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Yenching

WHERE THE WIND BLOWS IN PEIPING?

Kiang Wen-Han

TWO TRIPS

I have recently made two trips to Peiping. First, I spent two weeks there (including a very brief trip to Tientsin) on June 10 to 24. Then, I flew up there again with Mr. and Mrs. W. J. Kitchen of the World Student Service Fund of the U.S.A. early in July. On this second visit, I attended the Peiping Student Summer Conference at Tungehow for four or five days. The "skymasters" of the CNAC only take three hours between Shanghai and Peiping. The only other way to get up North is by coastal steamers as the railway has long been disrupted by civil war. I believe I had not visited Peiping or Tientsin since 1935.

THE OLD CAPITAL

Outwardly, things are much about the same in Peiping as I saw it thirteen years ago. There was not much destruction under the Japanese occupation. The charm and grandeur of the old capital are still there. One does not find such traffic jam there as in Shanghai. People get around by bicycles. Otherwise, you have to depend on pedicabs which only take one passenger at a time. Under the outward calm, however, you can sense the restlessness of the people resulting from the difficulty of carrying on a living. Prices were spiralling to a horrible degree. When I was there, in about ten days, flour had increased 100%, rice, 130%, and cloth, 70%. Beginning on June 17th, book prices of the Commercial Press, Chung Hwa Book Company and World Book Company were to be multiplied 84,000 times instead of the previous 60,000. On June 21st, coal was quoted to be \$16,000,000 a ton; pork, \$360,000 a catty; beef, \$240,000 a catty; and eggs, \$25,000 a piece. Furthermore, the city seemed to live under a constant shadow of the "Pa Lu" (the Communist Eighth Route Army). Early in June, the Communist soldiers got so close to the city that Tsinghua and Yenching Universities were placed under martial law. From the standpoint of land communications, Peiping is practically cut off from the rest of the country. Its important outlet is to the sea through the rail to Tientsin. But this railroad between Peiping and Tientsin has often been cut by the Communist guerillas. When I made the trip to Tientsin on June 18-19, my train was delayed more than an hour each way because the section at Yang-tsun had been recently cut.

HOW LONG?

"How long can the Nationalist troops hold Peiping?" This is a question which one often hears discussed in Peiping. To most people, it seemed only a matter of time for the Communist troops to come in. The estimate varied from half a year to two years. There is, however, a general confidence in General Fu Tso-yi who is now the commander-in-Chief of the Communist Suppression in North China. I was told that General Fu is very skillful in applying mobile tactics to deal with the Communists. He himself is a good soldier and works very hard. The people in Peiping are on the whole not as jittery as the people in the South suppose them to be. For instance, there were persistent rumors in the South that some of the Peiping universities were making plans to move. I asked the different presidents and the replies were invariably "No". President Mei Yi-chi of National Tsinghua University thought that the universities might be allowed to carry on after the Communists come in but there is bound to be interference in administration. President Hu Shih of National Peking University and President Chang Po-ling of National Nankai University did not believe that the Communist menace was at all serious. Dr. C. U. Li of the Peking Union Medical College said that they had not given any thought to the possibility of evacuation. You only create a scare to which no real solution can be found.

THE STUDENTS

What do the students think about the situation? I asked this question of a group of fairly representative students from the different colleges. One student remarked, "Poor people have no fear." Several others unhesitatingly said that the

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present situation cannot go on and a change is bound to come. "If there were no change, there will be no hope". The homes of most of the students are in what is called the "liberated areas" under the Communist control. The reports they get do not scare them. They are more concerned about their daily needs than about the Communist occupation. The graduates are especially concerned about their jobs. "Graduation means unemployment" is on their lips again. More than three thousand college graduates are facing this terrible problem this summer in Peiping. When I was there, the graduating class of the National Normal College threatened to boycott the final examinations if the Ministry of Education did not promise their employment. By withdrawing from the examinations, they could remain as students and enjoy the food subsidies.

THE STUDENT MOVEMENT

When I first arrived in Peiping on June 10th, the students were still on strike. On the previous day, June 9th, the students in Peiping held a demonstration in protest against the American aid to Japan. The more immediate stimulus was the statement by Ambassador J. Leighton Stuart on June 4th which warned the Chinese students that if they should continue the anti-American agitation, they must be prepared to face the consequences of their actions. The Yenching students seemed to have taken the lead in this demonstration. Since Dr. Stuart has been much beloved by the faculty and students in Yenching, not a few wondered why such a statement was put out and why it should have been so worded. The students make the distinction that they are attacking the American policy and not the American people. They are opposed to rebuilding Japan as a military menace and not advocating the starvation of the Japanese people. It seems to me that the Anti-American-Aid-to-Japan Movement cannot be understood in isolation. It is a result of the general dissatisfaction with the 'status quo'. The Chinese students are critical of the USA because of the American aid to the Chinese Government which is in their minds responsible for the prolongation of the civil war. The report about the American effort to rebuild Japan against Russia gives an occasion to express their double dissatisfaction with the Chinese Government and the American policy.

THE C.R.M.

The China Relief Mission of the U.S. Government hit a wrong time to extend its aid to the Chinese students. Early in February this year, the CRM in Shanghai requested the National Student Relief Committee to canvass the possibility of expanding its program with a fairly large grant from them. The N.S.R.C. thus proceeded to communicate with its 18 local committees to provide data and suggestions for an enlarged program. Meanwhile, the CRM sent its field observers to contact our local committees. In the case of Peiping and Tientsin, they even entered into local agreement and made commitments which later required some special effort to get the EYCARS (Executive Yuan Commission for American Relief Supplies) to approve. Before the EYCARS even discussed the matters, the CRM people in Peiping publicized in the newspapers that the Peiping SRC was to administer a special nutrition program amounting to 100 billion dollars, Chinese currency. Fortunately, the EYCARS finally confirmed seventy billion for both Peiping and Tientsin. The CRM suggested that our SRCs in these two cities use the money to distribute eggs and pork among the students in both colleges and middle schools. When I was there in the middle of June, the students in Peiyang University (Tientsin), National Peking University, National Arts College, (Peiping) had written officially to turn back the eggs and pork. The students declared that they cannot sell their patriotism for the "beneficence of Americans" and that they would not accept any "aid" or "relief" by swallowing the "insults" and "threats" of the American diplomatic officials in China. I saw the students in Yenching University put up such posters and paste their egg and pork coupons on the walls. They significantly pointed out that they would continue to welcome aid from the people and students in other countries which has no political implications.

I think the CRM program for students in Peiping and Tientsin was not well thought out. Discounting the political implications, the following evaluation is probably not unfair. (1) It was rather a mistake that the CRM did not stick to the original intention of working only through the N.S.R.C. The Chairman of the Peiping SRC has now made it emphatic that in future, "any outside projects should first be considered by the NSRC" and that "after the project in question is agreed upon by all parties concerned, its execution should be left entirely to the NSRC or any of the local committees". (2) It was questionable whether the distribution of eggs and pork was meeting a basic need. The students say, "what is the use of having the eggs and pork when we don't have the money to pay our food bills?" They had difficulty in cooking and salting the eggs and pork because fuel and salt cost money. It was not surprising that some students sold their eggs rather than ate them. (3) The problem of fair distribution was not easy. Originally, it was planned to give the aid to all students. When the money came, the stipulation was for selective relief. Only 70% of the middle school students and 60% of the college students were to get aid. But on what basis to select these students? Actual needs cannot be limited by percentages. I was told that some schools still stretched the limited aid to all their students. (4) The aid was "a flash in the pan". The life term of the CRM was up to the end of June. The egg-and-pork program was intended only for seven weeks. It was hastily started and was to end abruptly by July 4th. The CRM program is said to be absorbed by the ECA but nobody could say how the student aid was to be continued.

DO THE STUDENTS NEED HELP?

There is no question that the students in Peiping need relief help. Generally speaking, the students in private universities such as Yenching eat poorer food than students in the Government universities. When I was there in the middle of '41, the students in National Tsinghua University were paying \$6,200,000 a month for food while the students in Yenching paid only \$4,200,000. A large proportion of the students in the Government universities get "food subsidies" on the basis of two-thirds of a bag of flour plus some three million dollars (in May) for vegetables per month per student. Among the 2,500 students in Tsinghua, five or six hundred had to be self-supporting. Sixty percent of the students in Nankai get such "food subsidies". I was told that practically all the students in National Peking University get some kind of subsidies. The students who get Government subsidies are not really too bad. In Tsinghua, I was told that they even managed to get four ounces of meat a day while the Dean of Discipline had only a catty (16 ounces) a week for his family of three. Most of those who are self-supporting are having a rather difficult time. In private universities, the students also have to pay a high tuition. It amounted to \$4,500,000 in the case of Yenching last Spring. About half of the 250 students in Yenching got some financial aid mostly toward their tuition. The students in the middle schools are living a harder life than the university students. Their food consists largely of "wo-wo-tu" (corn-bean bread) and salted vegetables.

Food is the basic need. Those who cannot pay for their food are also unable to buy clothing or books. Sickness is also a serious threat from the financial point of view. T.B. students are estimated to be about ten per cent. As long as the civil war continues, many students in North China will not be able to get support from their homes which are generally cut off from Peiping and Tientsin.

THE PEIPING S.R.C.

The YMCA-YWCA Student Relief Committee in Peiping has undertaken a program of work-relief, nutrition aid, and medical aid. In the Spring, it was subsidizing 185 work-relief students each month. The "spring farming" project in Tsinghua and Yenching and the rural clinic at Shih Fong Yuan are especially noteworthy. About fifty students were chosen from the Tsinghua and Yenching applicants to plant vegetables such as cabbage, beans, turnips and tomatoes. By putting six hours a week in two afternoons, the students got \$950,000 a month. When the students sold the vegetables to the university dining rooms, the cost was one-third lower than the market price. I was told that after August, the project would become self-supporting. The rural clinic at Shih Fong Yuan, about three miles from the city, is attended by some twenty work-relief students from the Medical College of National Peking University. They were each getting \$1,300,000 a month. The clinic is open every Wednesday, Friday and Sunday afternoons. It serves the rural people within the radius of some seven square miles. I was told that more than 8,000 patients had been treated since last summer. An average of 20 to 100 patients would come to the clinic when it is open. Most of them suffer from intestinal diseases, dysentery, and skin diseases. When I talked with a professor of the Medical College who comes frequently to help the clinic, he said that the most important contribution of the clinic project was to cultivate a right sense of vocation among the medical students.

