academy in English), one of our oldest, strongest and finest schools in a beautiful campus next door here, will be turned over to the government. This hurts. The principal, Chen Ch'ang-yu, is, in my opinion, about the strongest Christian leader we have in our North China work. I am going to start fighting this right now and raise every cent I can to hold this citadel. At least half the Christian leaders I have worked with in Paoting were graduates of this school. For many years it was first in athletics in North China, The principal himself was on the Far Eastern Olympic team. In music, it has pioneered in choral singing, together with some of our neighboring Christian schools. The property alone must be worth US \$100,000 or more. If we give it up now, we may never get it back. If we can weather present difficulties, better days may come. It seems to me that an institution like this school, named for Dr. Charles E. Jefferson, with a long and honorable history in the life of North China, is a priceless heritage entrusted to us of this generation to carry on and we should not permit it. To fold up at this crucial time if we can possibly help it. \$2,000 or \$3,000 will hold the fort for 1951."

At your service,

Harold S. Matthews
14 Beacon Street
Boston 8, Massachusetts

"American Imperialism" defined in response to a question.
Communist teaching about capitalism, China, "New Democracy," leaning toward Russia.
In Foochow, little enthusiasm for the new order, but even less for the old.

1950 REPORT

by Grace W. Matthews

From Fukien, Communist China:

During our seven months in Foochow after "liberation," we tried to understand the new ideology that was being whipped up most industriously all about us by propaganda teams, enforced indoctrination, parades, singing and dancing. The Fukien Christian Council provided a series of lectures in English by Chinese scholars (with Doctor of Philosophy degrees from American or British Universities) to help orient missionaries. Denunciation of "reactionary, capitalistic, American Imperialism" seems to be the theme-song of Communism. Wondering what is meant by "American Imperialism", I questioned one lecturer:

"What exactly do you mean by — imperialism,' Dr. Chen? As I understand the term, it derives from — empire' and means territorial control. Surely, no one who knows America believes that United States desires or seeks control of any territory whatever outside her own boundaries. It is very hard for Americans to understand what is meant by — American Imperialism'."

The reply admitted that what Chinese Communists mean by Imperialism is different from what Americans understand; suggested that we should think rather of the control exercised by the American Dollar and of American influence that wants China to develop along the same capitalistic lines that have, in the past, been good for U.S.A., but have not been good for China.

The following points were emphasized as important in Communist teaching.

1. Capitalism is weakening. It is building a tomb for itself, while socialism is getting stronger.
2. China is semifeudal and semicolonial. All large industries and banks have been controlled by the "four families" and other top officials of the Nationalist Party. China must emerge from feudalism and colonialism in government, economics and religion.

3. China has left behind the "Old Democracy" of 1911 to 1919, which was under capitalist domination. The "New Democracy" is controlled by the common people of China; it stands for the leadership of the common people in the interests of the common people.
4. As between the imperialist forces and the forces of socialism China must lean to one side: must lean to the side of Russia and unite with the peoples of the world who treat China on a basis of real equality.
5. The New China is willing to negotiate with any foreign government on the basis of equality, mutual benefits, mutual respect for territorial sovereignty; providing that government is willing to sever relations with Chinese reactionaries and no longer works in collusion with them.

Since this above explanation of Chinese Communism throws some light on their present quarrel with us, I pass it on.

In Foochow, we saw that the Chiang Kai Shek government had lost the support of the people because of dishonest wealth-seekers high up in the Nationalist Party. We saw wellarmed Nationalist troops run away from much smaller numbers of Communist soldiers.

Among the residents of the city there was little, if any, welcome for the new order; just as there had been an equal lack of enthusiasm for the old order. We, who had tried to carry on necessary business transactions during the terrible inflation that had been making life miserable, could well understand why there seemed to be no regrets over the loss of the Nationalists. There had been times when Nationalist paper money was so worthless that it was necessary (even for me with very little business) to carry a basket full of pound packets of rice with which to pay ricksha and bus fares and make small purchases,

Wherever we talked with Communist military personnel, they displayed excellent American guns and armaments given by U.S.A. to Chiang Kai Shek to fight the Communists and we were asked why our government is helping the Nationalists fight the Chinese people so uselessly. For the United States to send more aid to Chiang Kai Shek in the rich island of Formosa would mean only that United States would make enemies among the Chinese people who would be the victims.

A former American Board colleague in North China, Hugh Hubbard, has offered the best answer to the challenge that Christianity is facing in China. Quote:

"Faced with this challenge (Communism) what should Christians do? Withdraw? No, we say. Fight? No, we plead. The only thing to do is to do better, God helping us! Work harder, sacrifice more, serve our neighbor more sincerely and effectively, and all in that spirit of invincible love that can never fail. The Chinese have always

been a reasonable people. They have not changed overnight. Christianity is being given a chance to show what stuff it has in it."

