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May 1, 1950

A LETTER FROM MRS. SAILER - YENCHING UNIVERSITY

A visitor to the Yenching campus during these lovely spring days would find it as beautiful as ever, and if he stayed for only a day or two he would, I think, see few changes - superficially, Yenching is pretty much what it was ten years ago. The willows around the lake are taller, there has been a great outcropping of buildings in the southeast part of the campus, where the Industrial Training Program has its center, many of them left by the Japanese in an unfinished condition and salvaged by the University for its own purposes, and there are concrete roads and paths everywhere, for which also we must thank the Japanese who left behind the raw materials. But the students who stroll around the lake look much like the students of 1940, except for their clothing, and if the visitor went to classes he would probably not notice any great changes. Yet beneath all this, things are very, very different. China has experienced a revolution, and the revolution has come to the campus and made tremendous changes in practically every phase of our University life.

I have said that the clothing has changed. Slacks with short Chinese jackets, usually in dark colors, are the rule for the girls. The boys wear trousers and sweaters, and short American Army coats, some of the original gray-green color, some dyed black or dark brown. Permanents are few and far between, as is long hair - the straight boyish bob is the accepted thing. The students dress for comfort and convenience, not beauty, and you very seldom see, even on special occasions, a silk gown or a pair of high-heeled shoes.

In the refectories you would notice a very great change. The food costs somewhat over \$2.00 American money per month, three meals a day. The girls have kao liang (sorghum) for breakfast with a little salted turnip, steamed unleavened bread made of corn and millet flour, with spinach or cabbage with a little meat or bean curd at noon, and for supper, kao liang again, this time cooked with less water than for breakfast, and served with vegetable.

But these differences are perhaps somewhat superficial. Underneath there are even more striking ones. The Student Government, now housed on the lower floor of Gamble Hall, is more active and efficient than in the past, and has a much larger share in University affairs. The women students are very active in it, and take fully as much responsibility as the men, and often more. In fact, at the last election, among those receiving the most votes, six out of the first eight were women.

Nowhere do you hear English spoken, except in a classroom presided over by a foreigner, and even there you will hear most of the students speaking Chinese. There are no University lectures in English, no meetings. There is no attempt to conduct University gatherings bilingually - if a foreigner can't understand Chinese he sits beside someone who does and who can write a running translation for him. All minutes are kept in Chinese, and carbon copies must be made by hand for any necessary distribution. All notices on bulletin boards are in Chinese. There is no longer a faculty bulletin. For years this came out on Saturday, printed in English, and giving the events for the next week. All letters are addressed in

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Chinese, and one has the very definite impression that this is a Chinese University, run by Chinese, with foreigners welcomed to help as teachers or even, in a few cases, as administrators, if they have a special contribution to make.

Every student is required to take "The Big Course" - a course on Dialectical Materialism and Historical Materialism the first semester, and on The New Democracy the second semester. These courses include a two-hour lecture each week, and discussions in small groups, formed in the various departments, with a student chairman, and a faculty member always present. The faculty this semester meet regularly for lectures and reports, and for discussions in groups, to prepare for their work with the students. In all organizations, this study of the theory back of the regime is compulsory, the intention being to make everyone an intelligent participant in the new society. Questions are welcomed, criticisms gladly received, but it is expected that gradually one may understand so completely that he will really become a wholehearted supporter. Books and pamphlets and study helps are available to all. It is obvious to all that too large a proportion of time is spent in this way, and next year we understand changes will probably be made, but the government shows itself really in earnest in its effort to help citizens to become really informed, and as in the old-fashioned Sunday School it is taken for granted that when you really see the light, you will become a really staunch believer and supporter. The University workers also have their training and discussion groups and have become much more articulate and self-respecting.

The Women's College, you will see from the enclosed outline of its organization, has been reorganized, and the students and workers as well as the lower faculty and staff members, have a voice in its administration. To a greater extent than ever before, it is an integral part of the University, being responsible to the highest authority in the University, the committee that corresponds to the former "University Council." The Dean is ex-officio member of the two most important committees in the University, and there is a woman on every University committee the work of which is related to the Women's College. We are very hopeful that we shall have a new Dean this coming fall, but at present, in place of a Dean we have a triumvirate, Mrs. Yen Ching Yüeh, Miss Kuan Yü Lin, and I. Mrs. Yen is an experienced member of the faculty in the Sociology Department, Miss Kuan is younger, a Yenching graduate in the Department of Physical Education. Each of us brings her own knowledge and judgement to problems, and we find that the fact that we are so different in background and experience makes our decision more likely to be good and wise ones. But we very much need a strong, capable woman to be our Dean, and we think we are on the trail of just the right person.

From the various kinds of statistics are given on the enclosed sheet, you will notice that our two upper classes are very small, and this means that if we take in new classes of normal size the next two years, we shall have a much larger enrollment and be much more crowded than usual. The trend is toward taking in large numbers, since the pressure for education is so great, and we expect to have to put three or four girls into a two-girl room, in the fall. Compared with government universities our students are far "too comfortable," and we are so out of step with the times in this respect that it seems right to change things rather radically. Even the faculty housing situation is to be altered, and several of the larger houses made into two or three apartments so that we can house more faculty, staff, and workmen families. Simplicity and frugality are today's virtues.

Another virtue of this day and age is mutual help, and in closing I want to tell you two little stories to illustrate this. The students of the Education Department, most of them very "progressive," decided that none of their number would ask

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for food subsidy. Instead, those who had part-time paid jobs (required teaching work) or who for other reasons had more than they needed, would contribute to those who had no money and were earning none. One girl did practice teaching in a charity school in the village near us. She got no pay for this, had not one spare cent. But she didn't like to say anything about her plight and so decided not to eat much and to cook her own meals, thus saving a great deal. I just happened to find out about this, and we worked out another arrangement that saved her self-respect.

Miss Liu's family was formerly a wealthy landlord family in central China, a very large family, old style, with grandparents, uncles, aunts, cousins, all under the same roof. In her own immediate family there are nine children. She had plenty of money during her high school days and in her first year at the Catholic University, and last semester, when she transferred to Yenching she asked for deferment of fees because her home had not been liberated and there was no communication between it and Peking. She felt sure there would be no trouble about her fees as soon as communication was reestablished. Finally, a letter came from her family. They had left their rich lands and had gradually withdrawn from place to place in advance of the Liberation Army, till finally they could go no farther and the Army caught up with them. They had nothing, they could find no work, they were almost destitute, and they certainly could send nothing to Miss Liu. Students in the upper third of their class according to the entrance examinations can apply for scholarship help. Miss Liu's grades were not quite good enough. The University said she must pay her deferred first semester's fees before she could apply for deferred payment for the second semester, and must pay the second semester fees before a certain date. Miss Liu is a pre-nursing student, little, cute, - and has a way of wrinkling up her nose when she smiles. I rather thought she was inclined to depend too much on soft-hearted people who thought her attractive, and so I waited to see what would happen. She hustled around and got a self-help job in the Bursar's Office, and worked so hard there that she hadn't time even to discuss her case. Dark rings appeared under her eyes from fatigue and worry. Then her "small group" went to work - pre-medical, pre-nursing, and Home Economics students - and they wiped out her first semester bill on her assurance that she would get a job in the summer and then repay them. But how about her second semester fees? The other nurses took up the case. They had notice that she was a very hard worker but that her lessons just didn't come easy to her. They began to gather together contributions from their group. She came to see me. I told her that because of her fine spirit I would personally meet any deficit she had, though since I was already paying fees for two other nurses I hoped the amount would not be too large. Several weeks went by. Two days ago she came to see me with another pre-nursing student, to tell me that all the money had been contributed - she wouldn't need to ask me for any. That spirit of mutual help, of trying not to depend on University, government, or faculty member, is new, and one of the very, very fine fruits of the new society.

I fear this is a very rambling report of our life here at Yenching these days. So much has happened in the last two years that it is difficult to grasp and put it into words. If there is any particular aspect of the Women's College that you would like to learn more about, won't you please feel free to write and tell me so? My husband and I are leaving here for a year of furlough, just as soon as we can conveniently get away after commencement this summer, and we plan to be in New York City for most of the year. I hope it may be possible for me to meet some of you some time during that year. All of us in the Women's College appreciate so very much your continuing interest and help, and we know how especially hard it is these days to keep up the financial support. I feel that what the world needs most is

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better understanding between groups, nations, and races, and that everyone who contributes to Christian education in China is making a supremely fine investment, which pays high dividends. It is a privilege for us out here to realize that we have back of us such a wonderful group as our Yenching Women's College Committee. We hope we may be worthy of our responsibility in that partnership.

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24 JULY 1950

A LETTER, DATED 28 JUNE 1950, FROM DR. C. W. LUH
YENCHING UNIVERSITY

(Although the following letter is concerned primarily with Yenching, much of what Dr. Luh says is of such general interest that it is being sent to all members of the Board. Of especial significance is his response to the findings of the annual meeting. We hope to be able to send you amplification of the P. S. before long. W.P.F.)

Your letter of June 8, enclosing the minutes of the last meeting of the Trustees, has been read with enthusiasm and whole-hearted gratitude. Bliss and I went over the contents very carefully. We are not only relieved financially, but also feel more than ever our comradeship with you and our responsibility to you as we read the Findings of the Yenching Committee and of the general committee. We may not have exactly the same impression of the situation in China, or the same estimate of the future of Yenching. We now know from the Findings that you understand what we are doing, so we can be sure our motives cannot be misinterpreted. Whatever we do is for the uplift of the Chinese people.

With respect to the required courses for "political education," we are spending very little on them this year. A large number of faculty members volunteered to lead the discussion groups. Needless to say, the expenses can be easily covered by local receipts. This arrangement has proved rather unsatisfactory in some respects. So we have to increase the number of assistants next year. Even then the expenses will amount to much less than one percent of the total budget.

So far Yenching is the only private institution which has received any financial help from the central government. The grant given in the spring of 1949 amounted to about US\$15,000. For this academic year, due to an informal guarantee on the exchange rate, we gained about the same amount, but we have not received any money grant. We were promised about ten thousand dollars in addition, but your generous grant made it unnecessary for us to press for help from that source. Considering the difficulty the Ministry of Education is facing itself, this is a happy solution for all concerned. We know 25% of our students have their board paid by the government. The same practice will probably be extended to the southern private institutions, though not to the same extent.

Our main financial problem lies with engineering education for which you are not responsible. I do not wish to reopen the discussion with you for I realize it is not within your power or mine to change a decision of many years' standing. Nor can I stand against the sentiment of the faculty and of the general public, and the strong demand of Christian students who need an engineering education. I can only trust that you know I do not stand for narrow vocational or professional education, so the increasing emphasis on engineering and pre-medicine is not due to my personal bias or that of a small number of influential faculty members. I only wish you were here to sense the atmosphere. Next year, we shall have to make civil engineering independent of mechanical and to separate chemical engineering from the department of chemistry.

We may have to change the name of the College of Science to Science and Engineering, subject to the approval of the Ministry of Education.

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We do not have a single cent on the budget for that project. It will call for US\$60,000. The government has promised to give us one million catties of millet, amounting to about 56.5% of the sixty thousand. The rest we shall have to try to raise from our friends on the Committee for the Cooperation between Education and Industries, industrial bureaus of the divisional governments, etc. We will not shift any item from the general budget to engineering, but if we find ourselves hard pressed by next spring, I hope you will consider the difference between the present budget for the departments of physics and chemistry and for the same in 1937. A large portion of the work in those departments has been transferred to engineering. I shall write more in detail concerning this point later on, if called for.

In pre-medicine, we are handling more students than we can possibly pass on to the Peking Union Medical College. At the recent National Conference on Higher Education, the regular medical course was changed to five years as against PUMC's eight years. Formerly when our pre-medical students could not enter PUMC, they had a chance to be transferred to other medical colleges such as Central and St. John's, which had a six or seven year course, thus losing at most two years. With a three years' difference and the desire on the part of the students to be of active service right after graduation, it would be untenable for us to prepare candidates for the PUMC unless we be designated as one of the recognized schools which can send a definite number of third year students to their pre-clinical course without entrance examinations. I am preparing you for reports about difference of opinion which may arise between us and the PUMC.

We may have to handle over 1100 students in the autumn. After careful consideration, we have decided to participate in the united entrance examinations of all the North China government universities, including Peita, Tsinghua, etc. The Catholic University of Peking has followed our suit. If the results prove unsatisfactory, we have the option to give another examination late in August. We hope that would not be necessary. Tuition has been increased from 250 catties of millet per semester to 400 catties, including dormitory fees and all laboratory charges. At the present rate of exchange it is about \$14. Almost 40% of the students will have free tuition scholarships, 25% with free board granted by the government, as I mentioned above. Our dormitories were built to accommodate 800 with a high standard of comfort. Three have to live in a room now instead of two. The students expect very little from the administration in such matters, though we still take better care of their health than most of the government institutions can afford to. With poor food, a heavy curriculum, and a good deal of extra-curricular activities, health is of vital concern. The government and the Party have explicitly called on the students to return to the classroom and the laboratory. For the last few months we have observed a seriousness in studies that is most encouraging, for it is manifest in every department.

This shift of interest calls for more serious teachers and a re-examination into our teaching methods. We have to count on at least 15 additions to the faculty in the professorial ranks, including old colleagues expected to return from furloughs, replacements in some of the departments to bring the teaching efficiency to that of 1937, and new members on the engineering program. As compared to pre-war standards, only Philosophy

and Psychology (which is my own department) are at a low level, but there is no urgent demand for a better staff.

So you can imagine what a housing problem we are facing right now. Every one of the large faculty residences has to be modified to accommodate two families. That necessarily involves expenses and hard feeling. But to live as we do in such lordly mansions, with modern conveniences and expansive garden plots, seems to some of us so very unreal nowadays. Whatever be the outcome of this momentous experiment in socialism that is going on, one thing we can be sure of, i. e., there is hard life ahead of us. Hard life means also noise, disturbance, petty irritations, living in close physical contact with people who are just as easily irritated as oneself. The sooner we realize that, the better for all of us, especially for those faculty members who never lived the hard life as some of us had to. Living in less comfortable quarters is perhaps a process of re-education, but can we tell the faculty that administrative policy is thus motivated? The highest salary we are paying this month is \$39 plus housing and some welfare expenses. For a Communist of the same academic calibre working with the Party his salary is \$7 plus home allowances. Student board is about \$2.50. But on the whole, we are happy. The majority of the intellectuals feel even happier than ever before.

I presume this paradoxical situation is what makes it difficult for one who lives far away from this part of China to understand us. I do not mean only Americans, but also many Chinese who refuse to live through this crisis. It is true our religion is sorely tested, but many of us, devout Christians, do not have the least impression we are only abiding time, waiting for the good old time to come around again. We struggle to see how our spiritual values can bear the test, what is common between what was and what is to be. So you can imagine how thankful we are for the Findings of the Last annual board meeting. We are not fighting for a lost cause, for the Christian cause cannot be lost if it is as Jesus meant it to be.

We may have difficulties trying to get our colleagues on furlough back to the campus. I may have to appeal to the highest authorities, and may fail. Even Miss Boynton may not be able to get back on time for the autumn semester, but I hope I can justify her case to the government. The Sailors and Mr. Payne are ready to leave. Payne's contract with us expired last summer, but due to sickness at the time of leaving he was reappointed for another year. The Sailors we need under any circumstances.

P. S. Herewith are the resolutions of the National Conference on Higher Education re private institutions.

Positive guidance from the government

Slow but steady changes of the curriculum where necessary

Financial subsidy in special fields.

