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UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Ginling
Corps
Dju yü 1944-1945
Dramatic Oratorio Festival Edn. 1941
Dziang Chung-heng 1947
Dziang Djao-sing 1945
LT DZE-DJEN 1933

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SOME IMPRESSIONS OF STUDENT AND FACULTY LIFE IN CHENG-TUAFTER A MONTH'S OBSERVATION

Written by a graduate of Ginling, Class of 1924,
Recently arrived on the campus in Chengtu

(This is from Dju Yu-bao, who would prefer that, if by any chance her reactions were made public, her name should not be given. She was, as you know, Chief of the Welfare Section of the Shanghai Municipal Council, and is now here teaching some Sociology for the University of Nanking. She is anxious that what she says here should not be in any sense an unsympathetic criticism of conditions here, or of the shortcomings of campus people.)

The pattern of University life is, on the surface, very like what it used to be: classes, labs, piano practice, P.E. classes, students going to and fro to classes or meetings. However, when we look beneath the surface, we see that actually life is very different from what it was in pre-war days. The mass of students and faculty - there are more than 3,000 students, hundreds of faculty, families, servants on this campus now - are kindly and courteous. They cheerfully endure the difficulties. Their spirit is courageous, but there are signs of the suffering they are undergoing. It is clear that the people who live on the campus have not the same energy they used to have, and one gets an impression of physical "dragging around", as though the physical energy possessed was not sufficient for the day's demands. Faculty have had to get rid of servants, and they themselves have not the time to do well the work formerly done by servants. They find it impossible to keep up the former standard of living, especially food, partly because of the problems created by inflation, but also partly because they do not wish to be bothered to plan for the totally new conditions. Faculty members, for instance, need to be more practical, more thoughtful about how money can be spent best to secure the maximum of vitamins and energy.

Health has definitely declined. Students have too long a day - from five or six in the morning to 10:30 at night - to keep well on the food provided. In many dormitories they live in overcrowded conditions, even eighteen in one room, where the light at best is most inadequate. Their sleep is not what it should be as a restorative, for bedbugs are an alarming problem: food energy is being used up in wakeful sleep, a most uneconomical expenditure. In factories this problem has been tackled and more successfully solved than at present on this campus; here, it would appear, this problem is accepted as inevitable, and not enough is being done to eradicate the pest. It is quite possible to remedy this condition.

"T.B." is alarmingly on the increase. One thing which might be done is to provide better food, and this might be done if the campus were reorganized for a mass-feeding experiment. This campus might undertake an experiment in better food, and demonstrate to the public how large groups of people during the war and afterwards can be fed well and economically. This has been done in big factories in Shanghai, and it was before the war done in Japan. It could be done here. There is on this campus an unusual personnel fitted to deal with this problem, for trained people know the principles of good food and the conditions of buying and selling and preparing food; this personnel might be induced to undertake such a problem, cooperating in doing something constructive about a serious situation where the students are seriously underfed. It is alarming that the students seem always to be weary.

JAN

1945

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China in the past has developed well the art of cooking many delicious foods, but no science entered into the consideration of proper feeding; witness, for instance, the fashion of eating only polished rice, which is good food if we think only of sight and taste, but is not so rich in vitamins as is unpolished rice. Posters should make the people conscious of what vitamins are lost when polished rice is the chief diet. Posters might present pictorially that constitutes a balanced diet; sermons might be preached about the body as the vessel of the soul; cooperative planning, marketing, serving of food to thousands of people would give visible proof of a new day when China is properly fed. China, to be a good China, must be properly fed.

There are many objections to such a scheme of cooperative feeding on this campus, and many obstacles. I can hear many saying, "Impossible". The eating habits of centuries cannot easily be broken down and changed, for in general people resent changing the pattern of their lives. However, the obstacles and opposition might be overcome if a group of people deeply concerned over the present health situation among students and faculty - those with a vision of what China might be - if these people were willing to cooperate. The personnel in such a practical experiment would be all-important: for instance, the one responsible for marketing would have to be a person who cared nothing for private enrichment. All who took part in such a gigantic undertaking would have to be prepared for all sorts of opposition and apparently unsolvable situations, but it is possible to organize such a scheme. Japan before the war worked out balanced menus for large groups of people, but the food was mixed together in an unappetizing mass; the Chinese might improve on this and serve food more attractively because we realize that we eat for pleasure and culture, as well as for nourishment.

On this campus the various institutions have demonstrated that academic cooperation is possible. A combined library offers intellectual food, food of a better quality because of cooperation on a large scale. This cooperation might be extended to the providing together better physical food. As it is, the intellectual food does not bring a maximum of development, since faculty and students are becoming physically less and less vigorous, and so the best intellectual achievements must not be expected from them.

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Dju yü bao
1944 - 1945

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To Whom It May Concern:

It gives me pleasure to certify that Miss Dju Yu-bao graduated from Ginling College in 1924, with the degree of Bachelor of Arts, and received her Master's Degree from Peabody College, Tennessee, in 1927. She also did graduate work at Columbia University, in the New York School of Social Work, and in the School of International Studies at Geneva, Switzerland.