The nutrition projects of the Peiping SRC also form a kind of productive project. They get the work-relief students, for instance, to grind the peanuts to make peanut butter. Each month the students could produce five thousand pounds which are sufficient to provide all the colleges in Peiping and Tientsin. Peanut butter goes very well with wheat or corn bread. The Tientsin SRC buys the peanut butter from Peiping for 600 under-nourished and sick students in Hankai and Pelyang universities. In Peiping, I saw the bean-milk stations in Tsinghua, Yenching and Peking universities. They serve a total of more than a thousand students daily at half the market price. The "Faith, Hope and Love" Christian Fellowship in National Peking University is running a special "nutritious dining-room" for 66 T.B. students. There is a great need for medical relief but the small revolving fund (\$20,000,000) and the elaborate procedure of the I.R.C. make it difficult for this phase of administration.

THE TSINGHUA STUDENT CENTER

National Tsinghua University is eight miles west of the city. The University has set aside twelve rooms for our Student Center. These rooms are in a greyish building put up by the Japanese during the occupation. The University is also supplying us with electricity and water free of charge. The Center was officially opened on May 4, 1947. There are now two Chinese secretaries (one man and one woman) besides the Rev. Philip Lee-Wolf assigned by the London Mission. An average of 200 students come daily to the Center to play games and enjoy the reading room. There is a lively program of club activities, English conversation class, film slides, student-faculty socials, Bible-study classes, Sunday evening worship (average attendance, 25 to 30), etc. The Center has a definite Christian purpose but ministers to all kinds of needs to all students in the University. It has earned a good reputation among the faculty and students. During the Spring term, five students (two of them are women) and one assistant became baptized through the influence of the Center.

THE TUNGPEI REFUGEE STUDENTS

I visited a camp of Tungpei (Northeastern Provinces or Manchuria) refugee students in Peiping. It reminded me of the migration days of the Chinese students during the war against Japan. These were students from the private Chung Cheng University in Mukden. More than a thousand (100 girls) were crowded in the former Bank of China hostel. Practically all of them slept on the floors. I was told that they started to evacuate from Mukden in April. In the beginning, some of them walked from Mukden to Chihnsien (130 miles) and then took train to Peiping. Recently, more than twenty aeroplanes, each carrying 36 students, helped in the evacuation. After they reached Peiping, they got little help from the Government. Since Chung Cheng University is a private institution, no help could be expected from the Ministry of Education. It costs at least one hundred million dollars a day to provide the simplest food for all the students. The Peiping SRC had made one grant of \$420,000,000 but it only helped them to tide over three or four days. The problem was too big for a private relief agency. These students were really living a precarious existence as they were threatened with immediate starvation and had no assurance about their future studies. Going to the lack of sanitation facilities, diseases are bound to spread, and their idleness is unwholesome for morale.

In the middle of June, there were more than three thousand Tungpei students in Peiping. More were coming in. The Government talked about organizing a Provisional University and a Provisional Middle School to absorb these students but action was too slow. Then came the unfortunate incident on July 5th. On that day, several thousands of Tungpei students paraded the city of Peiping and smashed the City Council which was rumored to have worked out a plan to draft the Tungpei students into military camps. Then it was followed by a clash with the Youth Army and a number of students were killed and wounded by machine guns.

A STAFF RETREAT

We had a 'Student Secretaries' Retreat on June 22. The purpose was to get a common understanding of the situation and to find out our specific Christian task among students. It was pointed out that the students in China today are extremely political-minded. They like to talk about realities and their realities are unavoidably political. They insist that everything be related to such realities. Hence, if religion does not touch the realities and is concerned only about personal salvation, it will not get a hearing among the more thinking students. Students are not satisfied with the 'status quo', and are quite confident of the dawn of a new situation. Since they have very little to lose in the transfer from the present to the future, they are not at all disturbed or depressed. They even derive a new courage in their messianic expectations.

The escapist are turning to the I.V.F. (Inter-University Fellowship). There is thus a tendency for the Christian Fellowship groups to split in a number of universities such as National Peking University, National Normal College, Chao Yang University, Yenching University and National Tsinghua University. These I.V.F. groups are small, non-cooperative and confined to the more Fundamentalist students. They have also formed a city student union and their main helper in Peiping is the Rev. A. Leslie Lyall of the China Inland Mission.

The S.C.M. still has the largest following but its development is handicapped by the limited help from the secretaries who are overloaded with the tremendous relief program. The Fellowship groups in Railway Administration College and Chao Yang University

are reported to be weak because the staff has not had time to give them help and guidance. The Fellowships in National Peking University, National Normal College, National Tsinghua University and Fu Ren (Catholic) University fare better just because some secretaries can give them concentrated assistance. But when we think of the total of 12 colleges (18,000 students) and 38 middle schools (50,000 students) in Peiping, the S.C.M. has barely touched the surface of the student body. Theologically speaking, the S.C.M. has a more difficult task than the I.V.F. Since it does not spread a fixed creed but to relate the living Christ to the present realities. This requires hard thinking along with a steady faith. We need knowledge of the situation as well as zeal for eternal truths. Such a combination of knowledge and zeal is not easy but necessary.

The vitality of the S.C.M. lies in its missionary approach. Its groups must be open to non-Christian students because this is the most effective way^{of} leading them to Christ. The Christians cannot just live in their own "small circles". We strengthen ourselves by sharing the "Gospel" with the others. But our sharing would mean very little unless the "Gospel" also speaks to their "situation". Some of the I.V.F. people say that the S.C.M. is not strictly religious. But what is the value of being "religious" if it does not mean the Lordship of Christ in the whole of life? To preach the whole Gospel to the whole student is the urgent task of the S.C.M. today.

As student secretaries, we must cling to the following guiding principles:

- (1) Our sole task is to preach and accept the Lordship of Christ. Christ is to be proclaimed as Lord in politics but the nature of our task is non-political.
- (2) In our work we cannot exclude students on political grounds. Political-minded students need the Christian Gospel just as much as those who claim to be pious and religious.
- (3) Our work among students requires a sympathetic understanding and sharing of student problems and needs. We are concerned with all phases of their lives.
- (4) Student work must be rooted in the schools. Therefore, we must spend most of our time in the schools in order to help the students to build up fellowship groups for Christian life and service.

Can we continue student work under a different regime? This is no longer an academic or remote problem with our colleagues in North China. Unfortunately, very little thinking has been done by Christian workers. Since it will not be possible for everybody to move away, this question of working under a new regime must be faced squarely and frankly. It would reflect a lack of vitality in the Christian faith if Christianity can only survive under a special kind of regime. The staff felt that student work can continue if we hold on to our strictly non-partisan platform. Our integrity and spirit of service and our experience in group work and program activities will prove their salt under any regime. The question should really be one of vitalizing ourselves in order to face a new situation rather than one of anxiety of what the new situation has in store for us.

INTERCOLLEGIATE ACTIVITIES

Out of the Winter Conference in January, an Intercollegiate Union was organized in Peiping. Four student delegates were sent to attend the National Student Retreat in Shanghai in February. With the cooperation of the different local churches, a "College Service" was inaugurated on February 1st. The attendance has been increased from 30 to 100 students every Sunday evening at the Union Church. There is also a periodical called "In Yu", which, to all intents and purposes, is a local S.C.M. monthly.

The most important intercollegiate event is the annual Summer Conference. This year as in the last two years, the Peiping Student Summer Conference was held in Lu Ho Middle School in Tungchow, 18 miles from Peiping. It was attended by more than 130 students from 8 different universities. I was at the Conference from July 4 to 8. Then I flew back to Shanghai on July 9 in order to attend the Nanking Student Summer Conference at Chi Hsia Shan from July 10 to 18. The Nanking Conference was attended by 148 students from 11 colleges. In both the Peiping and Nanking Conferences, the non-Christian students constituted the majority. As soon as I arrived at Chi Hsia Shan, the students from the Nanking Theological Seminary came to me to say that they were going to withdraw en bloc because they felt that the conference was too much dominated by the non-Christian students. I wish however to bear witness to the keenness on the part of the non-Christian students to get an understanding of the Christian faith. The only regret I have is that in the Nanking Conference there were not sufficient Christian leaders to guide the program. I felt a real loss that the Seminary students did not choose to stay and help out. China is a country of mostly non-Christian people but that is no reason to shirk our evangelistic responsibility. The Peiping Conference did not get many outstanding speakers but they had a fairly large group of Christian workers to conduct a rather successful Bible-study in a number of small groups.

I get a feeling that there is a lot to be done. Some people say that the purpose of the S.C.M. is not sufficiently definite and clear-cut. Isn't the acceptance of the Lordship of Christ definite and clear-cut enough? But still we have a job to define explicitly its implications in a university. Some other people say that the S.C.M. is so dominated by non-Christian students that it has lost its Christian character. It is high time to examine ourselves to see whether by making ourselves not just "a movement of Christian Students", we have succeeded in making ourselves "a Christian movement of students." We need not be afraid of non-Christian students but we must guard ourselves from becoming non-Christian.

July 31, 1948

131 Museum Road, Shanghai.

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REPORT ON CONDITIONS IN GENERAL - 11 NOV. 1949

I have returned from Shanghai to Nanking to find the city a good deal more jittery than when I left it three days earlier. Perhaps "tense" would be a better word. There has been widespread uneasiness at the pit of the stomach, and probably with good reason. As you know, there have been many rice riots and marshal law has been declared. Today, however, there has been appreciable easing of the tension, largely as the result of the word that huge quantities of rice have been flown into Shanghai and the fact that small quantities are now purchasable in Nanking - whereas none could be purchased in either city on Monday and Tuesday.

The two colleges still remain fairly calm, but there are obvious cracks in the front I described in my last report. Certainly members of the faculty are quietly making plans to leave Nanking, and others are beginning to worry more about what Communist control will mean. A considerable number of Ginling girls have already gone; a few University men. Today there has been a rumor (false) to the effect that President Chen said that the University would move. The students are quite excited. Who started the report, I don't know. Though there has been no formal discussion or public announcement, it is very unlikely that the University will attempt to move; the majority of the faculty and students will carry on. Also at Ginling. I am not sure what Dr. Chen is going to do. He has been so closely connected with the Party that he may feel that he has to leave. Dr. Wu has been independent enough so that she is probably respected by the Communists. We understand that Dean Chang Chi-wen and family are going to Formosa.