There are hundreds of Chinese Christians in China today who will always be loyal friends of American fellow Christians and who are praying with us that the war between our forces may be quickly and definitely ended.

Grace Matthews
Elm Glen, West Sumner, Maine

FOUR YEARS LATER

(1954)

Chinese church now 100% indigenous.

Freedom of religion, but all schools, hospitals, clinics, social service centers, etc., nationalized.

National Christian conference in Peking -- many denominations.

College Christian student groups using Peking Union Church premises.

"OUR CONTINUING WITNESS"

The Peking Union Church Reunion Held October 3, 1954, in New York City

There is an unusual and real bond of fellowship among those who have spent time, very often years, together in service or study or business or simply enjoying the friendship with people doing worthwhile things in such a beautiful and significant place as Peking. An important part of our lives there was Peking Union Church.

The strength of this bond was amply demonstrated by the response to the idea, when proposed by Steve Pyle, that the fact of the "Continuing Witness" of Peking Union Church, both in its present corporate activity in Peking and, also, through the prayers, interest and service of its members the world round, be symbolized by holding an afternoon of fellowship and worship in New York City on World Communion Sunday, October 3rd. Through the much appreciated courtesy of Union Theological Seminary, its chapel and lounges furnished an ideal setting for the event. One hundred and thirty responded to the invitation, some coming from a considerable distance, even involving air travel.

The afternoon was divided into three parts, each with its distinct emphasis as given below.

A. HOUR OF FELLOWSHIP

This is described by Katherine Read very vividly, as follows:

Friends of yesteryear, who had not met for five, ten, twenty or thirty years greeted each other with warmth and affection, which showed how deep and strong are the ties that bind together this fellowship. We were from four corners of the earth. Carrington Goodrich, just recently returned from a year in India; Julia Stimpson back from Indonesia only two days earlier; Grace Boynton from Boston, and others as well; another friend who had flown from California on the chance of seeing Steve and two other old friends, who fortunately did attend the reunion; Theodora Gleysteen and many others from Pennsylvania; Henry Welles and a big group from Connecticut, to mention only a few of those who came from varying distances. There were others leaving next day for foreign ports, like Vail Severinghaus who is going with her sister,

Elizabeth Moore, to visit Y.W.C.A.'s in Formosa, Burma, Thailand, and dear knows where. All ages were represented from octogenarians, who could recall all sorts of things about China days, to stalwart second generation young men bearing such names as Pyke, Shaw, Ballou, Chien and Wang, who had ushered or taken some other part in the service.

Aln the pre-worship period of fellowship one heard conversation that began in the remembered, common experiences of past years in China, that moved on to the events of today as family happenings were discussed, and finally reached into the great beyond where loved ones have gone before. One wonders, again and again, just what it was that gives to Peking friendships that quality so well described by the line:

"The fellowship of kindred minds is like to that above."

B.

REPORTS ON "OUR CONTINUING WITNESS" CENTERING NOW IN THE CHURCH IN PEKING

Ernest Shaw presided at a half hour meeting devoted to reports on work centering in Peking Union Church - right now behind the Bamboo Curtain.

First, Dr. Francis P. Jones, editor of the China Bulletin, published by the Far Eastern Joint Office of the Division of Foreign Missions of the National Council of the Churches of Christ, U.S.A., gave the over-all picture.

Very briefly, as culled from the Bulletin, the Church is carrying on its religious program under the policy of religious freedom guaranteed by the government. The three conditions of this freedom are what are commonly called the Three Self-Principles," namely Self-Government, Self-Support, Self-Propagation. If the meaning of these terms were expressed in what is doubtless the government interpretation, they would be phrased, "No Foreign Controls," "No Foreign Money," "No Foreign Cultural Relations." At any rate, the Chinese Church is now 100 per cent indigenous and encouragingly active. However, "Freedom of Religion" is to be interpreted in the narrow sense of purely religious and spiritual work. So far as is known, all schools, hospitals, clinics, social service centers, etc., have been nationalized and are being operated under government control and finance. In education there is one exception, the theological schools. They are recognized and approved by the government, but not operated by the government. The attendance both at Nanking and Peking is encouraging and very interdenominational.

Peking Conference

Recently there was held in Peking a national Christian conference. Two hundred and fifty delegates were present from fifty-three cities and nineteen church denominations. The complete roster of delegates and denominations represented is given. The list of the latter is most interesting. It is as follows:

Apostolic Faith Church;
Assemblies of God;
Church of Christ in China;
Christian and Missionary Alliance; Congregational;
Disciples;
Episcopal;
Independent;
Lutheran;
Little Flock;
Spiritual Work Group (Ling Kung Hui);
Methodist;
Pentecostal;
Quaker;
Seventh Day Adventist;
True Jesus;
Y.M.C.A. and Y.W.C.A.