And particularly for Christian institutions:

Required courses in political education as in the government institutions.

Elective courses in religion permissible.

Warning against irritation of religious sentiments in teaching.

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PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mrs. Louis E. Wolferz
Yenching University
Peking, China
November 29, 1950

Dear Friends:

As Christmas approaches our hearts reach out across the miles of land and sea, to wish for you God's blessing on this birthday of the Christ Child who came to bring peace, good will, and abundant life to men everywhere. In these days of stress and strain, unrest and uncertainty, we realize more urgently than ever that His Way of Life is the only Way to Peace and Brotherhood. May we each in his or her own place of work help to make His Plan become a Reality!

How often we have thought of you the past months! Letters that we earlier sent did not reach you, we hear, but as mail service functions better now, we hope this letter arrives with its Christmas and New Year's greetings and a short report of our life in Yenching University. We are thankful for the measure of health we have enjoyed, for work we love and for colleagues who have been so great a source of encouragement and inspiration! There could be no more interesting a spot in which to live than here, as one sees this great nation endeavoring to lift the economic status of its people and build a strong nation able to take its rightful place in the world today. One sees advance along many lines - a steady exchange rate, stable prices that hold down inflation, ever better transportation, efforts to stem future floods, a tremendous program in Public Health with an emphasis on rural localities, the effort to stamp out graft, etc. We only hope China may be free to work out her own salvation with no pressure from without. While interesting, this has also been a time of insecurity, uncertain of the very near future as if one were atop a volcano that might erupt at any moment. There has surely been a succession of unusual experiences these 56 years since I first came to China as a tiny girl, and the past three years have in many ways been the hardest, yet at the same time the most rewarding. We have felt all along that God wanted us to stay so long as there was some small contribution we could make, and when we leave we shall carry with us innumerable glad memories of the friendliness of the people towards us personally be it Faculty or student, villager or workman. We have felt this friendship particularly during the last three or four weeks when our land has been branded with every dreadful name one can think of, and hate slogans and posters have stared us in the face all over the campus. Singly and in groups, our friends have sought us out to make us feel their love and the desire to comfort and sustain. It has been a soul-searching time for our Christian faculty and students for they want to be patriotic and help their country move forward, yet at the same time be true to their Christian faith and ideals. For the measure of religious freedom still ours we thank God and rejoice in the deep rooted faith of the Church of Christ in China, sure that come what may, the Church is here to stay. The care with which our Christian students have thought through their Christian faith, what they believe and why, has inspired us all. They have tried to see what it means to be a true Christian in a Communist world and to what extent the two ways of life can live together. They have tried in many ways to help students in other schools to find a sure foundation for their faith and a feeling of togetherness in a common endeavor.

Our chapel and church services have been well attended, and the nine small Fellowship groups of from 12 to 25 each (222 members in all) are alive and active, all emphasizing true Christian fellowship. I am an advisor to the "Bethany" group of twenty-one - its emphasis, close fellowship with God and Christian service to man. Their weekly meetings are anything but dull, a combination of devotions, discussions along different lines, and a social time that closes just early enough so the girls can get back to their dormitories before eleven. (The boys have no curfew hour.)

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They have recently been helping in home visitations that we might find the 80 youngsters that most need a big bowl of hot "fortified" porridge each day, and Bethany is again taking over the educational project connected with this activity. For two springs they have carried on a fly campaign, spraying DDT in public places, making and posting slogans all over the village, showing and explaining movies, selling netting for beds and food containers, etc. Another group leads the village Sunday School and still another directs the Saturday playground activities in our Center. Some thirty Faculty wives take the main responsibility for the Social Service Center, giving generously of their time and strength. A group of twelve work in the daily clinic that last year ministered to over 4000 cases; others in our sewing machine classes when groups of twenty are given a three months course; still others in our Well Baby clinic, Mothers' club, etc. I wish I could show you the thirty cute little kiddies from neighborhood homes who gather in a kindergarten each morning. They come from homes where the mother works out or where the family is too large or too poor to permit proper care. Here they have careful oversight, good training, and plenty of fun, nobly swallow their cod liver oil each day, and are watched for communicable or other ills. One little shaver who had trachoma and could neither be persuaded nor coerced to have treatment accompanied his mother to a Mothers' Club one day and saw some colored lantern slides of a Chinese man who had neglected treatment for trachoma and, as a consequence, had become blind. The very next day the little fellow of his own free will presented himself for treatment at the clinic and has been a regular patient since.

These past few years the Faculty have raised a Community Chest in order to help the community outside of our campus. This is the second year that it has been my share to head the Investigation Committee and check on all applicants for aid. Operative and other hospital cases, families unable to meet even the simplest funeral expenses, those wishing loans to enable them to start small businesses or buy seed for planting, etc, are presented to the Committee regularly and most of these cases are given assistance. As winter comes on, the need grows ever greater - many are jobless (as masons who cannot work in freezing weather) - and I am always thankful when the cold spell is over and spring comes again!

Being on the Board of the Women's Bible Training School is another contact with fine earnest Christian people. As the Christian Church takes over responsibility for administration, self-support, and witness, more and better trained leaders are needed. Our own School of Religion prepares college graduates - young men and women we are proud of as they undertake administration, preaching, work with students, teaching, etc. Bible Training Schools prepare those with lower educational backgrounds but who also have important duties in the life of the Church. Emphasis is being given to lay leadership these days, classes and discussions being held for interchurch groups at the Training School. It is a great inspiration to see the faith, courage and high ability of the men and women who work in the Chinese Church. Even in the rural churches where trials and difficulties are greater than one cares to visualize, one marvels and rejoices at the way God is working through His children who remain loyal to Him despite every handicap and keep alight their candles of faith. Surely "the light is shining in the darkness, for the darkness has never put it out."

We are glad for the chance to share our Home with our many friends. Each month well over a hundred meal guests add to the joy of fellowship - we don't try to count those who drop in for a cup of tea and a visit. A few of our students have been ill and in need of home care and rest, and we "childless old folk" have been thankful to have them with us, some for a day or two, others for a week or two. In the summer our Yenching campus is the best "resort" to be found since nowadays travel is greatly limited so we have been "full up" with Chinese and foreign friends glad to get away from the hot city and their routine jobs. All such contacts add richness to our lives. We are still living in the same home we came to in 1926 when Yenching first moved to this site and are glad to be enabled to remain here till we leave for good

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Mrs. Louis E. Wolferz

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next June. The house is full of memories - of our children who grew up here, and our many friends who have made our life in China so worthwhile. In many ways we shall be sad to leave, but it will be good again to be with our children, families, and friends. Altho they are well separated, we shall find them - Rosalie, Ed, and 8 year old Allan in San Mateo, Calif.; Ellen and Fred in Cooperstown, N.Y., and Polly finishing her Master's work in Child Welfare in Iowa University.

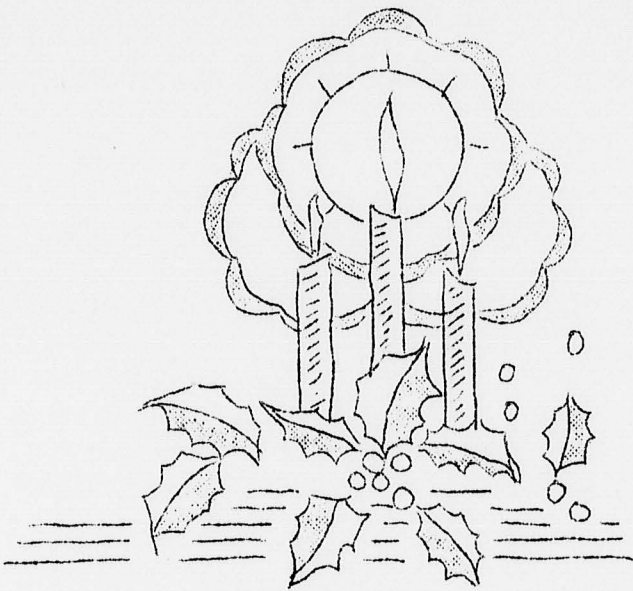
This carries you my earnest wishes for God's blessing all through the New Year! We need your prayers more than we can say. The times are not easy; problems are numerous; but "GOD IS ABLE"! May he bless us all as we pray and work together towards a world of Peace and Brotherhood!

Very sincerely,

Katharine King Wolferz

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Yenching University
Peking, China
November 1950

Dear Friends, Relatives and
Brethren of the Ohio Conference:

Although it is still early November, it is time to send our greetings and best wishes for a Merry Christmas and a good start on the second half century. We want you all to realize that our thoughts are much with you especially at this time of the year when celebrations of the coming of Jesus are obscurely hidden behind walls in Christian schools, churches and homes. At least there

is no commercialization of Christmas in Peking and that gives us gratitude!

For the first time we will be widely scattered from most of our children at the holiday season. Allen, our oldest son, with his wife and two little girls, lives in Schenectady. Leighton, the second, is a junior in Ohio State. Cecilia, who left us in August, is a sophomore in Whittier College, Calif. Ben remains with his parents. He is taught with a class of six others in the home of a German Jew in the city, by two Chinese assistants on the staff of Fu Jen (formerly the Catholic University) and an American woman who married a Chinese. Here on the campus he is taught algebra, music, art. His needs are well-supplied so he is very happy. When the weather is good he can ride the eighteen miles round-trip every day to the place of study. Our whole family is thus apparently very happy although separated by great expanses of water and land.

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Brother Paul and his wife, Hallie, left China on a permanent furlough recently. We are lonesome without them but saw them in Tientsin on their way out. He is building a nice new home in Ohio. Bishop and Mrs. Ralph Ward are ready to leave China, and Bishop Lacy leaves soon. All our American consular staff left last spring. Thus we are left in China as guests of the government and under their sole protection. Dr. Luh Chih-wei, our chancellor, assures us all that we will be well cared for no matter what the eventualities may be. In the full assurance of what protection we continue to work in peace and safety. Not once have any of us suffered the slightest indignities. There is still evidence of sincere friendliness. The government early enunciated their policy of clearly differentiating between Americans as citizens and the American government. They have nothing against us, but not so with our government. This distinction, while it may seem unreal and impossible, is strictly adhered to and consistently maintained. It is truly remarkable. We can go to and from the city without passes, but must ask for permits if we go elsewhere. Tientsin is almost the only city available at present. Our campus is so beautiful and our life here so wholesome that we are generally content to stay here. Trips to the city are made for necessities and for the weekly meetings of the Rotary Club.

The religious life of the campus is limited only by our own devotion and initiative. (The attached report gives the essentials of life at the University.)

The economy of the country is unbelievably stable. But in spite of that there is no way adequately to cope with poverty, disease, floods, etc., when one considers the entire population of this vast land. Our students must still (in part) be heavily subsidized, some more than others. The government gives substantial help to a certain select group. China has too, too many mouths to feed. Millions are bound to suffer. As Christians we cannot blandly stand by and not try to help. When a great nation like China is in the throes of fundamental change many people are sure to be caught in the millstones of revolution. Our part may be insignificant but again it may not be. We imagine at times that we are all painting a great canvas. Close range gives a perspective which makes little sense or beauty. The further away one is removed from the scene of activity the more the picture finds its true proportion and meaning. It is in the faith of such a venture that we remain and do our bit of "paint-daubing". Your prayers, gifts, messages of cheer and hope help us to keep at our task. Only eternity can tell the complete story.

We would like to send a message to each of you. You understand how unwise and expensive such a joy would be. Do write anyhow knowing that most likely your message will not be personally answered. We are grateful to the Board for sending this letter to you. With it goes our love and dedication together with each of you to the great cause of serving God while serving man.

Sincerely,
BLISS, MILDRED and BEN WIA NT
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PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Dr. Louis E. Wolferz
Yenching University
Peking, China
December 6, 1950

Dear Friends:

We are hoping very hard that this Christmas greeting will get through to you and will be evidence that we are thinking of our many, many friends in the homeland at the Christmas season when thoughts naturally turn homeward. Should we be separated by an impassable physical barrier at that time, that will not hinder our thoughts from piercing it, but only make them more heartfelt. This year more than ever before, the absence of the earthly light will make Christmas night dark and foreboding for all the world outside, but we may enter into the stable where a heavenly light is shining which no darkness ever has or ever will put out, which rather is steadily pushing back that darkness and bringing hope and courage to more and more of earth's sons. How can we ever thank God enough for his great gift to us.

You will be glad to know that we are both well and have been able to go on with our work much as before. In Katharine's letter you will read of her busy schedule at the booming Social Service Center, whereas my time is spent mainly in the class room and my office; but both of us are engaged in many other projects afternoons and evenings either in our home or at our Christian Fellowship center, which make the days and weeks seem so short. I am teaching two classes of English and two of German. Last semester in the absence of our professor of French I had two French classes which I also took for the first month of this semester till he could get back from a short furlough. My responsibility in the Christian Fellowship is the co-chairmanship of the Workmen-Faculty Division which sponsors our mid-week prayer service and a Sunday morning service especially suited for our workmen. On this coming Sunday evening we are planning to show "Voices of the Deep", an inspiring religious movie. My little Bible class group is studying Hebrews 11 this year as an introduction to a more detailed study of Christian Faith.

Perhaps this will seem like a surprisingly favorable report in view of all the news that is coming to you about conditions in China, but at Yenching we have in many ways been in a privileged position and have enjoyed religious freedom without interference. The same is about as true in larger centers like Shanghai and Tientsin, but out in the country many churches are not allowed to hold services, members are subjected to various disabilities and the work of foreign missionaries has come to an end. There has been a shrinkage in the size of the Christian community as a result of various pressures, but its roots are striking deeper making the continuity of the church sure. Chinese leadership is taking over and will move forward even in the face of difficulties and misunderstandings until the special contribution of Christian citizens to the building of the new China will be recognized.

No resident of Peking could fail to see signs of a new day. Peking is again the capital of the land. Since the coming into effect of the "new economic policy" consumer goods are quite in evidence in the shops and the main shopping streets and markets are full of shoppers. Prices are stable and quite reasonable, especially for those goods needed by the bulk of the population. Colorful piles of fruit tempt you as you go along the streets. The city government is catching up on street paving and street-car and bus service is much improved. The worn-out machinery of the electric power plant is made to give very satisfactory service by the Chinese engineers and workmen. We now have a rival to Moscow's "Red Square" in the great open space before the main gate to the former forbidden city. Supplementary gates are being cut in the city wall to take care of the increased traffic. The sewage and drainage systems have been rehabilitated, lakes and moats have been dredged and

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Dr. Louis E. Wolferz

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the decorative arches repainted. Now more than ever Peking would be a mecca for the world tourist only the visitors who would be welcome here now don't do much traveling.

It is no joy to have to listen to the constant villification of one's country, but all along a distinction has been drawn between us and our government, and some official speakers have gone out of their way to remind student audiences that some missionaries have rendered valuable service to China. However, in view of the stepping up of the campaign in the last month and including therein "cultural imperialism," which calls into question the motives of everything that has ever been done for China by our government and people, one wonders how long "personalities" can be exempted from the agitation. Here on the campus smiles and friendly greetings are still in order, I am glad to say.

The assurance of your remembrance of us is a source of comfort and strength and will brighten our Christmastide. We send you our earnest good wishes for the holiday season and the new year.

Very sincerely yours,

Louis E. Wolferz

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1950 CHRISTMAS WEEK AT YENCHING UNIVERSITY, PEKING, CHINA

FELLOW-WORKERS FELLOWSHIP - December 18

This group meets weekly for prayer in the homes of faculty members. It consists of dormitory matrons, campus watchmen, power-house workers, teachers of all grades and office employees. Once a month each family brings food for its own needs and shares the food on a common table. On Monday, December 18, this group met for the common meal. About 40 were present. The worship consisted entirely of appropriate Scripture passages, hymns and recorded music of the season.