The gloom of the last few days has been due in part to the publication in Bucharest of Mao Tzu-tung's statement putting the Chinese Communists on the side of the Third International. This statement, damning American imperialism, has quieted temporarily those who have been asserting that the Communists are purely Chinese agrarian Socialists with no connections with Moscow. However, I am not sure that Mao may not have been playing a more subtle game, temporarily protesting his loyalty to those he cannot afford to alienate at this moment while planning a more nationalistic program. But this is pure conjecture. The fact is that his speech has not been reassuring.

News from the battlefield has been more reassuring - if one is to believe Central News dispatches. Indications are that troops which were withdrawn from Manchuria are now reaching the Hsueh front, and that Nationalist resistance there may be more effective than feared or expected. A steady stream of planes, mostly C46's with a few B24's, thunders overhead these days. We are to be without lights or water for two days so that more coal can be used to transport troops to the front. There still exists the possibility that the final thrust on Nanking and Shanghai may be postponed until spring.

The economic situation - so far as food is concerned - is being relieved somewhat by the arrival of rice. Planets have brought 15,000 tons (they say) of Kiangsi rice to Shanghai. When expected arrivals by sea reach that city, conditions should be much better. Provided one has money to buy. Prices reached GY2000 a tan of rice on Monday, but apparently are down nearer GY\$1000 now. All of which means that the GY is far down the skids. A pedicab to the consulate and back this morning (one hour and a half) cost GY15. At 4/1, that's a lot of money. So far we are getting only 4/1, though there is a promise of relief. ECA, Army, Diplomatic people are now up to 30/1 - officially. So far we've been turned down. All of which is most unfair. Black market in Nanking has reached 100/1. A revised rate is expected daily, perhaps even free exchange.

W.P.F.

1016

REPORT ON CONDITIONS IN GENERAL - 14 NOV. 48

Firecrackers have been celebrating the victory (?) at Hsuechow, the price of rice is way down and the supply is way up, the official exchange rate is 20/1 and yesterday a Chinese offered to sell me US\$ at 25/1, and Sun Fo and our favorite rickshaw puller agree that everything is all right.

Tomorrow morning, several hundred Americans leave for Shanghai on a naval vessel, we have reservations (we hope) for Thursday's train, Ginling has decided to stay and the University is still debating the question, the trains to Shanghai are crowded (but so are the trains from Shanghai), and LS and intelligent Chinese agree that the end is inevitable.

The change of spirit between Wednesday and Saturday has been even more marked and sudden than the drop in spirits I sensed when I returned to Nanking on Wednesday. It's hard to realize that that was only four days ago, for we have been through some long hours. In the circle in which we move, there is little lightening; the dominant mood is one of resignation occasionally accompanied by determination to make something out of the days ahead.

Hungry, cold, and moneyless students from north of the river continue to pour into Hsiakwan. Han Lih Wu is almost frantic with the task of keeping them quiet and passing them on to other parts of the country. Meanwhile students continue to leave Nanking. Ginling hopes to be down to 200; the University will lose less but should be considerably reduced. The Seminary students are afraid and want to move.

"Confidential" reports have it that, despite Wong Wen-hao's continuance in the premiership, Chang Chun is to succeed him and is now working behind the scenes on a completely new cabinet. He is said to have accepted the job only when the Gimo said that if he didn't someone would die (not meaning Chang Chun). There is much speculation in regard to the Gimo's next step. The chief alternatives seem to be flight to the south to make another stand and a self-inflicted end. What is most feared is that he will order a fanatic last-ditch defense of the city.

Reports from Shanghai are not very happy. Food appears to be even more of a problem there. The arrival of refugees from all parts of China is going to make housing impossible. I have been told that I have been promoted to a cot in the dining room! I don't know where I'll find a bed for Frances.

It is reported that Yenching has received very encouraging answers to the feelers it sent out. The Communists want the institution to stay, including the Western staff. Latest word from Tsinan, dated November 1, indicate a continuance of the pleasant relationship earlier described. Kirk West and Gordon Mahy are going in to Tsinan this week. P. Lair has permission to leave the city and return. We should know a good deal more soon. Especially about the transmission of funds. The N.C.C. seems to have agreed that the Church must stand and attempt to work out a method of living with Communists.

Peiping is being cleared of Americans, but apparently Fu Tso-yi is preparing to hold Peiping, Tientsin, and all that area against the enemy. It's very confusing to try to work out possibilities and probabilities on the basis of anything except instinctive feeling.

Nanking

W.P.F.

THUS WE EVACUATED PEIPING

Early in the morning of Wednesday, December 15, we cast a last glance at the Chien-Men tower, bid a silent au revoir to the poker-faced and sleepy-eyed folk that began to pour into the street, and evacuated Peiping. That same afternoon the Communists occupied Yenching University and brought war right up to the city walls of the "Ancient Capital."

December 15 is a good time to begin Christmas preparation, trimming the tree, wrapping packages, and issuing dinner invitations. That was what we used to do, say, fifteen years ago when the children were tots and we ourselves felt thirty years younger. The late years have always been crowded with urgent events, and yet none more pressing than the occasion in 1948. Reports went around over the preceeding weekend of the withdrawal of troops from Tangshan to the east, Cho-Chow to the south, and Nan-kou Pass to the north - all of them indispensable positions for the defense of Peiping and Tientsin. A check-up with General Fu Tso-Yi's aids on Saturday afternoon revealed the fact that the situation was even more grave than the reports in the papers. Monday started with approaching sound of cannonading in the morning and finished with that of machine-gunning and even rifle shots in the afternoon. One bullet hit a building in Tsing Hua University. Even though the Peiping population was used to such entertainment periodically, this time it gave us the jiggers of a special sort. Class-room routine at the universities in the western suburb fell apart by the afternoon and everybody seemed to be in a daze. Evidently "the dawn" came too suddenly and was accompanied by many too many fire works even for those who had been making ready for its welcome. Emergency committees of faculty and students became active, and mobilized the whole community. An all-night watch of the university walls was organized to keep the war outside of the campus and to nip local disturbances in the bud.

All the while, the three of us - wife, son and self - were dashing mad trying to pick out the few belongings for the trip to nowhere, that is anywhere, or nowhere in particular. Air travel is expensive, and we were limited to a total of 1100 lbs. including people, books and some few clothes. Each article picked out of a closet or a drawer must pass the mental test of value, need, and weight. In fact, an obliging neighbor sent over her bath-room scales for the occasion, and brought our estimates from wild guesses to the level of science - my wife thought my small trunk would weigh 100 lbs. and it registered 60 on the scales.

The chartered plane was scheduled for December 21 when we got included. The critical situation brought it forward to the 16th, and then the 15th. We are grateful for this earlier date now indeed. But at the time, each change made our rush that much madder and made us even ask ourselves whether we could really make the trip. Tuesday the 14th almost proved to be our Waterloo, and would go down as a memorable day in our family chronicle. Anticipating leaving for the airfield at 9.00 a.m. the following day, we worked extra hard that morning, had lunch and was taking a rest and family council before diving in again. The telephone rang. This was approximately what the manager of the party said: "The West Field has been demolished. The plane will still attempt to fly us out tomorrow morning but the take-off has to be from the South Field. We have to get into town this afternoon. Traffic is already difficult. Some vehicle will come around for you in one hour. If you can not make it you have to make your own arrangements." My wife told me to say "yes" in response and mobilized all our available neighbors. While everything was flying about in the living room, I worked the next hour with the utmost concentration in my study trying to make a judicious selection of the most essential books for my work. A whole year had gone into the building up of the collection. To leave any volume behind felt like deserting a comrade.

Time was running. Miss B came in to make the dreaded announcement that we must hurry, that the bus was approaching, and that we must pile our stuff on the roadside because the driver was not going to wait. Without time to reach for a clean handkerchief, I bounced out of the house with the rest. For several minutes nothing happened. Then a call from Mr. S to say that the bus had left the campus, that our manager failed

to make the driver come around to collect us, and that she had only time to ask him to give us the message with her deepest regrets! It was 4:00 p.m. with about one and half hours of remaining daylight. Nobody knew whether the city gates were still open and when they would be closed. None of the university chauffeurs would think of driving a truck into town under the circumstances and possibly leaving their women and children in the village for the night. Just as we thought we might as well move the stuff back into the house and begin unpacking, one of the friends who have sort of organized themselves into a scouting squad blew in and announced "Hope!" Two Presbyterian Mission trucks had been sighted on the campus and would return to town after unloading. There could not be a more perfect God-send. In saying goodbye, our friends assured us we need not henceforth worry no more since such a lucky star was with us. At that moment, we felt like being converted Presbyterians.

Dusk was gathering as we drove towards town. The road was quite deserted until we approached the Hsichihmen Gate. The village of Haitien was under high tension and the few people that were visible talked in a whisper and moved about like ghosts. The silhouette of the western hills was as enticing as ever and one could almost still see the column of smoke over the West Field that was demolished a couple of hours earlier. As we approached the Gate, we ran into small bands and then long columns of soldiers. Some of the small bands wanted hitch-hiking and said it with levelled rifles. Those of them that talked used a southern dialect; Kwangsi, Hunan, and what not. They were all clothed in new thick Chinese cotton padded uniforms of greenish yellow, better clothed than I have seen Chinese soldiers at any time. Those in the marching columns maintained good discipline and seemed to be in good spirits. The following morning, while waiting for the plane at the South Field, the battalion commander engaged us in conversation and ejaculated "Old Fu (i.e. General Fu Tso-Yi) is tops. Some general came up from Nanking to take him down to discuss things. Fu told the man his place was in Peiping and his job was to fight the Communists and he did not leave. We are all with him, we are for him. Just so there will be some silver dollars and canned food to go around among the men, we can guarantee a minor victory to begin with".

It was dark after we got inside Hsichihmen. What a surprise to find everything almost normal and what a contrast to the atmosphere at Haitien, a distance of only three miles. Soldiers were somewhat more noticeable, and curfew was from eight in the evening to six in the morning. Here and there drafted labor was piling up sand bags. My rickshaw was almost crushed by a trailer carrying a field-piece. The night was spent at my niece's. Her drawing room floor was just the thing for a man with a weak back. Before going to bed we discovered we had not brought our tooth brushes. Even to this day my wife and I continue to offer each other happy surprises and exasperation by pulling out some thing unusual or failing to produce some article quite obviously essential. She often began "I would have thought" and then would say the rest with a smile. The moon was nearly full, the night was warm for the season, the atmosphere seemed clearer than ever because of the quiet. Suddenly Peiping felt unbearably precious.