If memory is correct, about half of these denominations had formerly no connection with the National Christian Council of China.

The purpose of the Peking conference was to establish formal organization of the Chinese Christian Three-Self Patriotic Movement. Urged upon the delegates were support and study of the Draft Constitution, love of country and of church, a spirit of service and sacrifice, readiness to respond to government calls to participate in constructive work for the people, to strive for a socialist society, to oppose aggressive imperialism and to work for an enduring peace. Evidently there is some measure of lack of unity on these points at the local level, for the delegates were urged to persuade all the churches to support the program. So much for the general picture of the Christian Church under the People's Government of China.

Now for the report on Peking Union Church in particular, This was given by Jan Vixseboxse of the Dutch Embassy in Peking, who was chairman of the Peking Union Church Standing Committee in 1950. The Church is still bearing its witness. One crisis was passed when the authorities threatened confiscation because of unpaid taxes. After negotiation, however, in which the Standing Committee of the Church including several ranking Scandinavian diplomats who happen to live near the church played a useful part, the authorities agreed to remit payment of taxes. They also agreed to build new servant quarters on five chien altogether and to erect the dividing wall in exchange for a portion of the northern

part of the property on which they plan to erect a seven-story building. The new servants' quarters, church building, and main yard are fully under church control. Living in the servants' quarters and side vestibule of the church are Dr. William Kelly and his family and, until his return to Sweden last year, our old stand-by and friend, "Uncle" Nystrom. The latter, under pressure of health, returned to Sweden in the summer of 1951. We hear from Dr. Kelly regularly. We quote from letters of both.

From "Uncle" Nystrom's letter of Feb. 1, 1954:

"The English service is still kept on, though attendance is poor - a dozen of us at the most. When the Dutch Minister de Voogd left, he donated Yuan 5,000,000 to the church (us \$200),... I am chairman of the Standing Committee, and on it we have the ranking Scandinavian diplomats. Kelly is still very energetic at over 80.... Mrs, Anna M. Hsiao (an American married to a Chinese) used to preach, but off and on we had a Mr. Shih who was an excellent preacher. No Church School.... The Protestant churches can continue, but the Catholics have a hard time. My friend Allen Yuan has a church in the West City and he seems full of courage.... Last year I attended a musical event in Asbury Church. The Chinese gave Handel's Messiah which, as you know, means long and serious practice for a big choir.... I used to pass Teng Shih K'ou Church but have not been inside. The courtyard seems well kept and the schools were running.... Mrs. Kelly works as a nurse in the Douw Hospital up north.

The condition of the rank and file of the citizens has been studied by me when I took buses and street cars in Peking. They look cleaner and the percentage of women is now much higher.... A cheerful development in Union Church is the frequent visits by Christian students from the Peking universities, sometimes hundreds of them, and in the summer they make a real picnic of it, with meals in the open air, etc. Each brings his Bible and there are many services."

The latter refers to a very vital movement among students and teachers who make use of the church equipment for their services. This had been going on before the change in regime when the Church gave permission to the Student Christian Movement to use the building Sunday mornings. Since the change it has grown strikingly both in deepening of spirit and widening of its influence.

Describing this, besides a few matters of general interest, are the following quotations from Dr. Kelly's letters:

"Our church yard is clean, green, and becoming more beautiful. A pleasure to see."

"You will remember the Peking Union Church exchanged a part of the vacant land with the Municipal Government on condition that ALL taxes be remitted. They are playing a game with us. I expected that. We were open and fair with them. One part of the written agreement was that they would build servants' quarters just northeast of the church-building. Before you read these lines we expect them to be finished. Good, well-burned bricks. Good pine timber from Hunan."

"If you would come in today, you would be very thankful. Like birds in the spring, the whole of Peking Union Church *is* used for students' praise. "To the Glory of God" is on the southeast cornerstone. Beginning on Saturday at 7.00 P.M., the meeting continued until noon of the following day. On Saturday evening we prepared a huge cauldron of millet gruel. After midnight a generous bowl was available for each. Of course, for such gatherings permission must be obtained from the Bureau of Public Safety. The students are registered as an organization and, therefore, this helps them too. Also, Peking Union Church is INTERNATIONAL.... You are missing a good part of your life in not being able to help such young people."

"This time of association with the students is one I will remember. Their earnestness puts me to shame. Aside from the Union Church, I think it very unlikely they could meet elsewhere. Be thankful you had a part in the erection of Union Church. Certainly it was never more wisely used, nor so much needed as at present. Pray for the Christians. Some can "take it," others stumble — but do not forget Peter."