DAILY CHAPEL - December 19-23

This period was augmented to a half hour, from 7:20 to 7:50 A.M. Special readings, music and meditations composed these morning worship times.

MESSIAH CONCERTS

The University Chorus sang Handel's "Messiah"

1. On Wednesday evening in the Bashford Memorial Auditorium. Nearly a thousand people gave quiet and reverent attention to the unfolding of the inspired message of the Christ in beautiful music. This concert was the 22nd annual affair for the Yenching campus.

2. On Friday evening in the large Congregational Church in the city. A thousand people crowded into this sanctuary, stood and sat in the aisles even and listened with rapt attention (even though sung in English) to this music now become familiar to so many people of the city through the annual presentations.

CHANTERS FELLOWSHIP

This group of 30 sang:

1. In the regular Sunday AM Service of Worship on December 24 two selections from the "Messiah" besides other music. The service was well attended and the sermon was on "The Prince of Peace".

2. In the annual Candlelight Service on Christmas Eve. The chapel was completely full (about 200 people) and the service consisted of 10 special selections from ten different cultures, hymns and Scripture readings. The artistically and beautifully decorated chapel, the moving music and the solemn dignity of the quiet hour of twilight illuminated with the soft rays of candles shedding pale light and casting mystical shadows all seemed to bring the presence of the "new-born King" so near to our hearts.

3. In a special service of worship in the National Tsinghua University only a mile from our campus. Here one of our School of Religion graduates is heroically keeping the light of the Christ gleaming in a manifestly materialistic environment. Out of some 3000 students less than 1% are Christians. We sang to a group of 120. More would have come had there not been two other important meetings simultaneously conflicting.

4. In the Chinese Independent Church in Peking, one of the few truly self-supporting churches in the area. They represent the rank and file of Christians of our time and are most enthusiastic about the special music which the Chanters have given to them.

CHILDREN'S PARTIES

1. For the combined Sunday Schools operated by the Fellowship (one on the campus and one in the Social Service Center off campus) Carols, stories, plays, gifts and exhibit of the work of the children comprised the program. 140 present (90 children).

2. The annual party inaugurated by President Stuart twenty years ago as a personal expression of his fondness for them and open to all the campus children from 4 to 6 years old. 200 children were present on Christmas Day. Santa Claus came in a decorated donkey cart, distributed gifts and dispensed cheer and rejoicing.

HOLY COMMUNION

On Christmas at 7:30 AM was conducted by Dean Chao, 29 participated.

SMALL FELLOWSHIPS

Each had its own kind of Christmas party. They generally ate together as a group with special guests mostly from the staff and workmen to share their joy and good food. Music, games and worship characterized their parties.

CHRISTMAS PLAY

Written by one of our own members, directed and staged also by them on the subject of "The Lost Sheep" was presented on Christmas afternoon for the whole community - 150 were present. Preceding the play there was a period of worship and a song by the "fellow-workers fellowship".

CAROLLING

Over 100 students joined the group that followed the donkey cart on which was strapped a reed organ which led the procession and the music as the carollers went through the campus through the village next to the campus and into the residence compounds. The full moon made any extra light redundant. The villagers and the residents of the campus generally responded with joy as they heard the happy songs of the "angel" choir.

OPEN HOUSE

One of the splendid customs of Yenching is to invite every student to share in the joy and festivity of the season in an open house for them. This year this feature was concentrated in the Lin Hu Hsuan (formerly residence of President Stuart) from 10 to 12 AM Christmas Day. Many hundreds (570) students of all kinds and classes were cheered by the singing of Christmas hymns and carols, the hospitality of the faculty and the welcome they received with tea, cookies, candies to sweeten the inner man.

Thus the 1950 Christmas season on the Yenching campus and shared by Yenching folk outside -- in the villages and in Peking -- was as widely effective and as intensely joyous as in any previous year.

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CHINA LETTER

Yenching University
Peking, China
December 31, 1950

To all our friends and to the members of the Ohio Conference:

New Year Greetings from Peking (via the kindness of the Board of Missions!)

We face the new day with courage and with faith, hope and love. Our Christmas celebrations here were as fine as in any former year and in addition had an extra tinge of joy. We are sure that your prayers have been peculiarly answered and that God's glory has been revealed.

Our plans for the coming year are not yet formulated. It is likely that we may be returning within the next few months or weeks. We have no definite sailing date and no permit to leave this city. However, some things are being packed so that when the time comes we will be prepared.

Our colleagues have been and are so wonderful in their determination to be as Christlike as they can that it behooves us to stay by as long as it is possible. Our main reason for leaving will be that of proper education for our son Ben who will soon be 16 and who needs what cannot be secured here. In all these things we will follow God's leading and not our own desires. Pray that all will be made clear.

Suffice it to say that a month ago we all wondered if we could have any Christmas at all. In spite of these doubts we went forward with our plans and now reap the joy of our labors.

With affectionate greetings to you, everyone,

Sincerely,

Bliss Wiant
Bliss Wiant

Requests for additional copies and notification of change of address should always mention the name of the missionary and be sent to Mr. William W. Reid, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

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Grace Boynton
Kobe College
Okadayama
Nishinomiya, Japan
January 2, 1951

Dear Friends:

It is hard for me to remember when it was that I last wrote a general letter, but I suppose it was sometime in the summer of 1949 when I still felt that I belonged in my village house in China, where I had the habit of writing letters in the garden face to face with the Western Hills. Since then we have been experiencing a change in global atmosphere; the glass has been falling, and the end is not yet. In the welter of the world predicament, my own roots have been torn out of China, and I find myself in this college for girls in Japan, where I shall do my best to get myself planted and in time, to grow again.

I'm afraid this letter cannot be very interesting as it can only recount a good deal of moving about in space. It will supply the barest facts of my shift from the community where I spent thirty years, to another American Board institution which I have known, and loved, too, ever since I first visited it on my way out to China in 1919. But if I can't be interesting, I can be brief. So here are the facts which make the link between what I have always done before and what I am going to do now.

I shall always remember my last semester at Yenching as a time which brought my greatest rewards and satisfactions, both as a teacher and as a missionary. I was offering some new courses made possible by a Wellesley-Yenching gift of new books... and I found the work had been chosen by students of very great maturity and ability. We were dealing with the field of literature in the Twentieth Century, and the avid interest which was shown, the brilliant work which was done, the unfailing response to my efforts, come back to me now as a privilege I am not likely to have again. There was also a spiritual hunger and quest among these gifted young Chinese which was open to me more freely than ever before. One boy came with the cry "The truth has caught me." All this stands out more and more clearly as I go back to it now.

But in December of 1949 I began to suffer from an eye infection which proved very obstinate. In February, when I started for the States, my vision was already restricted, and matters grew worse on the journey so that when my ship docked in San Francisco, I had to be lead down the gangway to the pier where two Yenching friends providentially met me and took care of me.

It was July of 1950 before I was in condition for work, but I enjoyed myself very thoroughly in ways which did not require the expenditure of eyesight necessary in studying and teaching. When I began, in midsummer, to make arrangements for my return to Yenching, I was very proud that I had a re-entry permit from the People's Government, since even as early as that very few Americans were being allowed to enter North China. However, I was aware that political developments might become even more unfavorable, and I agreed to offer my services to Kobe College if it proved impossible to return to Yenching.

Obstacles in transportation were continuous from the first attempts to get booking, and I soon became anxious for fear I might not get back to my classes for the autumn semester. Chancellor Luh decided that it would be satisfactory if I returned for the spring semester of 1951, and I finally got a sailing for October from San Francisco for Tientsin. In the meantime the conflict in Korea had strained relations between America and Red China. The Board exchanged radiograms with our Mission in Peking, just before I sailed, to make sure that it was still possible for me to reach my destination.

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I sailed....after three postponements....on the 6th of November, going by way of Manila. In that port, I learned that my ship must cancel her call at my North China point of entry, Ta Ku Bar. In Hongkong I learned that while I was on the Pacific anti-American sentiment in Peking had cancelled my re-entry permit. There was no possibility of my return to Yenching.

I now have reason to believe that there is little likelihood I shall ever see the University again.

On December 15, I landed in Kobe and was welcomed to the College just as the Christmas vacation began. I have not yet met my Japanese colleagues or my Japanese students, and it will be after the middle of this month before I do so. I have come to a very beautiful place. (I have always called this The College Among The Pines ever since I first saw it on this site seventeen years ago when it was moved from the original plant in Kobe proper.) I have old friends here. And I am not without faith in the goodness and wisdom of God, in times when the dislocation of one small existence is lost in the prospects of global war which make men's hearts fail them for fear. But just now, I am so conscious of the wrench in my own mind and spirit that I would rather not write any more.

Very sincerely yours,

Grace M. Boynton

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

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PROPOSED NATIONALIZATION OF YENCHING UNIVERSITY

(The following letter, dated January 4, was written by Prof. Ralph Lapwood and addressed to the Rev. Noel Slater. Dr. Lapwood, a British member of the Yenching staff, is comparatively sympathetic with recent trends in North China but is a very solid sort of person. In this letter he is apparently trying to interpret the feeling on the campus accurately, though his own sympathy is obvious. He reports that Dr. Wiant is writing this office; so we may expect a second report soon. WPF)

I am writing this letter to you after a talk with Dr. Lu, and will send it off to you after he has seen it and given his approval. I am sending it immediately, although some of its matter is uncertain or inclusive, as we desire you to have the earliest possible information from us. As you will have shared the anxiety caused by the cutting off of funds from America, you will be keen to know what is to happen next.

American Government action The policy of the New York Office has been to continue full support to Yenching. This year's budget was approved and funds have been made available. The University on its side has been willing to continue to receive financial support from American friends, in spite of the increasing hostility between governments, and Yenching's position was understood by the Ministry of Education. There was no intention at this end of breaking this arrangement, and it was hoped that it would continue except in the event of declared war. The American government action in freezing all funds destined for China, and putting an embargo on exports destined for China, abruptly ended this arrangement.

Yenching consequences and reactions Yenching was immediately left in a serious position, as although we had requested the transfer to us of considerable funds for use in an emergency, the funds had not come through from New York. Our administration made many efforts to find some way around the freezing of funds, and so, we believe, did the New York Office, but without success. Three weeks have elapsed and there is no sign so far of the freeing of funds. A week ago we began to discuss seriously the question of dependence on the Chinese Government for financial support. At the same time there arose considerable spontaneous anger at the hostile action of the American Government.

Chinese Government Action Meanwhile the Chinese Government had been considering the situation, and last weekend published a statement on policy with regard to American assets of all kind in China. Details were left for later regulation, but the main line of action was quite clear-- stern retaliatory action, and determination to extend full support to all those organisations which were suddenly threatened with hunger and collapse by American government action. This government policy statement evoked immediate patriotic approval throughout China. People were proud that the Chinese Government had refused to be browbeaten by the American Government. Organisations through out the country stated their complete support for Chinese government policy. People felt that here the New China was showing its competence and national consciousness and confidence. After this government action it appeared that many organisations would refuse to accept American funds even if they became available. It was felt that China was standing on her own feet at last.

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Yenching choice Our administration was in continuous touch with the Ministry of Education, and now took up in more definite form the problem of Yenching's need of government finance and the consequent relationship. The Ministry offered two alternatives: (a) to accept Yenching as a National University, undertaking financial responsibility on the same basis as for say Tsinghua, and (b) to provide funds to enable Yenching to continue on the present basis, remaining a private University. While it is obvious that from the Ministry's point of view (a) is preferable it was made clear that the choice could be made by Yenching itself. In either event the funds provided would be roughly equal to those which had been expected from American sources, and there would be no immediate change in treatment or organisation, nor any change at all without the willing cooperation of Yenching faculty and staff.

Yenching's decision to become a National University Yesterday afternoon Dr. Lu called an Extra-ordinary Meeting of the University Council, augmented by all Dept. Chairmen, to discuss the choice offered by the Ministry. There he clearly outlined the alternatives, and the possible consequences of either choice. He emphasised that colleagues had nothing to fear either way, and that the decision should be made on general principles, not on details.

It soon became clear that there was a large majority in favour of becoming a National University, and without much delay. In fact, though many took part in the discussion, no one strongly supported being a private University, and many strongly supported becoming a National University. The reasons may be set out under the headings Immediate and Long term, the latter set being of more decisive importance.

Immediate: a decision to become National shows clear unequivocal backing for Government policy, whereas a decision to remain Private might be interpreted as lukewarm support; patriotic enthusiasm urges a demonstration of the Chinese Government's full ability to run adequately any organisation which previously depended on American aid; to become National gives many immediate advantages, and a security which a private institution could not expect; to be invited to become National is an honour which will be extended to very few of the present private Universities; students and faculty members will have equal opportunities with those of other National universities, especially Tsinghua; the College of Public Affairs, for the placing of students, facilities in research, etc., strongly desires close relationship with the government.

Long term: China is developing a socialist economy, and Yenching people believe in it. Originally they supposed that their turn would come late, but seeing that events now provide the chance for a step in that direction, Yenching should take it by becoming an organ belonging to the Chinese people; Yenching by becoming National will have a rightful place in national planning; as China becomes a modern nation it should not depend on American charity, even though offered in sincere goodwill; we see from other countries that religious foundations which remained private usually remained small and tended to become insignificant, but that religious foundations which after a time broadened their base and become publicly owned and financed Universities thereby gained the chance to develop high academic standards and a great social contribution.

Other Considerations There are several other important considerations which have been in the minds of our Chinese leaders, and have been taken up in discussion with Ministry representatives by Dr. Lu. Some of them

are listed here:

Sister institutions in China: It was realised that Yenching's becoming National may create difficulties for other Christian Colleges, or for the government in dealing with them.

Yenching's special characteristics: Ministry representatives have pointed out that National universities are not expected to be cast in one mould, and have urged that Yenching retain and develop its own special features - high standard English teaching and attainment, strong music department, Harvard-Yenching Institute for research into Chinese culture, Women's College, beautiful well-kept campus, etc.

School of Religion: The Ministry has offered to include the School of Religion as part of a National University. This fits with its United Front policy. It is likely, however, that the School of Religion will become a private institution, linked closely with the Chinese Church rather than with the government. It may get temporary financial help from the government.

Western faculty members: The number of western members of the Yenching faculty is now much diminished, there being at present on the campus 18 westerners, counting a Russian couple, and also wives, who at most teach only part time. All who wish to remain are welcome to do so, and if necessary their support will be undertaken by the University directly. The continued service of Mr. Dean, of the Mechanical Engineering Dept., has been especially requested, in spite of the fact that he is an American. Dr. Lu considers that westerners who are invited by the University may continue to be supported by Missionary societies even after the University is nationalised.

Friends of Yenching Abroad: In modern China a very clear distinction is drawn between the government of a country such as America or Britain, and the people of that country. Hostility between governments should not lead to hostility between the common people of the two countries. Yenching faculty and students have shown great courtesy and friendship to western faculty members no matter how tense the international situation. They feel the same friendship towards friends in England and America, and desire those friends to understand that present actions in no way imply lack of gratitude for generous aid freely given in the past.

Relationship to the C.C.U.A. We hope that the friends of Yenching who have helped us through the C.C.U.A. will continue to do so. In particular we hope that the support of a chair in the Department of Mathematics will be continued. We believe that gifts from the C.C.U.A. will still be welcomed as a witness to international friendship after Yenching becomes a National University.