The plane load of people and things fore-gathered at the College of Language Studies at day-break on the 15th. This was the first experiment of the kind for the plane. Everybody was full of questions. Could the plane still land in the South Field? Could we reach the South Field from town? How close was the fighting? Had the bridge on the road been blown up? The news that the Government plane had failed to take away a V.I.P. (very important person) the previous day added no particular consolation either. On top of all this, there was even the uncertainty of peace and war, at least in the minds of some. Rumour went all over town the previous evening. One informant volunteered to give us the whole line-up of the Coalition Government, and it was all just to be confirmed by the Nanking broadcast at 9.00 p.m. Chiang Kai-Shek was to get out, possibly with a trip to America. Li Tsung-jen was to be President, Mao Tse-Tung Vice President, and Madame Sun Yat-Sen Premire. But nine o'clock came, and it was all a flop. Then a new version got afoot, that the inauguration would take place the following afternoon and that the inauguration addresses would be broadcasted over a national

hook-up at 5.00 p.m. One of our fellow passengers observed: "If we can get thru to the Field, that means there is no fighting and there is probably peace and no need of going anywhere. If we can't make the Field and get away, it means we ought not to be here". In fact, one sizable family decided over night to drop out from the backlog after making ready for weeks, just on the strength of such peace rumours.

Thus out towards the South Field the caravan of trucks crawled. At least half a dozen times were we stopped by sentinels at the point of bayoneted rifles between the Yung Ting Men Gate and the Southfield. Each time, however, the captain of the party was able to talk to the officer in charge, who kept office standing under a tree on the roadside, and get his permission to proceed, thanks to the assistance of the representative of General Fu's Headquarters and that of the gendarmerie. The South Field was evacuated by the airforce the day before and guarded by a small detachment of soldiers and all installations were gone. The weather-worn commander, besides imparting his opinion about Fu Tso-Yi, also told us that the Communists were all around and that plane might land that day but hardly the next. As the plane was sighted, our captain pulled out from nowhere three large bed sheets and all of us joined in waving them frantically and then spreading them out on the run-way. The loading and take-off were all done in a hurry but otherwise unexciting. I almost felt like complaining about missing the aerial view of Peiping City, one of the finest in the world and part of the take-off routine from the West Field. When fellow passengers passed sandwiches around, we recalled with a chagrin that we had left a chicken broiling in the kitchen.

It was decided that this plane should now shuttle between Peiping and Tsingtao and bring out as many people as it was still tenable to do so. As we landed at Tsingtao we became immediately popular and was expected to produce an answer to everything about Peiping, from why General Fu fought the way he did to whether Mr. so-and-so should be met on the next plane. It is curious how one could become impatient with others' anxieties once his own is partially relieved. The plane went back and brought out another load to Tsingtao that afternoon. The following day, the plane was scheduled for two more flights to Peiping. Two plane-loads of people and baggage got out to the field together, and they decided to put all the people on the morning flight and the stuff the afternoon. But when the plane flew back in the afternoon it became impossible to contact and had to return empty. Thus over thirty people had to go without even the few essential things that they wanted to hold on to, and a bride without her groom who volunteered with a small group of young men to stay behind with the baggage and be ready to load the plane. The Danish missionary gentleman, who managed all these evacuation parties, intended to be on the last flight himself, and was also kept in Peiping against his own wishes. His wife came out to meet him when we arrived at the Shanghai airfield that night. It was sure difficult to find the words appropriate to express to her our gratitude and our sympathies.

Communication with Peiping has been badly crippled. The South Field is no more usable but a small airstrip has been built inside the city on the glacis. A few groups had evacuated, taking off from the city field before the snow storm set in. The run-way stretches itself from the wall at Hataman Gate to Tung Chang An Chieh Street. The east entrances to the Legation and Marco Polo streets have to be blockaded, and, in fact, the upper stories of the R.R. Administration building across the Tung Chang An Chieh have been removed to give altitude room. And the PUMC (Peking Union Medical College) power plant chimney stack is painted red and white to warn the pilot where not to fly. The construction of a full-sized airfield on the Temple of Heaven grounds is reported to have been completed. As soon as weather conditions permit, both commercial and government planes are expected to resume operation.

The curious thing is the complete isolation of the two universities, Tsing Hua and Yenching, in the western suburb, adjacent to the Summer Palace, and with a combined community of over 6000 people. Some students and teachers happened to be in town on the 15th and have not been able to make their way back to the campuses since. The Communist occupation of those institutions is only nominal thus far except for the con-

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siderable amount of lecturing from the incoming political workers, altho one unconfirmed report says a field hospital has been set up at Yenching and news has been published in the papers that several bombs were dropped on the Tsing Hua campus by mistake. A sizable group of professors from practically all universities in Peiping and Tientsin have gathered at Nanking and more are coming. They are by no means all of one mind politically, but they are agreed in getting away from Communist control. Whether a North China joint university will be organized or whether the N. China professors and students will be distributed among the institutions in S. China remains yet to be seen.

Why does Fu Tso-Yi fight the way he does, retrenching within the city walls of Peiping and then making a stand? Every person I talked to here demands to be satisfied with an answer to this question and expects me to produce it. All that I can say is that Fu has built up quite a confidence and respect among the North China population since he assumed command over that region about a year ago. In fact he was able to improve the government position in some measure during the months previous to the fall of Mukden when he had to deal with his opposite number Nieh Yung-Chen only. It does seem a mystery why he had to evacuate such natural strongholds like the Nankou Pass and Chohow so soon. The additional pressure from Lin Piao's troops after the fall of Mukden must be something terrific. Even then, the holding of Peiping is not such sheer folly. It will tie up easily 200,000 men on the other side and it is always comforting to feel that Peiping still stands. And, then, if it should be peace, the holding of Peiping and Tientsin would of course make one more nice bargaining point.

On the outcome of the issue of war or peace hangs over so many things - the fate of China, the shape of the political future of the Far East, and eventually the peace of the world. One thing however seems quite certain, and I say this with an inner pain. America is certainly not getting the highest count in this ring and round. By its unintelligent and unstable policy, it has lost money, prestige, and even respect as to world leadership in China since the Japanese surrender. Russia, on the other hand, by watchful waiting and apparent inaction, is gaining in every thing that America is losing. It is something sobering, nay, something awful even to contemplate the four hundred seventy five millions of Chinese mobilized under Communist totalitarianism. One recalls the record of the First Emperor of the Ch'in Dynasty who drove slave labor by the tens of thousands and built the Great Wall over two thousand years ago, and then the Sui Emperor who made the Grand Canal by the same methods. May China and may the world be spared the modern version of such a terrible scourge! As for ourselves, we would rather die of hunger than suffocation. Philosophy is my love and truth my worship. This is the second time that we have given up our home and evacuated Peiping; the first time was over ten years ago when the Japanese came and tried to order our lives and indoctrinate our boy.

/s/ Y. P. Mei
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316 Thibet Road
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(CABLE CODE: "UNICHINAID")

YPM/TZK

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"PEIPING, Dec. 30 (Delayed).--The outstanding impression of my two-day visit to the Communist lines outside Peiping was the care and caution with which the Communists are preparing for the take-over of this city and its institutions.

"This was especially apparent at the American-supported Yenching University, five miles northwest of here, where relations with the Communists so far have been on a friendly and co-operative plane. How long this situation will continue is an open question.

"The Communists made their first contact with the university in mid-December, just after Communist troops occupied the surrounding areas. They made their first official call on Dec. 18, when a representative of the political bureau of the Communist 13th Army conferred in an amiable atmosphere with Chinese, American and British members of the university's administrative committee. The following day the head of the political bureau gave a pep talk to a meeting of the student body and faculty.

"The next step came a few days ago when the university was visited by Chang Tsung-lin, vice-chairman of the cultural bureau of the Communist regime in North China, with headquarters at Shih-kiachwang. Up to now the university has been allowed to function as usual. Communist activities have been limited to discussion rather than reform. Only one Communist liaison man is stationed on the campus.

"Dr. Lu Chih-wei, acting chancellor of Yenching, said that while Communist policy toward Yenching does not seem to be fully crystallized he has gained the following impressions from his talks with Communist representatives:

"Since Yenching University is a private institution there is some hope its administration may escape drastic upsets so long as it abides by over-all Communist policies. Despite Communist hostility to the 'imperialistic' policies of the United States government, Communists have given assurances there will be no discrimination against Americans as individuals.

"Communists have so far raised no objection to continued American financial assistance to Yenching, most of which comes from the United Board of Christian Colleges, whose head office is in New York.

"Dr. Lu said the main concern of the university is whether it will be permitted to enjoy religious and academic freedom under a Communist-dominated government. On this point the Communist attitude is not yet clear. Without such freedoms it is doubtful whether continued American support for the University will be forthcoming.

"'All we ask,' Dr. Lu continued, 'is fair play. We hope for a modus vivendi. We will probably not object to introducing courses in Marxian economics and the 'new democracy,' but only if they can be taught side by side with courses in the economic, social and religious principles of the Western world. Moreover, we want students to retain the right of honest criticism of any or all theories.'

"Dr. Lu expects the Communists to insist on greater emphasis on practical courses, as against bookish learning. He also expects they will want the lecture system modified with more discussion and self-criticism as between students and teachers. Such subjects as engineering and the natural sciences will probably be taught more or less in the old way.

"The social sciences will offer a real problem. The Communists consider the economic, social and political theories of the capitalist world as out of date, and have intimated they will allow them to be taught only as history. However, Dr. Lu does not expect this all-important question of academic freedom to become a serious issue until a coalition government comes into being and enunciates its policies. Meanwhile, classes are continuing in the old way."

Evidence grows to indicate that, at least for the time being, the Cs have adopted for urban centers a different policy from that which they have followed in rural communities. In the cities that have been taken over there is little if any evidence of promotion of class struggle, division of property, or seizure of assets. On the contrary, most signs suggest a desire to maintain many features of present social and economic life. There is, however, no telling how permanent this policy may be.