"At present we are in the midst of the mid-winter period for Bible study of Corinthians. Hardly a square yard of space in the buildings was not used, The Church is too small for these gatherings."

"The work is developing. Think of it. Nine from Tsinan, more from Tientsin, others from Paotingfu. I shall need to be reproved for my lack of Faith and Vision. A year ago, who would have dreamed of the present opportunity."

"On Saturday night a representative of the Christian students in the Normal School requested permission to use the Upper Room on Sunday afternoon. Of course it was a great pleasure to give it."

"At our last — Soul-Nourishing Gathering' (Ling Hsiu Hui), we had friends from thirteen cities — Harbin to Canton. (Soul-Nourishing Gathering refers to retreats held in vacation periods, as described in the above three paragraphs.)"

"A group from a school east of us (probably PUMC) has come asking permission to use the building for their religious meeting. There is not a moment during week-ends when the church is not in use."

Thus, the Witness continues in a way that was never planned, with a power and outreach that was never dreamed of, and in an environment that many thought hopeless. God's ways are not our ways or His thoughts our thoughts. Tares have been sown in the field, but He is not ripping them up by crude force, destroying wheat and tares alike. He is cultivating the wheat.

"Except the Lord build the house, they labor in vain that build it."

"Our labor is not in vain in the Lord."

(The news re the student work in Peking Union Church is for your information and discreet use. We suggest withholding widespread printed publicity.)

C. WORSHIP, PRAISE, AND PRAYER FOR "OUR CONTINUING WITNESS"

The afternoon of fellowship closed with a service of worship held in Union Theological Seminary Chapel at 5.30 P.M., our traditional hour. In grateful praise for the fellowship of Union Church and what it has meant to us and in prayer for the "Continuing Witness" we met for a brief hour before the Throne of Grace.

This witness continues not only in Peking behind the Bamboo Curtain but, also, through the lives of our members who either as pastors, as missionaries, or as laymen are carrying on in many lands, not only in America, England, and Europe but also In Japan, India, Rhodesia, Turkey, the East Caroline Islands, Hongkong, and Indonesia our members are bearing their witness. Aye, in all reality, the sacred memories of

"The wise the brave the strong
Who graced their generation"

and passed on still bear witness in the lives of those who knew them, were inspired by them, and loved them.

In the service a major part was taken by the sons and daughters of our Church.

Henry Leitzel, now in Pittsburgh, and not a bit shorter; Dr. Larry Ballou of Bethel, Vermont; Luther Chien of Wilmington, Delaware; Morgan Sze of New York City, and Stephen Shaw of Danbury, Connecticut — Do you remember the squad? They were our ushers In Peking days and were our ushers at the Worship Service.

Jim Pyke, whose grandfather, the Rev. James Pyke, was a much sought after preacher in the early days of the Church and whose father and mother, Fred and Frances Pyke, were so active in the Church, preached the sermon. He spoke on "The Enduring Fellowship," from Ephesians 4:4-6: "There is one body and one Spirit - one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and all in all."

Janet Hayes, daughter of Egbert, sang "How Beautiful are the Feet" (Handel) in memory of all those who have passed on, including her mother, Eva Hayes, who was superintendent of the Church School back in Peking. Janet's husband, Charles Dudley Walker, presided at the organ.

Richard Hanson, son of Perry Hanson of Tai An, pastor of Peking Union Church from 1945 to 1946 and now pastor of the Community Church of Pocantico Hills, Tarrytown, N.Y., read the Scripture lesson.

This for the youngsters - now for the old folks. A most inspiring and moving part of the program was the prayer offered by Mrs. C.F. Wang for the Christian Church in China. To all who heard and understood she and her prayer were a benediction.

D.W. Edwards presided at the service and Steve Pyle, our pastor from 1930 to 1940, and to whose inspiration the Reunion was due, was finally persuaded to emerge from the background and pronounce the benediction.

The collection, which amounted to \$207.70, was sent to the Hongkong Union Church to be used in their work for needy Chinese. Dr. E.E. Walline, Secretary of their Management Committee, writes:

"The Church in so far as it is able is helping the destitute in its neighborhood. We have a little room at the back of the Chancel that is used for distributing relief to persons who come recommended by the Society for Protection of Children and other similar organizations. We are grateful that we can now expand the volume of relief given during the next few months."

Finally, we quote from Katherine Read's account of the Reunion, summarizing its spirit :

"Many creeds, most professions, and a number of nationalities belonged to those in the gathering, but it was not the diversity of the group that stood forth. Rather it was the unity of an enduring fellowship, pointed up in the beautiful service of worship, that gripped us all. One former member of Peking Union Church, as she left the service said: >I suppose none of us will ever come closer to the atmosphere of heaven while we are on earth than we do in the kind of fellowship we have just shared this afternoon."