My own view: May I add a few sentences about my own reactions to these momentous events in our Yenching history. I look on Yenching's lovely campus and fine tradition as a gift made by Christians of other countries to Chinese friends. Their control has gradually evolved out of the hands of missionary representatives of the donors, until now the gift becomes in fact an unconditional asset placed in Chinese hands. The decision as to what they do with it should be theirs entirely. If they choose to place it at the service of their country, a foundationstone in the

building of the new socialist China, for my part I applaud that decision. I think it will ensure the greatest future usefulness of this gift. The Christian meaning of the institution cannot be preserved anyway by organisational arrangements, it will be as at Oxford or Cambridge determined in fact by the quality of the lives of the Christian faculty members and students. As for our tradition of international friendship and cooperation, I believe we can still preserve it if we work hard with faith. When we emerge into a saner world new possibilities of equal cooperation will replace the earlier one-sided giving, and Yenching will have a great part to play. Nancy and I hope that we may be able to be here then, and we certainly intend to stay with the National Yenching University as long as it wants us here.

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Dear Friends,

The long gap in my letters during the past six weeks is not due to political pressure of any kind, but to one of the heaviest spells of work which have ever come my way. A temporary lull this evening gives a chance for writing, and I'm determined to get one letter off even if it is somewhat hurried, for all friends of Yenching will be wondering what is happening to us in our new status as a government institution in a Communist country.

First for some chronological facts: the momentous Council meeting reported in my last letter was followed by further negotiations leading up to the official taking-over of the university by the Ministry of Education on Feb. 12, the first day of the spring semester. Members of faculty, students and workmen crowded into the auditorium to hear a long speech by one of the Vice-ministers of Education, prefaced and topped off by much shorter addresses by the Minister of Education himself, Pres. Luh, and representatives of sister institutions. There was a good deal of oratory, but three outstanding statements made by the main speaker, were the announcement of Dr. Luh as Chancellor (to our great relief and joy), the assurance that the Ministry wishes Christian work to continue (the Constitution stands for freedom of belief and criticism), and that the foreign teachers who feel it right to remain, should be made to feel welcome, not only physically but spiritually, even though they cannot wholly identify themselves with the revolution.

In the succeeding four weeks, details of administration have been worked out, the changing of the whole system of account-keeping being one of the most fundamental and time-consuming. A minor by-product of this has been the taking-over of responsibility for the salaries of foreign members of faculty from March 1st. Registration of the property of the now completely separate School of Religion has been rather troublesome, but is now happily settled with the Friends' Centre included.

Much more dramatic than all this has been the campaign staged immediately by the Party organizers in the university to help the students rethink their whole relationship to Western culture. You will no doubt hear various opinions on this subject, but in my judgment something of that sort was inevitable, and all things considered, it was rather well done. The first week or so, while they were "collecting facts," there was a great deal of criticism of imperial attitudes of foreign members of faculty past and present. As a great deal of this was rather irresponsible, the situation was painful, especially for the Wiants and Wolferzes, whose exit permits are held up for the present, and who as Americans and ex-administrators shared with William Adolph the brunt of the attack. I came off very lightly: my British nationality, humble teaching position, without administrative responsibility, and fairly well-known pacifist, anti-imperialist attitude all sheltering me. But the whole experience has been a soul-searching one, which no one could escape, and actually I have found myself becoming more pacifist, and having more opportunity to state my Christian pacifist position during these past few weeks than in all my previous 20 years in China.

As I have thought over the general tenor of the criticisms leveled against us, I have come to realize much more clearly how many oft-unconscious, and therefore more objectionable, imperialist attitudes, I have carried with me in spite of my Quaker background. Other charges may be--often are--personally undeserved by the people attacked, but I feel that at that point we are being given an opportunity to bear vicariously some of the suffering for which the fully recognized imperial attitudes and actions of our nations are responsible.

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Some of the criticisms of the imperialism shown in educational and medical work seems to me a natural concomitant of a rapidly developing conscious nationalism and personal independence, and to need understanding sympathy, rather than pained resentment on our part, and all friends of China can only rejoice that responsibilities of all kinds are being taken up so magnificently by younger and older people in all parts of the country. My own interest and knowledge connects mainly with the young people's Christian fellowships or with such Christian communal experiments as the Jesus Homes, but the change in the lives of some quite humble women of my acquaintance now beginning to take responsibility in the new "Women's Associations," or the new and steady efficiency of railroad workers, and electricians (to mention the groups with whom I have been in contact this past week) is very impressive.

The Lapwoods and I, having survived the past weeks, seem set for a spell of further service here, but do not attempt to lay any plans for more than a few weeks ahead. Miss Sutherland of the C.I.M. and William Gilkey of the American Methodist Mission are also staying on for the present. Sam Dean has the honor of being especially requested by the Ministry to continue his work and his wife is better in health and stays on too. We hope very much for their sakes that exit permits will be released soon for the Wiants and Wolferzes. It must have been very hard for them to watch the Swifts leaving last week end for Turkey without any trouble.

In most ways life goes on very normally. This week spring has come with the startling suddenness and breath-taking beauty which must have been part of the yearly rhythm since the time of Confucius. The great gates still tower over the city wall, though traffic is deflected into open passageways on each side; the Yenching bus still leaves every morning at 8:00 for Peking; classes still meet in the same rooms in which they met when I first came here 20 years ago; and yet we are living in an almost wholly new world. Changes in mental outlook have been extremely rapid even since last summer, and the pace quickens. I wish I could share with you something of the exhilaration which goes alongside the very real strains and tensions of this revolutionary living. Even the usually sympathetic and to my way of thinking very sound articles in the New Statesman do not seem to catch this as well as some of the modern Russian short story writers, who do it much better than official pronouncements or even descriptive articles.

Please go on writing to us. Letters come through with surprising speed from both England and America and are always most welcome, all the more so now that the West seems fading into such dim distance. Avoid political comments of any kind, but go on writing.

Lucy M. Burttt.

Bits from a personal letter from Lucy Burttt to Alice Boring

"The rubber hot-water bottle washers, hairnets and seeds all came through safely and with great speed.

"Then about News Reports: I am rather glad they can't come, as it would be very undesirable for them to be received and I think unnecessary. The higher folk are very well-informed and I believe we can still see the fuller news reports if we have time to read them.

It is a good idea to send all your letters through me, and do not be surprised if you do not hear very often from your friends here. I should advise not trying to send any printed matter unless you are definitely asked to do so. Also there is no possible chance of transferring money here as gifts. They would not be accepted. The delay in sending the university emergency funds for which we had cabled

made the transfer of the university to the government seem essential, but I think it would probably have happened anyway, as the feeling against receiving any kind of support from the West is very strong. Do you ever see the New Statesman? Kitking Lei says rightly enough that its philosophical background is not Marxian, but she admits that its descriptive articles are good and they certainly put more clearly than any other western paper I have seen, the point of view of educated Chinese on American aggression in crossing the 38th parallel."

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Grace Boynton
Kobe College
Okadayama
Nishinojiya, Japan
April 1, 1951

Dear Friends,

My last letter, written after I reached Japan, necessarily betrayed the sag of the spirit which resulted from my disappointment over being unable to return to China, and the resulting wrench of dislocation in life and work. Some of you sent me most helpful messages which touched me very deeply, and which did me good. Now I must try to write more cheerfully and retrieve the impression of being a backward looker! It is the present and the future which concern me, and you and all of us who care for the coming of the Kingdom in this suffering world.

My present is the full glory of cherry blossom season on our college hill top with azalea spraying color through the ravines which are deeply wooded and provide the easy paths leading to us. Along the roads and in the quadrangle of this perfectly planned institution are other flowering tree and shrubs--the quince and magnolia and plum, so that I have no need to journey to Kyoto or any other famous spot to see the loveliness of spring in Japan. We have just passed through the Lenten days; Good Friday service was in our Searle Memorial Chapel. On Easter Sunday I went to church in a village at the foot of our "mountain" where our Kobe College president serves as pastor although one would think he had burdens enough in his administrative responsibilities. His passion is preaching, and he has a "gift" as I could understand from the faces of his listeners, although Japanese is not one of my accomplishments,

I found the church a very Japanese affair with a rack at the entrance for the street shoes of the congregation. I had been warned of this and had warm wool socks in my pocket to use on the clean smooth floors of the interior, but as I made the change, I reflected that one item of training for life in Japan should be the ability to stand on one foot while shifting gear! Of course the Japanese can just step out of their wooden clogs and step into their straw slippers with perfect ease and grace, but the process is more complicated for us from the west! However, I soon forgot my struggles in the service which followed, in a crowded church. I saw all types of people there...more men than women, more young than old, a pretty even division of well dressed and shabby, of modern and traditional garb. Children were provided for elsewhere so there were no very little ones at the service which included the sermon and then The Lord's Supper. There was deep devotion in that Easter morning gathering of Japanese Christians. The worshipper next to me was a young man...probably a student...poorly dressed and very thin...and he was completely absorbed. I wondered what hardships and what experience of God lay behind his rapt attention to things unseen.

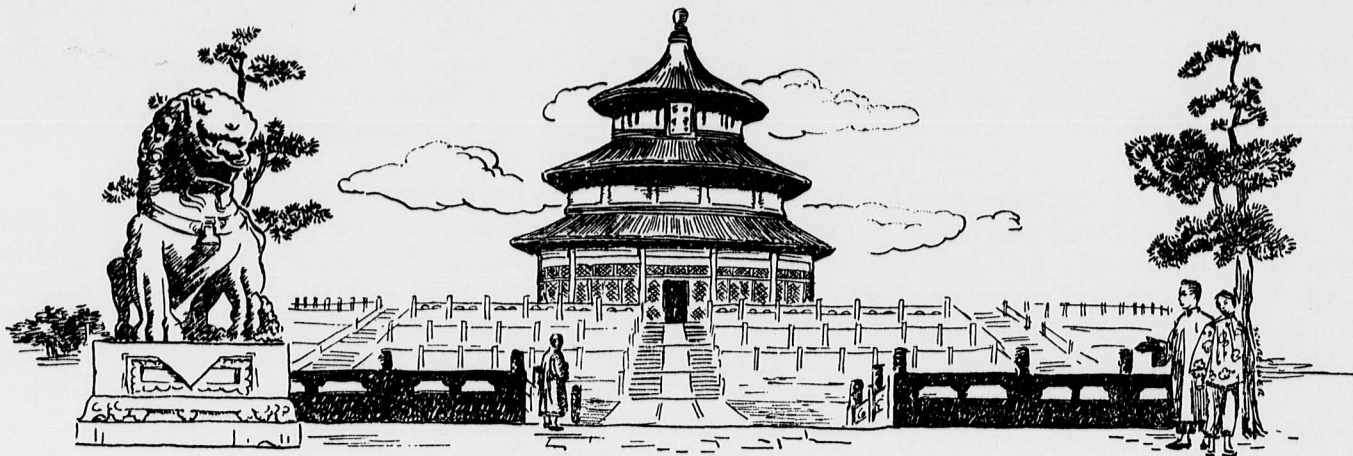
And speaking of hardships, the sight which has moved me most in Japan is the appearance on the streets of soldiers maimed in the war. Theirs is the most dignified begging I have ever seen. They wear coarse white mourning clothes and stand or kneel beside a big white box prepared to receive contributions to their needs. They keep their heads down and when something is put in the box they bow deeply and murmur thanks. I look at them and remember their arrogance and cruelty in China, and somehow this makes their present plight more pitiful.

I am waiting now for the new academic year to start on April 16. Then I shall undertake a full schedule and perhaps come to know some of the Japanese girls I have come to serve. And when I have that privilege you will be hearing from me again.

Faithfully yours,

Grace M. Boynton

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CHINA LETTER

Yenching University
Peking, China
April 1, 1951

Dear friends far and wide, including the Brethren of the Ohio Conference:

Little did we think, when we wrote our Christmas report, that we would still be here to write an Easter report. But such are the unpredictable uncertainties of our present life. Even now we have no way of knowing when our application for exit may be approved. We live in peace and tranquillity from day to day realizing that somehow "God moves in a mysterious way His wonders to perform". We are definitely in His hands consequently nothing can go astray or amiss.

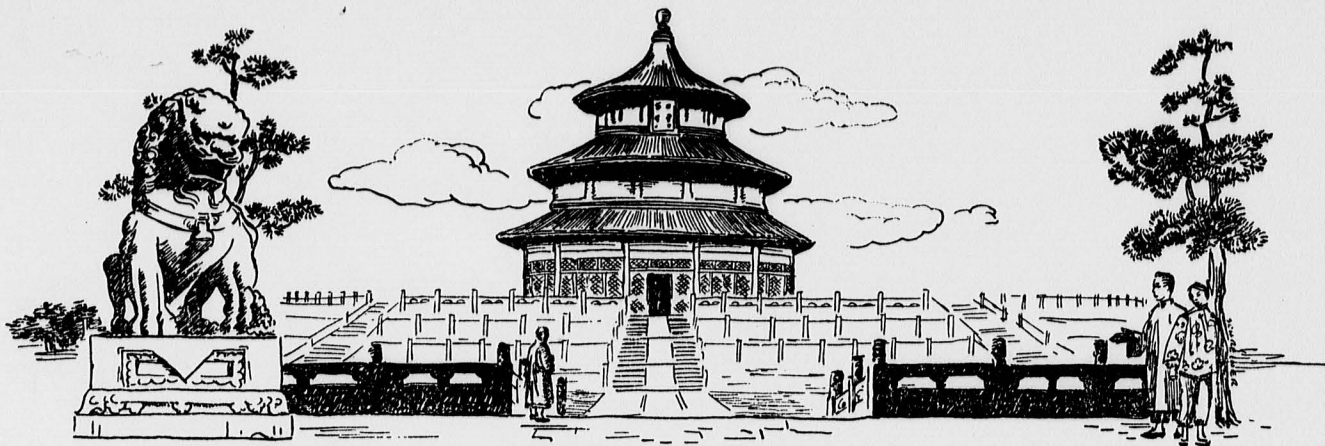
Our Easter celebration was normal in every way. On Maundy Thursday before Easter the chapel was full to attend the anniversary of the Last Supper. Nine of the leaders of the "Jesus Family" led the service. This group of Christians represent a "denomination" which is entirely indigenous and self-supporting, humble folk who live very close to the common people for they themselves are poor and they work hard every day to provide their own living. The original "family" began thirty years ago. Now it has expanded so that there are 500 good, sincere Christians in it, those who have given up all their property to live together in Christian love. Scattered all over China are over 100 smaller units of this movement. Their theology is very simple. When they worship they allow their emotions to fully control them so they "speak in tongues," they weep and laugh, etc. You can well imagine that this celebration of the Last Supper was quite unusual for a staid university community. It was a unique experience for most of us and will not be forgotten and we hope not duplicated!

On Good Friday the three-hour service from noon to 3 P.M. was impressive and full of controlled emotion. That evening the Chanters sang in Chinese the "Crucifixion" by Stainer. The chapel was completely full. The director was one of our students who has recently graduated. For the first time we had the joy of sitting in the audience and worshipping from the pews.

Easter Day was a gorgeous spring expression of our beautiful campus surroundings. At 6 A.M. over 100 gathered on a knoll and sang praises to the God of the new life in Christ as the sun appeared over the horizon. A communion service led by ritual-loving Anglicans was then held in the open and was participated in by

Requests for additional copies and notification of change of address should always mention the name of the missionary and be sent to Mr. William W. Reid, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York.

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Peking, China
April 1, 1951

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all present. This was followed by a common breakfast in the courtyard of one of the faculty. The menu consisted of bean-curd milk, an egg and two sesame buns. Our Easter joy was so genuine and so overflowing.