It becomes increasingly clear that the Cs have been reluctant to assume responsibility for many urban centers. They simply lack the personnel required for the functioning of large cities. The delay in taking over Peiping was probably due to such inadequacy. The appointment of General Yeh as Mayor was dictated by the fact that, as C member of the joint mission under Marshall in that area, he (and his men) know the conditions better than other Cs. All if this strengthens the conviction of some that Shanghai will not be taken over for many months yet. While recognizing this as a distinct possibility, I am not prepared to count on it as anything approaching a certainty, for there are other factors involved.

One of these is the unlikelihood of the Cs being able to finance a nation which is to any great extent non-agrarian without foreign trade and perhaps even foreign aid. They are already having difficulty maintaining their own currency in such cities as Peiping and Tientsin. In Haitien for instance, there have been almost daily changes in the exchange rates with GY, in each case indicating inflation of per hai. (Haitien - town near Yenching). Obviously the problem is going to become increasingly acute when Nanking and Shanghai are brought under their control. If solution of the problem requires trade, it is probable there will be official channels for bringing in foreign funds similar to those we now use. In that case ability to get funds to our institutions will depend on educational policy and decisions as to whether or not private education is permitted.

Non-C sources of information suggest that Mao Tzu-tung is assuming the mantle of Sun Yat-sen. Though the party is still referred to as Kung Ch'an Tang, it is said not to preach Kung-ch'an doctrines. Instead it is advocating Mao's Min-tzu-chu Chu-i, a somewhat liberalized San Min Chu I. Whether this is only for city consumption and the country districts are still favored with communism isn't clear. Nor are we safe in assuming any wide chasm between Chinese and Russian Communists. Even if it does, we should remember that a leftist Chinese Nationalism might be just as bad as we once feared a rightist Chinese Nationalism was going to prove itself.

Peace appears more and more certain, though I think the word is misleading. A camouflaged surrender is what I anticipate for this part of China. The only change in the past few days is an increase in the possibility that the Cs may be willing to wait a little longer for the fruit to fall. I doubt if they will permit any stalling, however, as the morale of nationalist troops is too low to provide much of an obstacle.

WPF

1. Freedom of Religion is what the government of every liberated area should give protection to. The liberated area in China will never maintain any prejudices against anybody because of one's religious belief.....
2.The real Religious Freedom is to give those who believe in religion the freedom to believe, those who do not believe in any religion the freedom to disbelieve, the missionaries the freedom to do their missions, and the antireligionists the freedom of antireligion.....
3.In the name of Religious Freedom, the reactionary party of the American Imperialism now actually has the intention of preventing the development of New China. "The American United Services to China", supported and controlled by Henry Luce, has publicly supported the ideology of going to China to "Protect the Cultural Development of Christianity". Dr. Van Dusen of the Reactionary branch of the Christian Missions, also the chairman of "The United Board for Christian Colleges in China", has openly announced the policy of insisting the support of Religious Freedom of the missionaries in China, and also using the tool of the editorials of the New York Times, he explained indirectly their term "Freedom". This all is their effort to induce the "Mediators" to prevent the liberation of the Chinese People. The Chinese people will not allow this kind of plot and action of those Imperialists, who do not aim at the problem of Religion, but rather at the problem of people's politics.
4.Since the Liberation Movement of the Chinese people does not allow the Buddhist, Taoist, or the Mohammedan to "Buddhanize", "Taonize" or "Mohammedanize" China, it should also not allow the Catholic or Protestant to "Christianize" China. What they call "Christianity", to speak bluntly, is another term for the deterioration of China into one of their colonies.

***From an article: "What is the Real Meaning of Religious Freedom" in China Daily News March 18, 1949

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A SUMMARIZED REPORT ON EXPERIENCE AT YENCHING

December 1948 - July 1949

By Lucius C. Porter

Fighting between the XIIIth People's Liberation Army (Jen Min Chieh Fang Chun, Ti Shih-san Chun) and the Nationalist (Kuo Min Tang) armies began a few miles north of the Yenching campus on December 13th, 1948 about 10:30 a.m. Within two days the battle front had moved to the south of the campus, and of the adjacent town of Hai-tien. The front line was maintained between the campus and Peiping walls for about eight weeks before the city was surrendered. Officers of the political bureau attached to the XIIIth Army visited the campus on Saturday, December 18th, inquiring as to our needs and explaining their plans. The leader of this group was a graduate of the Kung-li-Hui (Congregational) Middle School of Paotingfu, and knew well both the principal, Yang Sheng-wu, Yenching '23, and Mr. Hugh Hubbard. Arrangements were made for an address to the student body on the next day, Sunday, by Liu Tso-min, the head of the political bureau. From this time on members of the People's Government frequently visited the campus, consulting with Chancellor C. W. Luh on questions of food supply, arrangements for financing the university during the interval before settled political controls could be established, and other matters. Members of the Western group of faculty personnel met some officials and discussed general matters, including questions of courses of study. In all these discussions the officials were friendly and helpful. No change in courses of teaching or in religious activities were suggested. From this time on until my departure from Yenching the university region was under the control of the People's Government. A summary of Yenching experience during this period follows, under four main heads.

1. UNITY OF SPIRIT

The unity of spirit within the university in facing the adventure of the overturn of authority and control of this region by the People's Liberation Armies, and throughout the whole period of eight months was a striking fact. We have recognized the value of Yenching Spirit before, but the reality of this spirit, the unity of the faculty members among themselves, the sense of comradeship between students and faculty, and the sense that the servants and workers of the university were a real part of the whole team, was never more dynamically expressed. We felt it among ourselves and other people spoke of our united spirit, in contrast to the cliques and divisions that marked other universities and organizations.

2. THE NON-INTERFERENCE OF THE PEOPLE'S GOVERNMENT WITH ACADEMIC PROGRAM

The academic work of the university was continued throughout the period, with only minor dislocation in the time-table, viz,

a. Postponement of the examinations for the Autumn semester from mid-January to early in March; at the request of our students;

b. Postponement of the opening of the Spring semester;

1025

c. Postponement of Commencement, and cancellation of the Spring recess, in order to have a full semester of 16 weeks of work.

The regular program of studies was in no wise interfered with. All courses announced in September 1948 were taught as planned, with no suggestion of changes made by the People's Government.

However, the People's Government suggested that three new courses be offered in the departments of history, political science, and economics respectively, in which the Marxian viewpoint of these subjects could be presented. The university authorities accepted these suggestions and new instructors were selected to teach the courses. Though qualified to present the Marxian viewpoint none of these new instructors was a member of the Communist party.

3. NON-INTERFERENCE WITH RELIGIOUS ACTIVITIES

The religious life and activities of Yenching have been continued without any imposition of restrictions or regulations. The entire program previously planned for the Christmas season was carried out without any change only 10 days after the university had fallen within the lines of the People's Liberation Army. Daily chapel services, Sunday worship, small fellowship group discussions, religious services for workers, etc. were neither inquired into nor examined. Government authorities repeatedly stated their intention to maintain religious liberty, but reminded us that such liberty included the liberty of anti-religious groups to express their views and criticisms.

The chief effect of the new regime upon our religious life was to inspire a review of the essentials of Christian faith and conduct, and the effort to present the Christian message in forms adequate to meet the challenge of communistic ideology. At the same time Christians realized more clearly the need to revitalize the Church in China. Dr. T. C. Chao, from the first, helped us to understand that to complacently accept the indifference of the new government to religion and Christianity would be a great danger; active persecution would have stressed the need for a vital faith. Dr. Chao and the students of the School of Religion, with the help of many members of the Yenta Christian Fellowship, have been active in the task of rousing Christian leaders and church members of the Peiping churches to the task of reinterpreting the Christian message, and re-energizing Christian effort. Christian students shared in the work undertaken by all our students of helping the people of Peiping understand the attitudes and purposes of the People's government by spending ten days in the city talking to student groups, people in homes and on the streets, etc. disarming their fears of ruthless cruelty, and reporting the treatment Yenching had already received. The Christian students lived with the other students at the Normal College, but devoted themselves to the students of Christian Middle School, and the pastors and leading laymen and members of the churches. Each day spent in this work was followed in the evening by group discussion on results achieved, criticism of mistakes in methods, etc. and plans for the next day's work. In this procedure Christian students adopted the methods in which Party leaders had trained other students.

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4. SIGNS OF ENCOURAGEMENT FOR THE FUTURE

Instead of imposing a cut-and-dried program for Higher Education, the People's Government, through its educational authorities, seems eager to consult with the experienced educators of Peiping with regard to the best procedure to be followed in facing the problems of Higher Education for this region and for China generally. The government authorities frankly acknowledged its ignorance and inexperience in this field, and sought guidance in consultation with educational specialists.

As affecting Yenching's future the following particulars are significant:

a. Yenching was named as one of the FOUR universities of Peiping that was to be continued. The other three are

Peking National University (Pei-ta)
Tsing Hua National University (Tsing Hua)
The Normal National University (Shih-ta)

Other colleges and universities were amalgamated with these three, or reduced to some form of junior grade, or closed.

b. Yenching was asked to share in the formation of the commission on higher education, composed of some 20 experienced educators. Chancellor C. W. Luh, Prof. Kit-king Pei, (Mrs. Yen Ching-yueh) of sociology, and Prof. Chang Tung-sun of philosophy, were appointed to his commission certainly, and probably Prof. Weng Tu-chien, of history, also. The program worked out by this commission will undoubtedly have a much wider influence than mere application to education in North China. The fact that two of the Yenching representatives on this commission are professed Christians is significant of the government's attitude toward religion.

c. Yenching has been given high praise for its practical vocational courses.

e.g. The Pre-Medical courses in science.
The general training in sociology
The Industrial Training Program, and course
for apprentice-training.
The basic course in liberal arts.
The advanced research work leading to the M.A.
degree.