At 10:30, 200 gathered for the usual out-of-doors worship on a spot we have not heretofore used. Several hundred years ago a Buddhist Temple was built along the side of the centrally-located lake. It was called the "Temple of the Resplendent Spirit" and the spot still has that name. The building was demolished in 1856 by British and French troops. All that remains is the level plot of ground about 15 feet above the lake. This is the first time an Easter service has ever been held on that ground. Our praises to the "Resplendent Spirit of the Risen Christ" mingled with the ghost chants of the past that Easter morning. A girl student and a tiny girl babe were baptized. It was a glorious time.

As we sat worshipping in the midst of the resurrecting life of spring all about us our hearts were moved by the presence in our lives of the ever-living Christ. A community picnic followed the service. That evening, in the Asbury Methodist Church in the city, eager listeners filled the large sanctuary to hear the "Crucifixion" sung by 135 youth from the seven combined choirs of Peking. It was a truly momentous occasion for it proved that Chinese leadership (our same student) is quite adequate. Such demonstrations give a new sense of verve to the new movement now sweeping China for the realization of self-controlled, self-sustained and self-propogating Christianity. This young man had never before directed such a concert. He was deserving of all the congratulations which he received.

We are fortunate to be in China today to experience the change from the paternalistically-dominated Christianity to this entirely indigenous expression of the new life. The dream of the first missionaries is being realized. However, this transformation has been so suddenly forced upon the church that, in many instances, there will be tremendous hardships. The "Jesus Family" is now being studied by many groups inasmuch as it has already opened up new paths. Living standards must, in many cases, be drastically reduced. The government has promised to subsidize hospitals and schools, but churches and seminaries declare their intention to stand entirely on their own feet. The "salt of the earth" and the "light of the world" must become flesh and blood. It is a wonderful challenge! On our own campus the Christian Fellowship is planning its own support from the Sunday chapel offerings and from gifts from the nine small fellowship groups which meet weekly.

The School of Religion is planning to canvass its friends with the help of the alumni. Also it is now planting hundreds of fruit trees on a plot of land near Ninde Hall which has been designated for its use. Plans to raise a variety of other things to sell and thus provide for vital necessities are being carefully laid. No doubt these plans will succeed although a real struggle is in prospect. There are few faint hearts.

Christians all over the land face challenges and difficulties both within and without. They deserve your earnest and continuous intercessory prayers. Thus can we all meet "around one common mercy seat". The hardships and the joys of the first century Christians are being reenacted. A new life is being created which will be able to carry the spirit of the resurrected Lord into the future. For this we should all give hearty thanks.

We hope to see you all within not too many days or weeks or months. We have learned not to worry about things which are entirely out of our control and to ask for guidance for those things which we can control. It is fine discipline for anyone.

With sincere affection,
Bliss, Mildred and Ben Wiant
Bliss Wiant

A-From Frederica Giang Li, wife of Dr/J.C.Li, Prof. of Biology at Peita -July 6, 1951

" The women of China are showing up well in response to their new opportunities and new responsibilities. The new marriage law liberates them from cruel practices of the past. Even in the most remote villages women ask to go to night school with their menfolks. Village children have much better chance for schooling than ever before. We have great hopes that illiteracy will become a thing of the past in the not too distant future.

The thing which makes me most happy and most hopeful too is China's young people of today. What the government is doing for them is one thing, and how they respond to their country's call is another. Not like before, many returned students and university graduates who had been trained for years at government expense, found themselves unemployed when they came back, or if they were scientists, they could not find the right places and became bankers, or if they were doctors their chief interest was in a fashionable practice in some big city, things of that sort, but now even a middle school graduate will not be allowed to find himself unemployed. My husband heaves a sigh of relief that his trouble of placing graduates after their graduation is forever over. His trouble now is his inability to supply the demand fast enough. There is a systematic planning for the need of the whole country as to the distribution of workers. You may call it regimentation, or you may call it wise distribution of manpower. Generally speaking, the young people of today seem to possess that self-forgetting and self-sacrificing spirit for which the Christian Church has striven for years. Every one seems determined to pitch in and give his best for the good of all and not just for himself.

How we all hope for Peace! Permanent among nations! One world under God! It's up to us all, especially Christians of the world and women of every nation to fight for it!

Aug. 30, 1951

" I suggest that you use those air-letter forms -they are convenient and they come through all right. Regular air-mail seems so expensive to us that I'll send mine by ordinary mail. By just sitting at home we get to see lots of friends because there are nationwide conferences of every description held in Peking almost throughout the year.

I have resigned from my teaching position as I thought it only right for the school to get a full-time person. Now I am looking around for a job, but in the meantime I'd like to brush up on the technique of making slides. There seems to be quite a need in the line of Biological Supplies.

Buddie graduated in July in Engineering, and is working in Peking. He comes home week-ends. Jack will enter medical school in a week. He will live in the dormitory, so we shall have only the little boy with us through the week. My father is still in good health."

B- From Lucy Burt in London -written Oct. 7

Lucy's letter is full of plans. She has not yet got her visa for America, but is holding a passage on the Queen Elizabeth for Dec. 6. The American Friends' Service Committee is bringing her over for three months to help with their Peace Campaign, but they will let her visit old friends a bit. She and I are spending Christmas in Salem North Carolina, that delightful old Moravian community, with my sister Mrs. Rondthaler. Lucy will visit me in Cambridge either before or after Christmas, probably before. I shall try my best to give old friends in this neighborhood the chance to see her. AMB.

C- Various News Items

1- Hsu Peng-cheng and Kung Lan-chen sailed from San Francisco in July for a job in Chemistry at Lingnan University. The Headquarters of F.A.O. for which he was working moved from Washington to Rome, and he likes Lab work better than administration anyway! Of course Taotao went along too.

2-Chao Huifu took his Ph.D. in Entomology at U. of Massachusetts in June and sailed on the Pres. Wilson on July 15 for a job at what used to be F.C.U., but now is Foochow University, with a growing Agricultural section. Another biologist with his Ph.D. from Ohio State, returned to this same institution a year ago. Ting Han-pe

3-Hsueh Mu-lien (also Biologist) seems to have sailed for China on Aug. 28, but she did not write me goodbye as the others have. She had been doing excellent work in the preparation of Biotics at Yale, so I hope she will get a job at the Temple of Heaven Health Center.

4-Audrey Galpin, who taught English at Yenching 1946-8, and lived with Nancy Cochran and AMB is married to Mr. Rodolfo Vilaso a Porto Rican on Sept. 12

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Yenching Univ. Aug.30, 1951

Dear friends:-

The buildings on the campus go up at great speed. The girls' dining hall is already floored and plastered inside and only now lacks such things as window-frames, panes, and doors. The roof is of pinkish tiles, western-style, which seems a pity, when it next to all the grey-tiled Chinese roofs of the girls' dormitories, but it seems that the building of a real Chinese roof needs not only stronger beams and roof foundation, but also much stronger walls. Thus the cost would be prohibitive at the present time. Fortunately most of the surrounding trees have been left intact, so as the building is only one story high it will not be too much of a contrast to its surroundings.

Recently I have felt a new challenge to learn more of what is happening in China now, especially in the areas of Land Reform, women's work and liberation and education in which I am particularly interested. And also a challenge to the more initiative in talking, writing, and examining critically those aspects of life in present-day China which I had left almost entirely to Ralph. We have been taking the magazine "Peoples China" since its inception at the beginning of 1950. I had read bits and pieces but at the beginning I had tended to a rather sceptical attitude to the accounts of great progress in the economic, cultural and social life of the country. In February 1950, for instance, we had just suffered from a spectacular rise in prices over the Chinese New Year, the second of its kind since I arrived back in China in the summer of 1949, so I was not much impressed by an article which appeared that month describing the reasons for this inflation, and promising that within two years at most, the inflationary tendency would have entirely banished from the economic life of the country, and that a stable currency would be established. As a matter of fact, there was no further period of sharply rising prices, and though the index has now risen slightly from time to time, and dropped periodically due to fluctuations in local conditions of to the government policy in allowing certain commodities to rise in order to lighten the load of some section of the community which could not make ends meet, or to even up prices all over the country in order to prevent speculation and unnecessary transportation of goods from place to place, it can now be clearly seen that China has a stable monetary situation for the first time in many years. So now I am rereading those old copies of the magazine, picking out the articles on the subjects in which I am most interested, but also reading many others which I did not even look at before. It is easy to see now that those accounts, though possibly selective and slanted, are basically accurate and factually correct. The reports of our friends who have been travelling widely through China in recent months also bear out this fact.

During recent months the magazine has published a series of stories dealing with land reform and its results in a certain area. The stories are most moving in their detail and give one a much clearer picture of the burdens suffered by the peasants under the old feudal system, and their almost incredulous joy when they found that for the first time in their lives they were to possess land of their own. Such stories are echoed and re-echoed in the firsthand reports of land reform work brought back by those who have gone to witness or take part in the actual work. Experts, both Chinese and western, have long stressed the need for fundamental agrarian reform, but few, if any, had envisaged such revolutionary changes in the course of two short years. In most

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areas it has been spectacularly successful, the government workers having learned many lessons during the earlier land-division and re-distribution of property in the "Early Liberated Areas". The government has also been very wise in sending so many professors, doctors and other intellectuals to participate in the land-reform work, for it has brought them very close to the ordinary folk of the countryside and given them a first-hand experience of the revolution in action. It has broken down the barrier between the intellectual and the peasant with mutual benefit. Many who were merely intellectually and academically interested in land-reform and the socialization of their country are now passionately committed to the training of young people who are able and willing to put aside all personal prestige and benefit to serve the people, in whatever place or capacity they are needed.

Other articles in these magazines deal with the liberation and training of former prostitutes, beggars, neglected children and so on. The task is tremendous, but results are already evident, even to the most casual observer. Beggars still tend to pester one in the inner corridors of the Tung An Shih Chang, ~~XXXX~~ though even they are getting less than formerly, but none at all are to be seen on the streets or in the alleyways of the city. Any one who has ever been in Peking in the past knows that as something to write home about! As one would expect, these folk are difficult to educate and train in productive activities, but gradually they are being won over by patient persuasion, by the example of those less dyed-in-the-wool beggars, who have immediately grasped the advantage of regular, gainful employment, and by the general atmosphere of hope and achievement which gradually penetrate even their hardened exteriors. Many former beggars are being employed in digging of ditches for the new drains, the clearing of water courses and canals and the repairing of roads. With all the building and construction work going on all over the country there is plenty of need for unskilled labor.

Our latest copy of the magazine contains, among other things, a description of the wiping out of locusts in an area south of Tientsin by the use of planes spraying insecticides combining with the local peasantry armed with spades and staves; and also a very interesting account of the successful fulfillment of the first stage of the taming of the Hwai River area where floods have been an annual occurrence for many years and where last year ~~XXXXXXXXXXXX~~ tremendous havoc was wrought with a great loss of life and property. Three million men have been engaged in this work, the bulk of them peasants from this area, many of whom lost everything but their lives in last year's flood.

But all those tremendous achievements sound too good to be true. Are there no failures or set-backs, no mistakes? Of course there are, and the daily papers carry quite a number of articles recently criticizing the carrying out of various engineering and building projects. Sometimes buildings and factories have been rushed up without careful study of the land on which they were built, with the result that foundations have shifted or sunk, causing great damage to walls and roofs and consequent loss of time and money in repairs or even re-building. In another case, fifty meters of drain became clogged up with silt as soon as it was laid because of faulty assessment of levels etc. So now special committees are working on the checking of all construction work to ensure more efficiency in the future. Some mountain regions have been criticized for their lack of care in the preservation of forests. Re-afforestation is an urgent need in China for the prevention of erosion, the silting up of rivers causing floods and the running off of water needed for irrigation. For centuries the peasants have cut down trees, lopped off branches, and scratched up every bit of undergrowth in order to provide themselves with much-needed fuel, so not only must new trees be planted, but the peasants must be educated in the whole subject of for-

est conversation , for their own benefit and that of the nation;

Just a year ago, a new Marriage Law was promulgated, and recently the papers have carried articles dealing with the carrying out of this law. In some country districts there has been a good deal of opposition to the sections of the law which deal with divorce and the remarriage of widows. In the past, a man could divorce his wife with the greatest of ease, but the wife had no recourse to ~~the new law~~ ~~which~~ no matter what grounds for divorce she might have possessed. Now if both parties agree to divorce they may do so, but if only one party wishes it, the case may be brought to the court which, after hearing all the evidence for and against, will make the decision. In the past widows were strictly forbidden by custom and law to remarry, even if they had been "child-brides" whose husbands had died before the marriage was consummated. Now widows are free to remarry if they wish. There has been strenuous opposition to this new law, and in one case a group of villagers, led by their headman, beat to death a widow who announced her intention to marry. The central court sentenced the headman to death and other participants in the crime to long terms of imprisonment. (I forgot to say that local courts, whenever a divorce is brought to them, ~~do~~ try to bring about a reconciliation). In some articles, local government workers have been criticized for not dealing with the opposition in a positive manner and for not doing enough education of the villagers in the reasons which lie behind the forming of the new law.

I feel that these critical articles show a healthy desire on the part of the leaders to get to the root of failures or mistakes, and by publicizing them to help others to avoid similar mistakes in other areas or situations. It certainly is a refreshing contrast to the old way in which every one who could pull enough strings or pay a large enough sum, could hush up immense frauds and scandals of national significance.

This summer there has been a slight epidemic of encephalitis, cases having been reported from both Tientsin and Peking. As this form of the disease seems to be carried by one type of mosquito, there has been a vigorous drive for mosquito extermination throughout the city and countryside. Here on the campus there have been large posters, a huge model of the kind of mosquito which is suspected of carrying the disease with information about its habits, and a concentrated drive to get all stagnant water either treated or eliminated, backyards cleared up, holes in the trunks of trees plastered with cement etc. Earlier there was a great drive to decrease the fly population, and at last the villagers are beginning to get the idea that flies do really carry dirt and disease on their feet instead of eating poisonous or dirty parts of the food as was hoefully believed in the past.

Ever since the university was founded here, there has been a dirty garbage-filled water course-drain running along the eastern wall of the campus down the middle of one of the chief "streets" of Chengfu village. An earlier effort to get the village elders to cooperate in getting the drain cleared up, straightened out and dug deeper so that it did not inevitably flood every summer, failed miserably. This summer, for the first time, something effective really was done. The villagers were forbidden to throw their garbage into the stream anymore, the sides of the water course were strengthened with the stones and rocks which either bank and made the "road" a wonderful testing ground for skill in bicycle riding, the bottom of the course was dug much deeper before the summer rains began to fill it up and a fairly smooth wide road was made on the side which actually flanks our campus wall. This road is still not metalled but ashes are constantly strewn on the surface so that it does not become a sloppy expanse of mud when it rains, and it is already proving a great boon to the many cyclists in this area. It is true that this year we have not had a heavy rainy season to test the efficiency of the work that has been done, but in any case it is a tremendous improvement on the old conditions and we hope each year will see further progress.

This letter has taken a week to write, but at last has got finished. Do let us hear from you. Letters are very welcomed and can come

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either direct or through Mr. Withers Green, Morrison Hall, Hutton Rd.
Hongkong.

With every good wish
Nancy

Yenching University, Peking
Sept. 8, 1951

Thank you for your letter of Aug. 26 which came in yesterday. We are grateful to you for undertaking distribution of our letters to friends in the States. Here is No 2 We were glad to see your list of people to whom it goes.

If it is of any use to young Chinese, do not hesitate to show it to them. If it helps any to decide to return to China, we shall be very pleased. We are not at all worried at the idea of Chinese authorities knowing what we write, for everything is set down from a basic standpoint of appreciative support of the People's Government, and the main purpose of the letter is to help people to know of the constructive work going on and the hopeful and optimistic attitude of our Chinese friends here. We presume that our letters in and out are all censored, for this is more or less a war time situation, and the government have to look out for spies and smugglers. We take care not to discuss anything which might have military significance. Of course everyone makes mistakes sometimes, and if anyone deliberately set out to make trouble for us they could no doubt find material. But we do not think that will happen - our ideas and opinions are well known to a wide circle of friends and relationships with people around us are good.

Most scientists who return to China are set to work immediately in their own line. They are given choices and may take their time in choosing a suitable place. As far as I have seen the fitting to a job is well done. An old friend of ours - Yenching graduate and party member is mainly responsible for that. People having no direct technical contribution usually decide to go to the training courses at Ke Ta for a few months when they first get back to China, and I would if I were in their place. They are coming into a society which is very different from the old China, and from America or England. Since they have determined to cooperate with the government, it is wise for them to know what the government stands for and is aiming at, and undoubtedly that means the Ke Ta training course. From people whom I have met from Ke Ta, including some old friends, they are not under any kind of compulsion there: "indoctrination" is to be understood in the sense that they desire to learn how to fit into modern China and are helped to do so, rather than in the sense that they are ~~submitted~~ submitted willy-nilly to a course designed to crush their own ideas and replace them by stereotyped ones. So I would not only urge scientists to return to China as soon as possible, but also non-scientists, with the idea that they would first take the orientation course at Ke Ta and then be allotted to a job which uses their old training as much as possible. Many old friends who once feared that they would have nothing to contribute in the new China find themselves extensively used - for instance Agnes Chen.

CW is just back from Szechuen where he had a very interesting time indeed, he says. A new bunch of faculty is off in a week's time to join in the land-reform work. Chou En-lai says that he hopes all senior members of university faculties will be able to get the chance to take part in the Land Reform - Nancy's letter tells some of the reasons.

The Luhs are now using the Wiant house, which is not to be

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divided. Yueh-hua is off to Lhasa. New rooms are being made in the
attics of Biology and Chemistry buildings. The new Engineering build-
ing (single floor) will be quite large and solve many problems of hous-
ing offices and labs. Its style is very simple, grey brick.

Ralph

Yenching University, Peking
Sept. 8, 1951

Thank you for your letter of Aug. 20 which came in yesterday. We are grateful to you for undertaking distribution of the letters to friends in the States. There is no one we were glad to see your list of people to whom it goes.

It is of any use to young Chinese do not hesitate to show it to them. It helps any to decide to return to China. We shall be very pleased. We are not at all worried at the idea of Chinese critics knowing what we write, for everything is set down from a standpoint of appreciative support of the People's Government, and the main purpose of the letter is to help people to know of the construction work going on and the hopeful and optimistic attitude of our Chinese friends here. We presume that our letters in and out are all censored, for this is more or less a war time situation, and the Government have to look out for spies and saboteurs. We take care not to discuss anything which might have military significance. Of course everyone makes mistakes sometimes, and if anyone deliberately set out to make trouble for us they could do about that material. But we do not think that will happen - our ideas and opinions are well known to wide circles of friends and relationships with people around us are good.

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GW is just back from Gaochun where he had a very interesting time indeed, he says. A newspaper of locality is off in a week's time to join in the land-reform work. Chou Hsi-lai says that he hopes all senior members of university faculties will be able to get the chance to take part in the land reform - Hsiang's letter tells some of the reasons.

The Lhasa are now using the West House, which is not in the

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From A.M. Boring

File

Dear Friends,

The original plan was that Nancy and I should take turns in writing the MP, but as I have just returned from a visit to Tientsin, we decided that I take this turn and report that visit. First a little news of the family. This semester Nancy has become a full-time member of the Western Language Department, and is teaching two sections of 2nd-year Oral English, and two of 3rd-year. Fortunately there is little marking to be done for these courses, thought preparation of materials keeps her very busy. She is enjoying the work very much, and I imagine the students are enjoying the course too. For from Nancy's accounts, much of the time is taken by her telling them jokes, or their telling jokes to her. Many of Nancy's stories concern the children or the family in general, which explains why students have been surprising me by familiar greetings when I had not an idea who they were. To me, they were unknown, but to them, I was a well-known character in Oral English.

Peter is getting on well at school, and keeping well. Joan continues to win high marks at school. She brought back her Report after the first monthly exam, full of 90's, and a teacher's comment "excellent at her work, but feels no responsibility for helping schoolmates; hope you will encourage her to help others". Susan has just recovered from a few days of tummy-trouble, probably due to her first acquaintance with meat. She looks very bonny indeed. Stephen is as tough as ever, bouncing around, turning somersaults, fighting for himself, playing jokes with great gusto, joining in general laughs whether he understands or not.

The weather has cooled off steadily, temperatures being about normal for this time of year, in spite of the cool summer which made us fear an icy winter. The house is now below 60 most of the time. Outside the autumn leaves are at their best, ginkos and maples very lovely indeed. Nancy has raised fine beds of chrysanthemums, filling both house and garden with autumn colors, from bright red to yellow and purple. At present there is no frost at night, though at the coldest the temperature dropped to 33. We do not want frost too early, as the lake is now nearly empty for the clearing out of old fish and putting in better varieties. We hope the frosts will delay until it is full again.

Now for the Tientsin trip: A fortnight ago, Hou Jenpchi came to see us, full of enthusiasm after his visit to the Exhibition of Exchange of Goods between Town and Country. A couple of days later he reported to the whole university, and people became so interested that it was decided to organize a mass expedition to Tientsin so that all students and faculty and workmen could have the chance to see the Exhibition for themselves. A holiday was declared from last Thursday over the week-end, and special trains were chartered to take the group from the Tsinghua Station near here nonstop to Tientsin and back. People could go or not as they pleased, and the cost was moderate. About a thousand made the trip. At first I decided not to go, as the business of getting permission to travel and registering with the police is so troublesome, but finally I decided to try for a permit, and the university gave me a strong letter of introduction, which resulted in the unusual satisfaction of getting the permit immediately on application.

We left Yenching at 11.30 Thursday morning, boarded the train at Tsinghua at 12.30, and reached Tientsin just after 3.30. After being greeted officially -including a country dance for our benefit -at the station, we were taken to a Middle School to rest and drink tea, then on to supper in a huge mat shed on the old recreation grounds, and finally to the X-Catholic university where we were to sleep. Students slept in classrooms, Trade Union members in the assembly hall of the attached Middle School. There straw had been spread on the floor, and 160 of us lay in long lines to sleep -the organizers having thoughtfully arranged which way heads should point. We slept on the floor for three nights, and I was very comfortable in my sleeping-bag. From the midnight sounds I gathered that the rest were too.

We spent much of the daylight time of Friday and Saturday, going through the Exhibition Halls. Each morning we mustered at 7.00 and marched to the grounds, where we studied the exhibits until breakfast at 10.00. Then after a short rest, we went back to work and moved about steadily until 6.00 when we marched back to the recreation ground for supper. Desultory efforts were made to organize study groups after supper, but people preferred to go into the town and relax.

The purpose of the Exhibition was to demonstrate how the farmers from the country and the workers of the cities could benefit each other by the rapid flow of products both

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(see back of last page)

ways. The exhibits were aimed mostly at the interests and needs of the farmers, and they were the guests of honor. Arrangements had been made for each county of the North China District to send a group of peasant representatives to spend a week going around the exhibition halls and studying the exhibits. Many people remarked at this relationship, - that the peasants who had previously been despised and cheated in the towns, and who had feared the townspeople, were now treated with every mark of respect and friendship. When groups of farmers - known by the towels worn like turbans on their heads - came into the halls, they were greeted by clapping. Where others stood in queues, the farmers were given immediate entry. While in Tientsin, they were the guests of the of the factory workers, accommodated in local homes, given free transport on trams and buses. Meetings were organized in their honor, and enormous simple meals of the kind they liked served to thousands at a time. Each peasant wore a silk ribbon with Lai Ping (Guest) written on it, and many had medals which they had won as "heroes of production".

The whole of Tientsin seemed to have been organized to take care of the guests, and ensure the success of the exhibition. Notices and decorations were all around, most of the houses had labels showing that they were entertaining "Guests"; most of the factories had contributed exhibits. Tientsin schools were responsible for housing visitors from other educational institutions, such as ours. These people however did not count as official guests and had to pay their own way. Much trouble was taken to see that the visitors were comfortable, and criticisms and suggestions were constantly invited.

In accord with its name and main purpose, the Exhibition showed mainly two types of goods :- (1) products of the country which could be used in industry, (2) products of the city industries which the peasants could use. (1) included a hall devoted to fresh and dried products of the hills - dates, pepper, sweet pepper, almonds, mushrooms, sunflower and melon seeds, nuts of all kinds, fruits of all kinds, edible roots, flowers, and fungi; for each various grades of products were shown, with the best region for production, the yearly crop, the possible uses. There were also exhibits of improved varieties, with methods of grafting and disease elimination. It was pointed out, for instance, that bitter almonds, usually neglected, can be used as a source of oil, and other materials in industry. A similar hall showed fresh and salt water products. One hall was given entirely to grain, showing all the varieties of wheat, with their comparative yields, their strong points and weak points, and the best methods of cultivation; similarly for millet, kaoliang, corn, oats, rye, and rice. Beans, potatoes and sweet potatoes were included here too. Since cotton production is very essential, a whole hall was used for demonstration of the different varieties of cotton, with yields, strong and weak points, best methods of cultivation, combating disease, selecting seed; prizewinning plants were shown in glass cases, and vigorous caryocans on the walls told stories of the advantages of cotton production to the farmer. The next hall was full of textile products from cotton, showing the farmer what cloth he would be able to buy.

Since (2) had as its object the service of the peasants, it was not intended to be a complete exhibit of Chinese industry. For instance there was no exhibit of machinery manufactures for railways. Most important were the exhibits of improved agricultural implements - ploughs which go deeper and faster than the old kind, a simple irrigation wheel, bringing water up an iron pipe superseding the old wooden ladder, sowing machines to save labor. All over North China factories have been set up to manufacture these improved models. Previously no effort had been made to save labor, but the government wants to reduce the manpower employed on the land, so as to have more for the new factories springing up everywhere. The second half of this hall, showing modern agricultural machinery (Russian) was more interesting to our students, who are all in favor of collective farming. At present there are a few demonstration farms in operation. Other halls showed phases of industrial production - types of machinery which now can be made in China, including pilot-model motorcars and buses, tractors, big lathes, heavy presses, etc. Another hall was full of "daily necessities" - paper, household equipment, thermos flasks, electrical gadgets, lamps, soap, and so on. These two halls would not impress any one from England, but those who have been in China for a few years are able to see what rapid progress has been made, not only in the range of goods produced, but also in the standards. The government is now making severe demands on manufacturers, faulty products are ferreted out, and reasons demanded. Public criticism published in the newspapers has to be answered by the firm concerned.

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Other halls were concerned with the mutual relationships of country and town, as shown by products which needed work by both - use of cultivated and wild hemp, the rubber-providing weed, (looks like a dandelion), paper, leather, furs of wild animals, cottage industries such as basket weaving. There was a wonderful show of skilled handiwork, from an ivory pip the size of a grain of rice incised with a hundred characters, to modern cloisonne work with new designs based on Tunhuang ~~and~~ frescoes and country dances. In charge of the exhibit of Peking crafts, I found an old friend from CIC days, very enthusiastic over his new job in which the government is giving him backing in the development of famous Peking products such as cloisonne, carved lacquer, ivory, jade, inlay work, etc.

The Exhibition Grounds still bore traces of having been the foreigners' race-course of Tientsin. Nancy tells me that in the old days Chinese were not admitted as members of the Race Club. It was very good to see this place of privileges and waste taken over by the people and used by just those people who were despised and before. The grounds were very well laid out, with broad concrete pavements and masses of chrysanthemums in pots all around. Although there was a daily traffic of 20,000 people, there was almost no litter to be seen anywhere, and very little spitting. The children and young people in China do not spit at all any more. The crowds were cheerful and orderly, and with few exceptions the people were going around with much enthusiasm.

1,800 demonstrators and explainers had been mobilized. They differed in their gift of the gab, but most of them were good and the best extremely competent. Because there were so many of them, - one for each stall on the average - it was always possible to get information on any question that arose. Every aid had been mobilized to get across the meaning of each exhibit. - maps with routes in neon lights or hundreds of little bulbs, clear charts, models galore, stories told in cartoons, lantern slides, working scale models, oil paintings, some very good, enlarged photographs, live animals, fish, and birds. The two big halls devoted to flood prevention and communications were especially well provided with working models of rivers, railways, etc.

The thing which impressed me most was the exhibition, in almost every hall, of the pictures and stories of the Heroes of People's Production. Here the people held before every one ~~who~~ as most admirable were wrinkled old peasants, grimy factory workers, people deeply scarred in the struggle for livelihood and production. Not sport stars, film stars, or politicians, but the fisherman who organized cooperatives and called others when he found fish rather than keeping the find to himself; the Mongol shepherdess whose sheep were in better condition than any one else's; the cotton spinner who found a quicker way to tie broken threads, the hunter who killed more wolves than any one else, the old farmer who found a way ~~of~~ collecting the grubs off the corn plants; the peasant who lost his feet in guerilla warfare, but carried on and led his village in mobilization for production. If these people came themselves to the exhibition, they were mobbed by autograph hunters and held for hours answering questions about their methods. Here one saw a glimpse of a society in which labor is really dignified, and the hero is the humble and honest man whose hard labor and conscientious work sets the challenge and example.

Greetings from us all,

Ralph (Lapwood)

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shown by products which needed work by both - use of cultivated and wild hemp, the rubber-
 providing weed, (look like a bandolier), paper, leather, fur of wild animals, cottage
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John A. M. Bourne
 44 Martin St
 Cambridge, Mass.

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 system in which labor is really dignified, and the hard and honest man whose
 hard labor and conscientious work sets the challenge to the capitalist.

Greetings from us all,

Ralph (Inwood)

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Mr. & Mrs. Louis E. Wolferz
47 Claremont Avenue, New York 27, N.Y.
November 22, 1951



Christmas Greetings

Dear Friends Near and Far:

For many years when in China we were wont to write our Christmas letters at Thanksgivingtime. It seems to me a good custom to continue - to tell you before the rush of the Holidays how thankful we are for such friends as you and to remind you that we shall be thinking of you during the Christmas season, asking God to make it a time of rejoicing because of His great gift to all mankind and the assurance we have that His Grace and Strength and Wisdom are sufficient for us throughout the new year. During these last years in China, and especially toward the end when life was tense and most uncertain, there were several Scripture verses that came to mean increasingly much to me - "As your days so shall your strength be"; "I know whom I have believed and am convinced that He is able to guard that which I have entrusted to Him against that day"; "And we know that to those who love God, who are called according to His plan, everything that happens fits into a pattern for good". May you, too, grow ever more sure of the certainty of these verses during the new year so soon to begin!