Yenching has been urged to develop more vocational courses, but also to plan for more research work, as the government realizes China's great need for men and women with high technical training to guide in the work of "productiveness" which the government emphasizes in all its publicity statements.

d. Yenching has been held up to other universities as a model of economic administration. In its efficient use of a small and limited income, in the small number of its faculty

staff and technicians and janitors, etc. as compared with other institutions of the city, along with the quality of training and devotion to service shown by its graduates, Yenching has been made an example for others to follow. The extravagant and wasteful use of money and men in other institutions has been strongly criticized.

e. There was much uncertainty in the minds of Dr. Chao and his colleagues as to the future of the School of Religion. However, it was found in consultation with government representatives that the fact that the name was School of Religion instead of School of Theology, was an item in its favor. Moreover the government authorities recognized that some study of religion was a necessary part of any study of human culture. No opposition was expressed for the continuance of the usual courses of the School of Religion if these courses were not scheduled as a group but, instead, were divided among the several departments to which they were naturally related, such as philosophy, history, sociology and literature. As you know, even the Nationalist Government never gave official recognition to the School of Religion as an integral part of the registered Yenching University, and recognized no degree in religion.

The assurance that the course of study could be continued has greatly encouraged Dean Chao, and he is, this summer, actively advertising for new students for the study of the Christian religion. He is seeking men and women of high caliber, able to take high training for the imperatives of Christian consecration in the new era in China, and steadfast in meeting its challenge.

The favorable treatment given to Yenching by the leaders of the People's government is based on several factors. One is, undoubtedly, that good record for devoted service made by Yenching graduates in the service of the Communist Party during the past 10 or 15 years. Many found in this service the best outlet for their desire to be of help to the people of China. Another main factor, has been the determination of the university not to leave in the face of danger, but to meet the situation and maintain its witness for Christianity and for the freedom of truth. A third factor is the quality of character shown by our chancellor and his leading Chinese associates, and their wisdom and experience in the field of education, and human relations generally. They have won respect for themselves and for their cause by loyalty to principles while adjusting to accomplished facts. The Yenching motto "Freedom through Truth for Service" which has impressed in a dynamic way so many generations of our students, has now, through its vital force demonstrated in the present leadership, impressed the public outside of Yenching including the leaders of the People's Government.

The Yenching staff and students are grateful to the Board of Trustees, which, in its action in December 1948, supported the university in its determination to adventure into the unknown future under a government devoted to communistic ideology. The sense of unity in the spirit, known and felt on the field through all the phases of Yenching life, has found a wider and enlarged field in the sense of comradeship and understanding with the international Board abroad. With this sense of unity in spirit and witness we can together adventure further into the uncertain future, conscious that the way will be shown to those who are devoted to the Will of God.

L.C.P.

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August 27, 1949

CONDITIONS AT YENCHING AND IN THE PEIPING REGION

Attitude of Yenching Students

I have been in China over a period of thirty-two years and in this time have witnessed great enthusiasm on the part of students on several occasions - first, when the student movement started in 1919, again when the Kuo-mingtang took over North China, etc. etc. But I have never before seen the fervor and almost religious ecstasy on the part of students, which was evident on the part of a large portion of the Yenching students when it became evident that the Communists were to take over the Peiping region. In the minds of these boys and girls nothing was too good for these "liberators" and in turn nothing was too important or difficult for them to accomplish. The most cordial and extravagant welcome was therefore extended to the "liberating" army - officers and men alike. Of course, not all students shared in this feeling but I expect that seventy to seventy-five percent did to a greater or less extent. Others remained very quiet after the arrival of the new armies. Since then some have been disillusioned but a very large portion of the student body still retain implicit confidence in the new regime. Some few are vigorously opposed to the new but remain very quiet to this day. One fine student said to me, "I don't like the kind of freedom provided by the new regime, I want the kind of freedom which I understand they have in America." But I think that not many would say this.

The Communists have been extremely skillful in their relations to students. The Nationalists did everything possible to discourage interests in public affairs on the part of students and when, in spite of this, the students became active, they were repressed, often arrested, sometimes beaten or otherwise tortured, and occasionally executed. On the other hand the Communists have so far encouraged student interest in public affairs. Indeed, they have requested cooperation by students in making and carrying out plans. When Peiping was first taken over, there was a request for a large number of volunteers from student ranks to serve with the Communist forces. About a hundred and twenty Yenching students took up this work together with many hundreds from other institutions. Men and women shared in this. They were put into special uniforms and given several months of indoctrination and hard training and just as we left Peiping they were being sent South to help with the Army. There they would be used to "explain" the new regime to the people, to fill minor posts and to help in many other ways. The training was very vigorous, and some students "broke" down under it, but many thrived on it, in spite of the fact that living conditions were difficult and food very plain. After commencement this June, all seniors in the Peiping-Tientsin region were "invited" to come to Tsing Hua for a month of very special training, after which they would be eligible to accept positions of many sorts in industry and government. As far as I could learn, most of these students were very happy to have this special training even though again living conditions were spartan, food very plain, and the training far from easy. In general, one would say that students were very happy and most hopeful under the Communists. This applies to those from other institutions as well as those from Yenching.

1029

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Attitude of Yenching Faculty Members

It is difficult to know the attitude of every member of the faculty but it is my opinion that the majority are in favor of the new powers. Many are very strongly so, and give all possible assistance to the new cause. Others are lukewarm. Some are opposed but say very very little and one only learns their attitude from guarded remarks. One or two are vigorously opposed and do not hesitate to say so in plain language. The above applies only to the Chinese faculty. I am not including the foreign faculty in this "write-up" unless I mention them especially in connection with some point.

Attitude of Small Merchants in the Peiping Region

As far as I can learn, most small merchants feel unhappy and disturbed. Those dealing in curios and other luxury goods have been told that they should produce "useful" articles. Therefore you see shops that formerly sold high-priced curios, now selling soap, candles, kerosene, etc. while they surreptitiously sell their remaining curios at a loss. Small merchants dealing in grain and other necessities feel that prices are so carefully controlled that they cannot make a living. Personally, I feel that at least a part of this attitude is the result of "friction" in the establishment of the new order and may disappear as adjustments are made.

Attitude of Farmers in the Peiping Region

The farmers in the Peiping region are at present unhappy and opposed to the new orders. Those with more land have had some taken from them without compensation or fear that a portion will be so taken. Those who formerly had no land, but who receive land by the division, find themselves without tools or fertilizer and without means to buy such, so the land is of little use to them. A large fraction of the work animals have been drafted off by the armies. All are informed that taxes are to be much higher than in the past. Farmers with better than average furniture have sold much of this at low prices for fear that it will be taken away from them. On the other hand, soldiers have assisted farmers in planting and working their land. In many cases they have been very efficient and helpful and this has pleased the farmer. Unfortunately for the Communist cause, the wheat crop this spring was the poorest I have ever seen. When we left summer crops looked excellent but many farmers said that there would be about a month before the fall harvest when there would be very little to eat and this does not help the Communist cause. On the other hand, we hear that in regions where the Communists have been in power for some time, the farm population are happy and feel very well disposed to them. I suspect that some of the difficulties in the Peiping region will disappear as adjustments are made.

Attitude of Laborers

Laborers have been encouraged to organize in Unions and this has of course pleased them in that it gives them a little more security since it is now more difficult to discharge an employee. On the other hand, work is scarce since farmers no longer employ laborers.

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due to fear of loss of their land at any time. Also no one now builds or repairs buildings since there is a fear that these will be taken over. Wages for labor are little if any higher in purchasing power than before the turn over. Probably they are lower in purchasing value but they have risen very much in comparison to salaries of teachers and officials, and the income of merchants and bankers. This makes the laborer feel more important even if his food is no better than before and his clothes are worse than under the old order. When I left the relations between the employer and the workman were far from easy. Neither side knew what rules and regulations would be set up and the laborer especially hoped to improve his condition under the new rulers. There is considerable evidence that the Communists plan to adopt rules and regulations that will be fairly just to both sides. They are "going slowly" in this and studying the situation carefully.

Attitude of Big Business Men (Chinese)

Much to my surprise I found that at least some of the "big business" men are very favorably impressed with the new order. I know one outstanding Christian layman in Tientsin who is the managing director of a relatively large business. This business involves exporting his product. He feels very happy indeed over the prospect for his business under the new order. I might add that this man is a trustee of the P.U.M.C., is also very active in promoting the Industrial Training Program at Yenching and is actively supporting and pushing a large program of anti-tuberculosis work in Tientsin. Another man who is the managing director of the Chee Hsin Cement Company expresses a similar attitude. He also is active in the promotion of the Yenching Industrial Program. I know these men well enough, so that they attended a dinner given for me the night before we left Tientsin and I have had many talks with them, especially the first one. He feels that the future for places like Yenching and the P.U.M.C. is assured without too great modifications of the present programs.

Attitude of the Communists Towards Education (General)

The Communists have plans to make education - at least primary education - available for everybody. Also they plan to make higher education available to very large numbers who have the brains to profit by it. They are especially interested in applied science, industrial training, engineering, medicine and related fields. Practically all the former colleges and schools have been pressed to continue and expand their work in these fields. In addition they are opening numerous new technical schools of different grades. For instance, a medical college with two thousand students has recently been established in Moukden. This is of low standards and most of the graduates will not be of much use, but there is great enthusiasm on the part of students for such a program. While the detailed program has not yet been worked out it is evident that education will be made free to those who are able and do not have the means to meet expenses.

Attitude of the Communists Towards Yenching

From the time Peiping was taken over the relation between the Communist leaders and Yenching has been friendly, indeed cordial. They have gone out of their way to do things for the university such as to

make available a supply of electricity when we could not well produce our own, add before electricity was provided for the city of Peiping. They also provided grain to feed our students when we could not get it otherwise. Their friendly attitude is also indicated by the inclusion of three Yenching faculty members in the committee setting up rules for Higher Education. They have urged us to expand and develop our Industrial Training Program and have even promised considerable financial aid to parts of this program. Also, they have suggested that Yenching was probably the one place where an English Language Institute should be established. In addition they have suggested that Yenching should develop a five year program in Political Science and related fields for the training of candidates for diplomatic service. It is probable that in time they will require some, perhaps considerable, modification in our courses of study, but up to the present time their attitude has been that until they have had more time to work out their ideas, the University should continue along its former program. We did add on two or three courses in Economics, etc. from the standpoint of the Communist doctrine, but they seemed willing, even anxious that the older courses should be continued.

The leaders have made it strongly evident that students must study while in college. Students who are not interested in study should leave and take up some useful occupation.

Attitude of Communists Towards Christianity

At Yenching there has been, as far as I know, no restriction on our Christian activities. Chapel and such services seemed to me fully as well attended as before and interest on the part of those attending seemed keen. The School of Religion probably had its best year as they had a very intelligent and devoted group of students who shared in the life of the University as no previous group had done.