As we witnessed the completeness of the Communist takeover of China and the growing animosity towards America and as doors of earlier service closed one by one, it seemed wise for us to leave Yenching - not only for our own sakes but especially because of our many loyal Chinese friends and co-workers who might be suspected because of their friendship with Americans. We had not left sooner because we felt that there was still work that we could do, and this remained true up until the last few weeks in Yenching. Although we were forced to wait four months after our request for exit permits we are now glad for that delay. So many important changes took place during that time and we can better understand the new situation and the problems that Christians in China now face. Our University was formally taken over by the government. The conference of 150 chosen Christian leaders was called by the government to consider the new conditions under which the Church must operate (they must stress "tzu li", self-government, "tzu yang", self-support, "tzu ch'uan", self-propagation; and there must be no further assistance from the West, especially from America). Indoctrination into the new system of thought was more strongly emphasized and recrimination against the United States grew ever more bitter and virulent. Despite all this the majority of our friends continued as warm and faithful as ever, although some were careful not to be seen coming to our home as openly as before. The small Fellowship Group to which Miss Burt and I were advisers (over twenty fine young men and women from different classes and departments, who called themselves the Bethany Fellowship because of their emphasis on spiritual growth and service) met regularly with us. I shall never forget how much they helped us in our preparations for departure nor the afternoon and evening of farewell which they gave us just before we left Yenching. Their earnest prayers at the close of their worship service was a fitting benediction to the forty years I have actually been in China and sent me away with a song of gratitude in my heart for our many loyal friends and for the assurance we have that God's Church in China is there to stay regardless of persecution, opposition or changes of government. If ever they needed our prayers it is today! We cannot send financial assistance nor personnel but we can pray in all earnestness and I am convinced that that is after all the greatest service we can render at any time.

We left Peking May 2nd and went by boat to Hong Kong where we stayed for three weeks. During this time we saw many Yenching alumni and other friends and were overwhelmed by the welcome and hospitality they accorded us. June 1st we flew to Geneva in three and a half days, spending the three nights at Bangkok, Karachi and Cairo. We were met by Dr. deVargas and Isabel - Yenching neighbors of former days - and had four delightful days in their lovely home in Lausanne. As there was no passage to New York till July fifth, we had a chance to see a little of Switzerland, Germany, Holland, Belgium and England. It was good to find old friends along the way as well as to make

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new ones, and the days were full of interest and rich experiences. We reached New York City July 11 and attended at once to medical checkups etc. Then we left for visits to our children and many friends, and a rest with my Aunt Myrtilla in lovely Bay View, Michigan, which took us to 48 different cities across the country. Such a wealth of friendship and love as we have experienced! We cannot say how much it has meant to us. We found Rosalie, Ed. and Alan in San Mateo, Calif., (1518 Second Ave.), Polly in beautiful Camp Minokeweg in Wisconsin (now in Normal, Illinois, where she is teaching), and Ellen and Fred in Cooperstown, N.Y.

We returned to New York City November 1st, rounding out six months of travel and are decidedly fortunate to have been assigned a furnished apartment in Kennedy House with other missionary families on furlough. What the future holds for us after our furlough we do not know, much depends on our health, but we are not ready to "just retire" as yet. We shall be doing some speaking on China and will wait to see where we are led. We hope we may see many of you in the days ahead. In the meantime a glad Christmas to each of you and God's blessing on the New Year.

Dear Friends:

Katharine King Wolferz

Very Sincerely Yours,
Katharine King Wolferz

We can never be grateful enough for the many in China who remained true in the months when the attempt was made to discredit us as agents of American "cultural aggression" and to ostracize us as potential spies. Through it all we were constantly encouraged by the knowledge that so many of you here at home were bearing us up in your thoughts and prayers; and since our arrival we have learned how many more of whom we were not aware were doing the same.

The doctors have changed the first diagnosis of the trouble I had in China from Hodgkins disease to Lymphoepithelioma and the latest examination has produced an "all clear" but they said I had had excellent care. Incidentally both the surgeon who operated and the doctor who gave me deep x-ray therapy were former students of mine. We are confident that God will open the way for the next step as, of course, there is no possibility of our returning to China.

Those of you who received our last year's letter will remember that there were many evidences of material progress under the new regime to report and further progress is being made, but great and really remarkable progress was at the same time being made in solidifying the control of the government, leading to more and more regimentation. This made possible in a place like Peking a public health campaign where a large section of the population could be vaccinated in a single day but it also made possible such things as full attendance at indoctrination classes or huge parades and "spontaneous" demonstrations to which representatives of each family were ordered out.

The freezing of Chinese assets by our government early this year provided the opportunity for institutions like Yenching University to "scornfully reject" all further subsidies from America and led to the taking over by the Communist government of such institutions. This taking over in the case of Yenching was made the occasion for a great celebration, a climax to the "anti-American cultural aggression" campaign. It was during the time of this campaign that we were detained and our guess is that we were the scapegoats needed as "Exhibit A" to prove the sinister motives of American altruism as witness the long list of offenses charged against me, the oldest American member of the faculty, and posted in large letters on the walls of the university library, for when the heat of this campaign had given way to the next, "oppose America, support Korea", we were given our exit permits and allowed to leave without further trouble.

At the conference of Protestant church leaders in April a commission was set up to see that the church proved its loyalty by joining in this and similar patriotic movements. Before being given full confidence each church should organize "accusation meetings" directed chiefly against American missionaries. Under present circumstances let us withhold judgment against leaders making such charges and rather ask God's wisdom and guidance for them in these days of testing.

Our warmest holiday greetings go out to you all.

Cordially yours,
Louis E. Wolferz

Louis E. Wolferz

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from Nancy Lywood

Lapwood's M.P. No 513-5

Yenching University Peking Nov. 30th 1951

Dear Friends,

The cold weather definitely set in on Nov. 21st after three weeks of remarkably mild weather and the lake froze over most of its surface in one night. The students were quick to get out on the ice and many took an unlooked for cold plunge. The water level in the main lake is still very low, as it had not been filled up since the time the workers of the Yenching farm drained the lake to catch all the fish but water has been coming in more quickly recently with the result that the ice has broken away from the edges of the lake and the new ice forming has been anything but reliable. Our kids were itching to get out so we took them for the first time about a week ago to their great joy. Stephen is especially happy as this is his first year with skates and he is determined to learn.

Recently Peter and Joan went to see an acrobatic show in our auditorium. For some time we have wanted them to see such a show but hesitated to take them to the rather cold and draughty semi-open "theatres" outside the Chien Men of the city. For centuries "Tien Chiao" (the Heavenly Bridge) on the road to the Temple of Heaven, has been the centre of entertainment for the ordinary people of the city and countryside. There you could find tents and shacks where jugglers, conjurers, sword throwers and acrobats amused the populace with their arts. Many troupes were family affairs and three generations would take part in the show, the children learning acrobatic tricks at a very early age. In the past the intelligensia tended to ignore or look down upon such entertainments, but recently it has been recognised as a true folk art and brought much more into the public eye. The best troupes have been provided with gorgeous Chinese clothes and have been taken to Europe and elsewhere, as well as being sent to the bigger cities of China to give performances in big theatres. Some of their tricks - tight rope walking, unicycle trick riding, trapeze performances - are somewhat similar to such tricks in other countries but some of their best turns are distinctly Chinese and unique. Ralph and I were invited out to dinner the night of the show so we did not see it but a student took Peter and Joan who enjoyed it very much. Our students were very enthusiastic about the show and described it to me in conversation classes. I should have thought that most of them would have seen such shows when they were kids but apparently it was quite new to many of them. In one very interesting trick a young lad stood on a four legged stool three legs of which rested on balls. Then he spun two saucers on top of two long sticks and, while continuing to spin them, he bent right back and picked up a cup off the floor with his lips, finally returning with the cup in his mouth to the original standing position. I remember seeing such a trick and many others including the usual Peking ones, as one item in a variety show I happened to attend in Melbourne many years ago. I remember how the spinning saucers and the conjurers "lang-tang-lang-tang-i-ko-lang-tang" made me desperately homesick for Peking.

The building on the campus is all finished and the builders have cleared up their paraphernalia and left. We had quite a camp of them just below our wall all the summer and autumn. The bricklayers, carpenters, plasterers and overseers all lived in long mat sheds and ate in the open. Our children became quite pally with them and they in their turn returned Stephens motor cars when he left them near their tents and excavated his shoes and socks when he insisted on burying them in their sand pile in spite of parental veto. The Dormitory for men students in Ching Chun Yuan is in Chinese style and very attractive. The girls dining hall is more "functional" than attractive but is light and airy and makes a good hall for dancing in on Saturday nights as well as a spacious dining hall for every day use. I have not visited the engineering building but Ralph reports that as being quite useful and well planned. What it will be used for after this coming summer has not yet been decided. All the Yenching Engineering work will be transferred to Tsing Hua as a first step in the plan to combine Tsing Hua, Yenching and Pei Ta into one mammoth institution. Just what will happen to other sections of the work - Arts and Science - has not yet been decided but amalgamation is now only a matter of time and detailed working out. Pei Ta is still in the city tho' it has land out here just south of Tsing Hua and plans to begin building next summer. At first when the suggestion for amalgamation was mooted a year or more ago, the individual universities did not seem very keen to sink their identity in a larger institution, but now the reasons for such a move have been explained and discussed in detail there is considerable backing for the scheme even amongst those who at first were most keen to remain separate. There is now a good deal of overlapping and competition

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between the three universities for faculty and students and many classes are uneconomically small. Tsing Hua and Yenching are already close enough for an exchange of teaching staff and if Pei Ta also moves out to this vicinity, there is a good deal to be said for combining with each of the three sections responsible for one particular part of the work. We will give you further details of these schemes as they are announced later.

New buildings are rushing up everywhere in and around Peking, and we hear that the same process is going on elsewhere in China too. Five large blocks are nearly finished along the south side of Chang An Chieh (the main east west thoroughfare) for the use of various Government Offices. Their style is not very impressive but they are only temporary buildings due to last for ten years at the most. The need for housing of offices and personnel in the capital is immense, but funds are limited so elaborate buildings are prohibited at present. Later it is hoped to replace these and other buildings with ones which will be carefully planned to fit in with the surroundings in a style appropriate to Peking.

When this city once again became the capital it did not need much second sight to prophesy that housing would become valuable and when government departments, banks, embassies and business houses began to rent and buy up houses speculators also began to take a hand in the game with resultant hardship to many ordinary folk who were turned out of their homes because they had been sold over their heads. When this state of affairs came to the notice of the high ups, an order was issued forbidding any government department, bank or other such office to buy more houses within the city walls. Any houses bought since Oct. 1st had to be handed back again and the purchase price returned to the buyers. Notices were placed on the doors of such houses announcing that it had been bought by such and such a chi kuan (office) but had now been handed back for the use of the people as a residence. Rents have also been stabilised and tenants cannot be arbitrarily turned out of the rooms they occupy. Still housing is very short and buildings are going up on all sides, but they are restricted in height, we hear, and only the cheapest, temporary structures are allowed in this period when economy of money and materials is essential. Outside the city the countryside is changing rapidly. The first section of the Jen Min (Peoples) University is already finished and being used to capacity. It has been allotted a large area of land but has not taken it all up yet, since it is not ready to expand and the farmers continue to use the land which they formerly owned and for which they receive compensation when it is taken from them for building or other government purposes, or will receive land elsewhere. Further south stand the buildings of the Min Tzu Hsueh Yuan (Minorities College) which look as if they were meant to be a permanency. They are in pleasant Chinese style with their window frames painted a bright red - a cheerful splash of colour in the dull winter landscape at present. Representatives from the minority tribes and races who live mostly on the fringes of China, come to this College for training in the Chinese language and other subjects, while Chinese students go there to study the customs, traditions etc. of the tribes people to prepare themselves for work among the minorities. Near the Jen Min Ta Hsueh stands the Workers and Peasants Middle School. This provides some middle school standard work for farmers and workers who have not had enough education to enter the Jen Min Ta Hsueh. The Ye Ming Ta Hsueh (Revolutionary College) and the Foreign Language College which at present occupy what used to be barrack buildings near the Summer Palace, are expanding their buildings and are also to have a sports field and a stadium, I believe. A Physical Education College is planned for an area just south of Haitien and they are to have a mammoth stadium for sports in which teams from all over China will compete as well as visiting teams from abroad. From the top of the Summer Palace hill we can see a lot more building going on towards the western hills and out over the plain but that area is outside our range of movement at present and we have not heard what those buildings are for. Some are obviously factories and in some cases we ourselves feel it is a pity to allow such buildings with their tall chimneys and smoke to be built close to the famous beauty spots and to spoil the sky line near the Jade Fountain or the Summer Palace but most of our Chinese friends welcome these buildings as a sign of China's expanding industry and ability to stand on her own feet.

The Summer Palace itself is booming and the gate receipts are being used to repair and repaint many of the buildings which were rapidly falling to pieces from long years of neglect. Many small pavilions, halls and tea houses are now gay with bright coloured paint and repaired glazed tiles on their roofs. Recently the famous Marble Boat the Empress Dowager's pet plaything, has been restored to its full Victorian splendour complete with stained glass windows and imitation marble balustrades.

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You may remember that after liberation, the students decided they needed to learn to use their hands in honest toil. So they organized themselves into department groups and set about clearing and planting vegetable patches all over the campus. The idea was a good one and the initial enthusiasm high, as then organized, it was doomed to failure. The students could not spend many hours on the work, very few had any idea of even how to use the tools so the results were very discouraging and the students lost interest and the University refused to provide more tools or money. This last year a new scheme was set afoot. A group of experienced market-gardeners were hired to use the best pieces of land for vegetable gardens, while the students used their time to weed, water, and plant out under the expert guidance of these men. Land with excessive soda-content has been turned into vegetable gardens by the use of manure and irrigation. So one kind of vegetable has followed close on the heels of the last crop and the students have learned a lot. A tremendous crop of Chinese cabbage was harvested and buried in pits below freezing level. While this was going on, news of a cold current of air reached the ears of the students, and they mobilized an army of students to bury the final cabbages before night fell. The vegetables are sold in the dining-halls to pay for the running of the garden. Cabbages are dug up as they are needed through the winter.

Among my recent reading has been a copy of the China Monthly review which is still published in Shanghai with J.W. Powell (son of the Powell badly treated by the Japanese) as the editor. This copy contains an interview with Shen Ti-lan (former head of Medhurst College), on education for the people, letters by folk in Shanghai or speaking to families in America, and one by Muriel Hoopes written to set at rest the minds of her family in America who thought she must be under pressure to write only what was acceptable to the People's Government, or what was dictated to her. She denies this, and gives accounts of changes taking place in Shanghai, a city which needed changing if even any city did! "Policemen no longer beat the rickshaw coolies and pedicab drivers. The street lecture has taken the place of mistreatment. In KMT days, both the motorman and conductor of the trams were in cahoots on the squeeze racket, but lo and behold! this racket has gone into the land of the limbo along with a number of other nefarious doings of black-market days. Free clinics have sprung up all over the town. Any trade union member is eligible. Don't let anybody tell you that it is imperative to be a Communist to belong - that is pure bunkum! River boatmen have their own clinic in the Embankment Building along Soochow Creek, where most of the floating population ties up when in town. Thousands of long-time refugees from the flood-and-famine-affected areas nearby have been repatriated to arable land. Inveterate beggars are finding real security in a government-created "New man Villages", where re-education transforms the former sponger to the point where he himself wishes to become a respected member of society. Bandits are becoming scarce. In this city of 5,000,000 souls there was not one case of armed robbery in the month of August. Many more primary schools have been established, hospitals, nurseries, libraries, clinics devoted solely to preventive medicine, parks, and even singing and dramatic corps are but a few of the benefits offered to the young folks nowadays. Add to this whole picture the fact that there is no panic inflation, prices are stabilized. How is all this possible in so short a time? Simple enough - through the production of goods and food for service for the people, and not for profiteering purposes. These are the realities, not pipe dreams. There is a living dramatic spirit of hope in the future that can actually be felt because long-sighted planning by the authorities is in the process of being done - they are not mere plans."