On the other hand, from what we know about happenings in other areas, it is evident that Christianity is in for difficult times and probably for persecution, but persecution never destroyed Christianity before and it will not here. There is much evidence that T. C. Chao and perhaps others are developing into crusading leaders for the faith. Christian schools that have to depend upon tuitions to make ends meet will be at a disadvantage in competition with government schools with no, or very low, charges. Perhaps, also, there will develop active opposition to courses in religion. This is almost certain to happen in some form.

Attitude of Communists Towards Foreigners (American)

It seems evident that the Communists plan to make conditions such that American business men will not remain. Up until the present they have made conditions very unpleasant for American correspondents. In fact, conditions had become such that they had great difficulty in collecting news and almost no way of sending out their dispatches; and all this in spite of the fact that most of the correspondents were very favorably inclined towards the new order. The new regime was unwilling to accept even minor criticism in dispatches. Consular and other official representatives have not been accorded the usual courtesies and their condition has been made difficult in the extreme. In

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general all foreigners are subject to delaying tactics. One has to carry identification cards at all times, also one needs permits to travel anywhere. The obtaining of the cards and permits is very time-consuming and is apparently subject to the passing whim of local officials in many cases. Often travel permits are refused without apparent reason. In other cases they are much delayed. One must say, however, that Chinese also must carry identification papers and are subject to thorough questioning whenever the authorities so feel inclined. Foreigners at Yenching have had better treatment than any other group that I know about. As far as I have heard the authorities have always been friendly in attitude, but they do not grant the request or grant them only after long delays. In other words, the present regime is a dictatorship and one lives there as in any other police state. I don't like such a condition. I think that it is very dangerous in the long run. Communists say that foreigners are welcome as long as they obey the laws of the country.

Some General Statements

I think that the present government has the wellbeing of the common people in mind to a far greater extent than any other previous government since I have been in China. But can a dictatorship and a policestate by its very nature maintain such an attitude? Will they not soon be more concerned in their own perpetuation rather than the good of the whole? But take it altogether I think that there is a good chance that the present group will do very much for China and its people. There is hope here but not certainty.

In general I think that institutions like Yenching should be supported from America as never before. They will serve as a means of softening and modifying the rigors of the Communist program. Yenching needs financial support. It also needs young Americans on its staff. It is a fascinating and intriguing opportunity. It will be difficult but the rewards will be great if the program succeeds. If I were younger I could think of nothing more worthwhile to undertake.

/s/ Stanley .D. Wilson

6/2/55

THE ORGANIZATION OF THE WOMEN'S COLLEGE OF YENCHING UNIVERSITY
(Translation of the original Chinese) December, 1949

I. The Women's College shall consist of all women faculty and staff members, women workers, and women students of the University.

II. Functions:

1. To assist the University to promote "New Democracy" education.
2. To assist the University to promote the welfare of the whole Women's College.
3. To participate in all related committee and administrative work within the University and to submit suggestions and opinions with reference to the employment of women faculty and staff members and in regard to other administrative matters.
4. To maintain contacts with those groups from which financial support of the Women's College comes.
5. To administer Women's College funds in consultation with the appropriate University authority.

III. Organization

In exercising its functions the Women's College shall be composed of the Women's College General Meeting, the Women's College Committee, and the Dean of the Women's College.

1. The Women's College General Meeting: To consist of all women faculty and staff members, and representatives from the women students and women workers. The students shall choose one representative for every 30 students, and one additional representative for an additional fifteen or more students. The women workers shall choose 1 representative for every 5 workers, and one additional representative for an additional 3 or more workers. The General Meeting shall meet once a year to hear reports, to give suggestions to the Women's College administration, and to elect the Nominating Committee which shall make nominations for the Women's College Committee.

The Nominating Committee shall consist of 5 persons, to be chosen by their respective groups as follows:

- 2 professors or assistant professors
- 1 Lecturer or assistant
- 1 staff member or worker
- 1 student

2. The Women's College Committee
The Nominating Committee, after consultation with their respective groups, shall draw up a list of 12 persons from the Women's College General Meeting, as follows:

- 6 professors or assistant professors
- 3 lecturers or assistants
- 3 staff members or workers

This list shall be presented to the University Council which shall be free to add names if it so desires, and which shall then choose 8 members of the Women's College Committee, as follows:

- 4 professors or assistant professors
- 2 lecturers or assistants
- 2 staff members or workers

The women students shall choose their own 2 representatives to sit on this Committee.

The Women's College Committee is responsible to the University Council and shall meet once a month to decide upon Women's College administrative matters.

3. The Dean of the Women's College: To be appointed by the Chancellor or the University Council. The Dean of the Women's College shall be responsible for Women's College routine administration and shall act as ex officio chairman of the Women's College Committee.
4. At the request of 1/3 of the members, a special Women's College General Meeting shall be called to discuss the changing of these by-laws.

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REPORT ON YENCHING
BY DR. and MRS. R. T. SAILER

Bob McMullen has asked us to make a report on Yenching containing the truth, the whole truth and nothing but the truth, all in a few pages. The truth is much too complex for even a perfectly objective genius to do anything like that, but in view of our readers' extensive background, we hope that we can select facts and impressions that seem to us relevant without seriously distorting the total situation. We would of course be very glad to report in more detail on any particular subject. Before leaving Yenching this summer we tried very hard to compare our impressions and judgments with colleagues in whom we think you would have most confidence, both Chinese and Western, especially those most vitally committed to Yenching as a Christian institution, and who have proved themselves most effective in deepening its spiritual life.

The Outward and More Obvious Facts

A. University Administration. The Bureau of Education has indicated the general type of administrative set-up expected, but leaves at least the private universities freedom in working out details. Our central committee from which a smaller executive committee is chosen, consists mainly of members of the teaching faculty, though administrators, clerks, students, and workmen are also represented. Actual administration continues to be directed by Dr. Luh whose prestige and "political" skill are very great. There have been no cases of student demands on the faculty. It is possible that the college system will be changed to one of institutes and chairs, but nothing definite seems to have been done yet.

B. Faculty. Three Chinese members left just before the turnover. Two were for family reasons, and the third, now in America, wishes to return to China. Several formerly outspoken anti-Communists have remained and kept administrative position without question. One professor, a chemist, is a party member. Two new professors well versed in Marxian thought were invited to join us, one of them part-time. When our teacher of Russian, a Chinese, left, we secured a Russian from Shanghai to take her place; he is an excellent teacher but rather reserved--does not seem to talk much with students personally.

C. Curriculum. Analogies are dangerous, but the spirit of the present curriculum and teaching can perhaps best be understood in terms of Communism as a vigorous but far from generally accepted faith, and the situations as analagous to that of a college controlled by a deeply evangelical Board of Trustees who leave the actual running of the college to a faculty in general sympathetic to the Christian faith, but containing individuals varying from the most earnest faith to scepticism, the main body being favorably inclined toward Christianity in a relatively objective way, a student body similarly constituted, and operating in an environment where atheism or ridicule of religion would hardly be tolerated.

Required Political Courses. To become acquainted with the philosophy and program of the new regime, all students are required to take a 3-3 credit course in "Dialectical Materialism and the Development of Society,"

and "The New Democracy of Mao Tze Tung." All non-Science students are required also to take a 3-3 course on "Economic and Political Marxism." These courses are taught by our regular faculty members, with a content growing out of much consultation with government education officers and teachers in other institutions; as time goes on the content will probably become more standardized. Immense effort was put into planning the material, inviting special lecturers from the city, and planning the discussions and the answering of questions raised. Faculty members are encouraged to join the discussion groups as advisers and to have their own discussions in addition. Both of us followed the lectures through a student who took notes and attended fairly regularly one of the groups. These varied greatly in make-up and spirit, with students divided according to major department. At the end of each semester there was an examination of facts, and a summary by each student of what he had got from his study. No marks were given till the end of the year, when about a dozen students failed, through ignorance of content and irregularity in attendance at discussion.

Other University Courses. In general there was effort on the part of teachers to fit their courses more to the needs of the new age, though their past training often made this difficult. There was much talk of emphasis on the practical. No one seemed to feel loss of academic freedom, though there were almost certainly cases of teachers getting more on the band-wagon of the new thought than their convictions should have permitted; these were by no means sure to win more student respect. We do not happen to know of any courses being given up other than "History of Western Economic Thought," though there may have been such. English continued as a requirement, and the number taking Russian did not increase so very much.

There has been a great deal of discussion of reformation of curricula, and the Bureau of Education seems inclined to follow the KMT practice of making certain requirements for each type of major for all universities, leaving the institutions to work out their own content and the electives. Faculty members from different schools are called together for each subject, to meet with each other and representatives from the Bureau to work out these general curriculum requirements.

D. Western Faculty. This now consists of the Wolferz and Deans, near retirement, Nancy Cochran, the Pykes, Grace Boynton (just returning), and the Swifts (just come), of the English Department, the Wiant, Lucy Burt and the Lapwoods, Reclus (a Frenchman), Miss Sutherland (a C.I.M. worker on short term), and ourselves on furlough. We badly need strengthening, having lost the Stowes, Crothers and Lee-Wolfes through small children and health problems. A Mr. Gilkey was to have come from Soochow. Wiant was still Acting Controller when we left, and Lapwood Dean of Science, which post he has just been allowed to relinquish. We feel very welcome, and hope that no possible chance will be lost to add to our numbers. This however may prove impossible.

E. Students and Student Interest. About 120 students left for their homes in the South just before the turnover, some of whom later returned. Afterward many joined government service and the summer of '49 found our numbers down around 600. Enrollment was run up to 1000 at the beginning of the last academic year, is about 1200 this year, and 1300 are planned for next year. This is larger than we can well handle, but is in line with the pressure for making the fullest use of all facilities, and with

very simple living. There seemed to be some small indication that last year we were receiving students from somewhat more conservative homes than formerly. We have not received an analysis of the student body this year as yet, when for the first time we joined in the entrance examinations given by 14 government and universities in North China.

Although more than half our students can pay no tuition, and many cannot pay board, tuition fees were somewhat raised this fall for those who could pay, to something like \$20 per semester for tuition and room. Board was about \$2.50 per month last spring, really too little. Students take much responsibility in seeing that aid goes to those who need it most, and both students and faculty have shown a new interest in helping the university to economize on the ground that all national resources now belong to "the people."

Students differ very much, as they always did, in political attitude, though desire for return of the Kuomintang seems wholly absent. A few tens are party members or candidates, and by the end of the year somewhat less than a third were members of the Communist Youth Corps, the Tuan, which recruits actively while setting a high standard for membership, involving good scholarship as well as personal conduct and social responsibility. Such pressure often means real strain, to which the inadequacy of the food contributes. Tuan members try to develop loyalty to the philosophy and program of the government, but are criticized when they press too hard and are very sensitive to the necessity of winning popular support, as might be an extremely enthusiastic Christian Endeavor group in a college where there was much interest in religion.

The demand for science, engineering now even more than medicine, has become even more overwhelming than before, and standards for the Science College have to be considerably higher than for the other two colleges. English and Journalism draw heavily because of Yenching's reputation in these fields.

F. Finance. The stopping of inflation and the realistic exchange rate for U. S. currency has made university administration simpler, and with the top faculty salary about \$40 a month (U.S. money) funds go a long way. The budget is however ever a problem, and support for the engineering work, which all felt entirely necessary to the maintenance of our standing among the universities of China is critically difficult. There is now no resentment that Western salaries are so much higher than those of Chinese.

G. Christian faith and life. Formerly the Christian Fellowship was large and inclusive, and sponsored many fellowship groups with which it was very loosely connected. Now these groups are much reduced in number and are much more religious in interest. The Communist movement has captured much of the idealism that used to express itself in Christian terms and the Youth Corps has made special effort to win over Christian leaders. The Fellowship of course no longer attracts the type that tends to follow the dominant crowd; in some cases it is probably a haven for those emotionally opposed to the government. Its main leadership however has been exceedingly strong and positive in faith and message. As these leaders graduate it remains to be seen whether new ones of equal quality will arise; it is too early to estimate the effect of the radical secularization of the middle schools.

Yenching is more than ever a center for North China or National Christian Conferences. Worship on the campus is entirely free, indoors and out-

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doors. Christian notices are posted freely, including those of a Little Flock group that might be interpreted as anti-government. The "Messiah" was sung by a large chorus and the tradition of Christmas night visiting to the faculty was continued after some questioning, perhaps for the last time.

These are a few of the externals that are rather obvious. While they throw light on the heart of the situation they do not really get down to it. Is it possible for Yenching to make a Christian contribution under present conditions? Or is its very existence and involvement in an educational system that must be fundamentally un-Christian bound to identify it with hypocrisy and willingness to compromise essential faith? Would we be truer to our faith if we should stop all support and participation at once and say "Here we stand. We can do no other." Would this make our Christian witness stronger in the end?

Even if we answer these last questions in the negative, believing that Yenching is now serving as an expression of Christian faith and goodwill, how can we determine the point beyond which we will not go? We do not wish to slide imperceptibly from the justifiable to the unjustifiable, and allow vested interest and momentum from the past to override clear vision for the future. On what basis can we meet this issue fairly? All we can do here is to mention a few psychological factors that we feel are deeply relevant, involving estimates of the attitudes of faculty members, students, and the Chinese public. Such estimates involve a very large subjective element. All we can say is that we have tried earnestly to seek for understanding and have checked with colleagues carefully.

Psychological factors.

1. The traditional suspicion of motives behind Christian education. From 1922 on this has been much discussed. Do Christians believe in good education as such, in the over-coming of ignorance, the development of techniques and the stimulation of thinking, or do they wish to use their schools as bait to give opportunity for Christian propaganda? Do they consider schools worth supporting only if they have representatives on the staffs, and can share in control of policy?

On the one hand, sensitiveness to western "cultural imperialism" has worked toward making this issue more acute, and on the other, the fact that our colleges have really been turned over to Chinese faculties who feel deep loyalty to "their" institutions has greatly lessened it. The reaching of any decisions here without the most earnest consultation with leading Chinese faculty members would raise the issue again in an acute form, and would seem to them a violent breach of fellowship.

The question as to whether Christians in America should support purely secular schools in China is still far away from the situation of our Christian colleges, and may never reach them. For many middle schools it is close at hand.

This first factor is one that involves public attitudes as well as those of faculty and students. The rest are limited to the latter.

2. The effect of personal contacts between Westerners and Chinese. Widespread acceptance of the Communist dogma that Wall Street controls

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the American Government and deludes the American people through its control over the sources of news, but that the American people are friendly to China and are democratic at heart, makes such contacts easy. Their effect may be illustrated by the remark of a Yenching girl who said she had read that the American family was breaking down in a bankruptcy of divorce, but that she found the situation quite different in the homes of American faculty members. Personal loyalties, especially loyalties to old teachers, count enormously in China.

3. The very powerful Yenching tradition built up over many years by Leighton Stuart. Though the remark often made, that under the new regime trouble comes from the outside only to institutions having trouble on the inside, is probably an exaggeration, it has a very large degree of truth.

4. In spite of this, the danger of Yenching's very great dependence on C. W. Luh, as it formerly depended upon Leighton. Both men have been masters at holding together faculty members of very divergent temperament and views, and hostile to one another. What would happen if C. W. should have to retire through death or illness? Since the turnover there was one very unpleasant move (we would be glad to describe to anyone interested) from non-Christian right-wing professors against certain ones on the left, and which may even yet force two of our best faculty members out. It is hard to see anyone besides Dr. Luh who could swing Yenching and prevent a destructive struggle for power. He may be good for ten years more, but there is cause for uneasiness.

5. The difficulty under present conditions of strengthening the Christian staff adequately. Before we left we had a special talk with Dr. Luh on this question, and remained uneasy. He reiterated his position, with which we would fully agree, that the Christian impact of Yenching will always depend on the personalities and attitudes and faith of faculty members, and not predominantly on the conditions under which they work. But we felt that our challenge for an adequate program for developing Christian faculty members was not really met. There is still too much reliance on Westerners to push active Christian work and faith. Dr. Luh's position is not easy, but if he fails here it will be a fatal failure. It seemed to be more or less luck that two of our new engineering professors last were earnest Christians.

6. How do our faculty colleagues really feel? (We must report in utter confidence.) We have intimate friends of very varying views. Some are so pro-government that it is hard to discuss profitably with them. One, a really fine man who has taken to drink and gone somewhat to pieces is soon leaving the university of his own volition, has been violently and outspokenly anti-government. Many are greatly impressed with internal achievements and spirit, while very suspicious of Russia. A few of the most conservative are also quite anti-Western, and tried to make trouble for one left-winger by accusing him of "favoring the foreigners." In general we would say that our colleagues are mostly "democratic individuals" who believe that China has chosen her road of political development, that it gives much hope and causes some apprehension, that they believe they can make a positive contribution to their country's development through cooperation with the party, and that they have no more thought of active subversion than we do toward our government. They greatly resent and deplore what seem to be American efforts to stir people of their kind against the government, both because it puts them on the spot and violates their true attitudes, and they feel that America

opposition to recognition of their government, and to its admission to the United Nations, is based on a very mistaken understanding of the situation in China. They deeply resent what they feel to be an American tendency to evaluate China only as an enemy or potential friend against Russia. At the same time their roots are deep in American culture and they wish for friendship between the New China and America.

7. What is the background of certain statements that have been issued, the statement of Yenching professors denouncing the White Paper and the statement of certain Christian leaders? Reporting from our own observation on the Yenching campus, we feel sure that contrary to much opinion in America these statements were definitely not forced. There is "freedom of silence" in China. Dr. Luh will lean over backward against talking opportunistically, and he, T. C. Chao and two other members of our present faculty almost died in Japanese prison rather than forswear friendship with America. Such statements as those made do represent real conviction, even when they arouse as much wonder here as do some of the anti-communist statements signed by Christian leaders here do in China. Their form is likely to be far from ideal. Dr. Chao told us that while he by no means liked all the phrasing of the statement he signed and saw some dangerous possibilities in it, yet after careful consideration he felt that not to sign it would violate his conscience and misrepresent his position more than to sign it. He is essentially the same T. C. who was so greatly honored on his last trip to the West, mellowed and deepened by the stresses of the present situation.

He is as outspokenly and deeply Christian as ever. On the one hand he sees fundamental conflict between Christianity and Communist philosophy, and on the other feels that there has actually been much corruption of essential Christian faith by Western imperialistic influences, and considers the intolerance of many Western Christians toward Chinese Communism to evidence in this direction.

Yet we at Yenching are certainly in danger of gaining a one-sided view of the world ourselves, and we can by no means claim that opportunism does not exist. As a flaming faith backed by political and social power, Communism incurs the danger of making hypocrisy may be especially conscious in China, and its influence may become powerfully corrupting. When statements are made by groups there are special dangers, for they are likely to be written by sincere extremist members (such as Y. T. Wu) and it is not easy in the present atmosphere to change them. This is a far greater danger than government pressure. In fact, when the Yenching statement on the White Paper was first framed by a small committee it was very extreme indeed. An important government official who was consulted took great pains to advise strongly that it be very much toned down. "You Yenching people really do not feel that way toward America; you have no business to talk that way," was the spirit of what he said. Yet there is actually a great gap in mental atmosphere and in thinking in different parts of the world, and it is hard for those in one situation to evaluate the statements that come from another.

8. At the risk of some repetition, let us ask then How do Chinese Christians Really Feel about Communism? We must generalize and over-simplify. Their own faith is challenged by a much more powerful rival faith than they have ever met before. Easy-going generalities such as "Christianity is service" or "Christians love everybody" are not good enough; they are

driven much more than ever before to bible study and to theology. They do not think nearly as often as do we in the West of a final antithesis between Christianity and Communism, and a rivalry to show that our faith is better than that of the Communist. They are jarred into realization that they must find and accept all the good in Communism and then go beyond it, that their former faith was too much a human product just as Communism is, and that each faith needs to be purified and deepened by incorporation of the best in the other. Just as on the political side they are seeking for democracy through Communism, through a new Communism, on the religious side they are not seeking to uphold the old faith but to reach a new and still deeper faith.

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We could go on indefinitely, and really feel bad at having again committed that commonest sin toward Chinese Communism today, the sin of over-simplification. But Bob's stern eye is on us. Frankly, we do have immense faith in the Christian opportunity and contribution of Yenching, and we are eager to return to campus next summer. For the future, the development of the faculty will be critical. There is no guarantee against apostacy. Our best contribution is our faith and our prayers.

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