We have sometimes felt that what was happening here in Peking was not typical of other parts of China, but such articles and letters show that it is a nation-wide movement, and that the same spirit of hopefulness and constructive energy which we see and feel around us is not simply confined to the capital.

We all keep well and very busy. Some folk think we must be lonely because most of our western friends have left Peking, but we have so many Chinese friends and find our work so interesting and rewarding that we do not feel a scrap lonely. As for the kids they find it difficult to whittle down their invitation list for their Christmas party to a manageable number. This will be rather late for Christmas but brings sincerest wishes for a happy and really constructive peaceful New Year.

Yours aye,

Nancy Lapwood

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Not for Publication

China News -in addition to the Lapwood Letters
(which are now being mimeographed by AFCS in Phila.)

A- From Frederica Giang Li

11 Tsui Hua Hutubgm Peking, China, Dec. 9

I long for a letter from you. The last I got was written on Sept. 12. J.C. has gone on a trip to Hunan for land reform work. He has been away for over two months now and will not be back until January. So he has missed the whole of the first semester work. He seems to enjoy his present work, and is getting a great deal out of it. Mrs. J.F. Li is on the same trip. I have been unusually busy since he left - the reason being that I was roped in by my former school to teach English again because both English teachers have gone off on agrarian reform trips. I am teaching 18 hours a week with lots of meetings sandwiched in. A full schedule seems to keep my health up! - only I prefer not to keep up this pace too long. I hope by the end of the first semester those teachers will have returned to their posts.

Before the winter set in, I had the house painted. It looks much cleaner and more presentable now. How often I have wished that you could walk in and take a look! I do not go to Yenching often, but when I do go, I miss many of my old friends. Just how long we will stay in this house is a question too. A committee is formed to discuss in earnest the amalgamation of different colleges of the three universities, Peita, Tsinghua and Yenching. Just which part will go where is still uncertain. There is no monotony in New China. Through this self-criticism system every one and every institution is becoming less selfish and self-centered. Everything must be considered for the good of the whole country. The original plan of making Peking West a cultural center is not abandoned. Many new buildings are shooting up. 's short a time as you have been away, you would find many changes if you returned. My sister and her family (the Seutus) may be going to America. She will let you know.

Please remember me to all my friends. This may not reach you for Christmas, but I shall think of you on that day.

Lots of love

Freddie

B-Note at the end of Ralph Lapwood's letter of Dec. 29

For those of you who know Yenching well, I will mention a few names which will help to make vivid the generalizations. Taking leadership in the Science College discussion groups are Hsu Hsien-yu, Chu sheng-lin, Tsai Lou-sheng (after his return from land reform), Ai Wei-chao, Li Ou, Chang Chih-chang (Chairman of the Fellowship). A model group is that of the History Department, where under the leadership of Hou Jen-chih and Cheng Tu-chien tremendous advances toward cooperation have been made by old Mr. Teng, Chi Ssu-ho, (now out on land reform). They have proceeded from discussion to the next stage - self-criticism and mutual criticism - with very remarkable success, judging from what Jen-chih (always an enthusiast) reports.

Ralph

C-From Stephen Tsai -Taipeh. Taiwan, Jan. 8, 1952

Thanks for your invitation for a visit. We like nothing better than to go to the USA to see the boys and our friends.

Things are progressing smoothly here. Bill Penn is scheduled to arrive on the 20th to look into the possibilities of sponsoring some work by the UBCCC on the Island. We have been urging the Board for some time. I hope this trip will result in something.

The three of us are all well and happy. We, of course, long for our home constantly, but I am afraid it is a long distance away both in time and space. We are thankful for those golden bygone days and the happy memories. The three boys in the States seem to be doing satisfactorily.:- Wei-kang in the Graduate School at Ann Arbor; Wei-ling hoping to get an Assistantship at Penn State, and Wei-lung in his last stretch at Yale, and looking for a job. We are thinking over possibilities for Wei-chi, who will be ready for college next fall. He has turned out to be a bookworm! Best wishes from Stephen.

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C O N F I D E N T I A L

NOT FOR PUBLICATION

LETTER FROM RALPH AND NANCY LAPWOOD

Yenching University
Peking, China
December 29, 1951
(Lapwood's M.P. No. 51B-6)
(Rec'd in Phila. 1-28-52)

Dear Friends:

When Nancy wrote MP-5 we were in an early cold spell. That soon broke and for a month we enjoyed extraordinarily mild weather, but from yesterday morning more wintry temperatures have returned. As we guessed, the current emphasis on exercise is finding very suitable expression in skating. But this is not the only kind of exercise. A big crowd of girl students comes out at 7:15 each morning to do physical jerks to instructions and music broadcast from Peking and heard from loudspeakers rigged up on the gymnasium. A bigger group of men does the same thing in front of their Third Dormitory.

I had expected that the radio would play a very minor part in China, since so few people can afford to own a receiver. But I hadn't reckoned with the public uses of broadcasting. Every institution owns a set, often with many loudspeakers wired to different buildings. So at Yenching students listen to broadcasts while they have their meals, they and the local school children do morning exercises to broadcast instructions and music (take your choice of 6:45, 7:15, or 7:45). All wireless sets have been registered, but so far we have not had to buy licences. It is not allowed to have a set of potential military use, or capable of adaptation for broadcasting (no private broadcasting is allowed) but there is no restriction on the use of shortwave sets. In fact very few people now listen to the Voice of America -- I don't know of anyone who does around here -- because it is regarded as unpatriotic to do so, and patriotism is very much stronger than ever before.

This year the University as a whole did nothing to celebrate Christmas, but the Christian Fellowship was very active. On Sunday the 23rd the Chapel was very full for an excellent Christmas service. T. C. Chao preached a sermon which I thought very good on the meaning of Christmas for Christians in China now. I imagine that if you had heard it you would have felt (a) that he had travelled a long way with the trend of the time here, and (b) that his Christian message was nevertheless deeply earnest and compelling. There was a big choir which sang very well, and so did the congregation. On the afternoon of the same day there was a meeting for all members of the fellowship, followed by communal meals in the small groups, and Christmas parties. While there was plenty of merrymaking, the central point of attention was the spiritual significance of Christmas.

Next day a choir of about 60 sang the Messiah in the evening. It had been decided to make it as much an act of worship as possible, and this was facilitated by placing it in the chapel. The choir was more or less out of sight in the gallery, and attention was focussed on the very beautifully arranged altar. For the first time, the whole of the Messiah was sung in Chinese. The translation, made by Tai Wen-sai, I believe, seemed clear and straightforward, and one was not conscious of awkwardness in the fitting of words to music. The whole atmosphere was one of reverence and worship, and the audience sat very still and silent. The chapel was crowded, and about fifty people had to sit outside the door. Since University activities were going on as usual, a good many people could only come for part of the time (the number of items sung was more, rather than less, than previously), so that in all the

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number who came to listen must have been near 300. After a pause for breath, most of the choir proceeded to tour the campus singing carols. On the evening of Christmas Day there was a candle-light service at 9:00. Nancy, who was there while I looked after the family, reported that the chapel was again full, and the service impressive.

On the following Sunday one of the junior members of the School of Religion staff summarised, in place of a sermon, the feelings of himself and others about this year's Christmas. He said, "This Christmas has been less noisy than in the past, and the rejoicing has been more or less confined to the Christians. But we have found more from it than from any previous Christmas. For instance more people took part in the decorating of the chapel and School of Religion building than ever before (one small group had been responsible for each part of the building, and the result was very effective). Again, while the technical standard of the Messiah fell short of previous years, we who took part in the singing found it a great inspiration. Especially in the singing of the Halleluia Chorus we found a unity in prayer and worship beyond all our previous experience. In the careful preparation for Christmas in Bible study and morning prayers we have realised its meaning more clearly and vividly than ever before. At the same time we have realised anew the challenge to go out to spread the good news. This experience is too precious to keep to ourselves."

What are Chinese Christians saying now? First they emphasise things about Jesus which they feel they neglected in the past -- they think of him as a manual worker, one of the proletariat, and consequently in inevitable opposition to the exploiting or controlling groups -- Romans, Herod and his court, pharisees, sadducees. They set in the front of their thinking his objective "to preach the gospel to the poor ... to preach deliverance to captives ... to set at liberty them that are bruised." They emphasise the continual struggle in which Jesus was involved, and his own statement that he came to bring "not peace but a sword...." They regard his recorded message to Herod, his attitude to Pilate, his condemnation of the Pharisees, as evidence that scorn, scathing criticism, and hatred were part of his life (directed not at men as men but as men as representatives or tools of an evil or exploiting order). At the same time they see this as God's personal intervention into history, his judgment on human life and redemption of human life.

Second, about the Church. Most Chinese Christians agree to the view that the coming of Christianity to China was unfortunately closely connected with foreign imperialist demands. For instance, early unequal treaties stipulated among other things that missionaries should be allowed in to move and preach freely. Early missionaries were often close to consular and other officers, and Catholic missionaries in particular sometimes did intelligence work for foreign governments. It is very unfortunate that in recent years some American missionaries have been closely associated with Chiang Kai Shek and the Kuomintang -- for instance Frank Price and George Fitch, while Dr. Judd, who speaks most constantly for the Chiang government in America, was once a missionary in China. But now every Chinese Christian whom I know is heartily glad to be rid of the Kuomintang, believes it to have been built on corruption and oppression, and so suspects every supporter of it. Chinese Christians also consider that the Chinese church was in many ways un-Chinese -- most church buildings were built in foreign style, our hymn books carry much English, services are modelled on those of the western countries, and the church was in many or perhaps most places financed largely with foreign funds. In earlier years not much general criticism was expressed against these things, but now Chinese friends, with new patriotism and pride, regard them as rather shameful. They also feel that the Communist party has indeed put its finger on the real reasons for China's chronic weakness in the past hundred years -- the semi-feudal structure of society internally, and the semi-colonial relationships externally -- and they blame the church for being blind to these reasons. Thus most of the Chinese Christians whom we know feel that the church

has stood in real need of "spring-cleaning" -- to get rid of the foreignisation, the tendency to depend on others, and the lack of understanding of China's real problems and hopes. Hence the Movement for Self-government, self-support, and self-propagation, and the willingness to make a clean break with the missionary past so as to be ready at some future date to resume relations on an equal basis.

About the future of the church, much anxious thinking is being done, and I cannot report any general attitude. Although freedom of religion is guaranteed in the constitution, and is upheld wherever people are prepared to appeal to it, the general atmosphere of criticism of religion as superstition has discouraged many timider Christians. Throughout North China the attendance at church has diminished by about half. Moreover many internal problems are unsolved, so that some of the younger people especially think that it would be better to let existing organisations die and concentrate on some less sectarian and more cooperative system. Our friends agree in the conviction that the sense of need for worship will survive, and that the church will find new ways of meeting it. They agree that the present weakness of the church in the face of challenge is due to its own errors and sins -- especially of omission -- in the past, and that the present call is to repentance and a new start, based on the Bible.

For the past three months we have been immersed in a "study movement." Mao Tse-tung himself gave the lead by saying that one of the essential conditions for the building of a socialist country was that the intelligentsia should be won over to whole-hearted support of the government policy. This meant primarily two things -- that people like University professors and professional men should accept the governing principle that the interests of the masses come first, and that they should voluntarily fit into the government planning. These are obviously difficult. The first is equivalent to the demand for religious conversion or conviction -- a self-negation which comes with extreme difficulty to such people. The second means the abandonment of tradition and prejudice and individualism, all of which are marks of the well-established professional man. Suppose a group (for instance a church) which believed earnestly in self-sacrifice and service of others, in England, were to find itself with almost absolute power, how would it set to work to win over the selfish and the sceptics, the diehards and the triflers?

The government has attacked this question with great skill, aided by the immense drive which the party in every organisation can mobilise. First the key people in all institutions were invited to join in land reform work. The invitation came from such high authority that it was almost impossible to refuse. But few were inclined to refuse, for the land reform was reckoned by all to be an action of tremendous historic significance. In that work they lived close to the peasants for two or three months, and also observed the government officers in daily action. They came back with several clear impressions -- the dignity and soundness of the peasants, the corruption and hatefulness of the old landlord regime, the skill and honesty and hard work of the organisers, and the huge potential in labour and energy of the liberated peasants. Insistence on thorough information and discussion at all stages, on actual partaking in the work, and on careful summarising and reporting, gave to this experience its maximum effect. The result was that all except the hardest boiled came back with new convictions about themselves: -- "I realised that I had lived a sheltered life, and must now begin to share in the struggle against China's enemies." "I saw that this government is indeed working for the good of the ordinary man, and that I must give it my wholehearted backing." "I decided to stop being a bystander and join in the struggle." C.W. Lu said when he returned: "Up to now I have refused to give political leadership in the University on the grounds that I lacked the experience and capacity. But now I see that every one has an unescapable responsibility. From now on I am going to throw myself wholeheartedly into it, and try to be the worthy president of a University devoted to the good of the common man." From that

time his participation in government-sponsored campaigns has been much more spontaneous and aggressive than before.

The most important of these campaigns is the "study movement." It was decided that all university faculties in the north China area should make a big effort to study government policy over a period of three months (now extended to six). Each person would be expected to spend twelve hours a week at least in studying books and articles and in discussions. Emphasis would be placed as much on the examination of one's own attitude as on the problem discussed, in the effort to eliminate prejudice, self-interest, and laissez-faire. Was there compulsion? Yes and no. No one was compelled to join in the discussion or study, yet the patriotic atmosphere of enthusiasm was so strong that no one could stay out. Was the government out to mould the thoughts of the professors? Yes, undoubtedly. Just as the discussions at an SCM conference are an effort to mould the thoughts of the people who come. And in the same way, the people who took part wanted to have their thoughts moulded. Just as the people at an SCM conference come because they are Christians and want to learn more about it with the help of study and expert leadership in discussions, so our people participate because they are convinced supporters of the government and want to learn more about its policies. (I do not wish to push this analogy; as far as I have taken it it is correct, but it probably doesn't hold much further.) Are the discussions free: Yes. In those I have joined opinions have been freely expressed, and occasionally argument has been very vigorous. But the discussions start from ground common to all members, which is a fairly thoroughgoing approval of the government. One should not judge according to ideas about the need for an opposition party, which is not felt by these people. Think of it as a wartime situation. The thing which is not free is the conclusion of the discussion. If a group brings as findings opinions much at variance with those of most groups it is urged to discuss again, on the assumption that its thinking has been biased and needs correcting. If it persists in its ways, however, there are no sanctions awaiting it. I have found the discussions steadily improving in quality, and I find myself in agreement with the large majority of the findings, though less often with the way they are found. For there is a lack of facts. Very often wishful thinking takes the place of hard data, or published figures are quoted without reflection as to their source or probable reliability.

Is the government's objective being achieved? I would say that it certainly is, judged by objective criteria. For instance, faculty members of Universities in this area have for two years fought against the government plans to rationalise the distribution of departments and cut out overlap. A first result of the study movement is that the faculty members have come to see it as better to agree to the government scheme than to stick to their own tradition and narrow interests. Another result is that the plans to recast courses of study and methods of teaching to make them more practical are now going ahead, whereas previously they stalled. The most important thing remains to be seen. Will the faculty be able to inspire all their students to go out to serve the people, disregarding their personal interests? In Yenching our students are already notably conscious of this duty, and have not lacked encouragement from some of the faculty, so it will be interesting to see what progress is achieved.

All good wishes,
Ralph Lapwood

International Centers
American Friends Service Committee
20 South Twelfth Street
Philadelphia 7, Pa.

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