Miss Dju has had much experience in working for the improvement of living and working conditions of many industries, and also in teaching. She was Assistant Professor in the Department of Sociology in Ginling College in 1932-33, and she is now on the faculty of the Graduate Division of Social Welfare Administration in the University of Nanking. She was the first social worker in the silk filatures and other textile factories area in Wush, Kiangsu Province, and pioneered in industrial welfare work for the workers and their children. While she was teaching in Ginling College, Miss Dju started the medical social work in the Kulou Hospital in Nanking. From 1933-43 she worked in the Industrial Social Division of the Shanghai Municipal Council, first as inspector, and later as the Chief of the Section of Industrial Welfare and Child Welfare Work. In the spring of 1944 she was the Industrial Welfare Director of Sung Sing Textile Mill in Paohi, Shensi.

Sincerely yours,

(Signed) Yi-fang Wu

President

Ginling College
January 28, 1945
YFW/daw

1945 - Miss Dju invited to come to America by the U.S. Dept. of Labor as an exchange consultant.

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DJU YU-BAO
(Ginling 1924)

(From Dr. Wu's letter of Feb. 7, 1945)

Invited to come to America by the U.S. Dept.
of Labor as exchange consultant.

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December 31, 1945

Miss Dju Yu-bao
International Center NYCA
341 East 17th Street
New York, New York

Dear Miss Dju:

In sending you the circular letter, I must add a few lines to express my personal appreciation for your share in building up the alumni fund for the thirtieth anniversary.. I realize it is because of the confidence your friends have in you and through you in Ginling which prompted them to make contributions. I wish, therefore, to thank you for your effort and also, I wish to ask you to thank your friends for their interest in the college.

Permit me to take this chance to express my gratitude for the time and wise counsel you gave me when we discussed the future plans for the college. I felt more appreciative because of the time and energy you spent in taking the long trips uptown here for the several conferences we have had. From the conversations I had with people on the planning committee, I have got a greater understanding of their thinking. Practically all of them are in favor of maintaining one separate college for women but they do wish to see a plan worked out academic cooperation between Ginling and the University of Nanking. For instance, they think that when both institutions have to restock the library and re-equip the laboratories, it is not efficient to have two complete new sets. However, as some expressed that it is necessary to have the nucleus books and the science equipment for the freshman and sophomore science courses in the two institutions, but for the more specialized equipment and books there should be a common fund so that both institutions can have the free access to the use of them. Just yesterday one member of the Ginling Board of Founders was talking to me and she expressed strongly that the important point was to safeguard the autonomous status of the college so that we can have a say in any plans of cooperation. She was one of those who was so appalled by the plan in the Chinese Planning Commission's report. Even though I am unable to stay in America through the meetings for the Commission on Women's Education I am confident that the Commission will work out a satisfactory recommendation. Furthermore, when you, Mrs. New and Mrs. Chu will all be present at the Commission, you will be able to give your counsel in planning for the future of Ginling.

I wish also to thank you for the beautiful and useful Christmas gift you sent me. You are always so thoughtful and it makes me ashamed myself for not having given enough time for my friends.

With grateful appreciation and best wishes for your success through the new year.

Sincerely yours,

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Hinder
(Re Dju Yu Bao)

3480 University Street
Montreal Canada
January 4m 1944

My dear Dr. Wu and Mrs. New,

I am not sure whether this note will find either of you, but I am sending it in the hope that it will do so before Dr. Wu leaves. I had tried to find out from "Gripsholm" people if anyone had any news of Dju Yu Bao, but no one had direct information since internment began in February 1943. When I returned to Montreal I had a card from Mr. Ted Herman who is the husband of Evelyn Mary Chen. Apparently she had been able to see him before he left, and thus he had some news. He said "Dju Yu Bao and Li Djoh-i quit S M C when it turned over".

I am glad that this is so, though I know from experience that it is difficult to make up one's mind where one's duty lies--whether to the people whom one can continue to help by staying on, or to the principle that no help should directly or indirectly be given to the enemy.

I am now wondering about Yu Bao. Djoh-i will have news of her of course and Dr. Wu can learn this when she returns to Chengtu. But in case Djoh-i has not Yu Bao's home address I am sending it to Dr. Wu herewith. I hope so much that Yu Bao can somehow get first to West China and then later out in the world for a while. She would be invaluable in UNRRA. I think you know that my view is that she is a woman of great stature. She has had unique administrative experience, directing several programmes through a staff of more than thirty when I left Shanghai. She is wise, vigorous and creative.

If I get any more news of her from Mr. Herman to whom I am writing to-day I will write to you both again. And if I do not see Dr. Wu again before she leaves--my best wishes for the journey and for the task ahead.

Yours sincerely,
Eleanor M. Hinder
Eleanor M. Hinder.

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3480 University Street
Montreal Canada
January 9, 1944

Dear Dr. Wu and Mrs. Now,

Strangely, after hearing through Mr. Herman that Yu Bao had resigned from the S M C at the beginning of last week, yesterday I had a note from her written from Shanghai on September 1, sent on to me from Chengtu by Miss Haass. She says:

Dear E. M.:

Finally I decided to leave. I resigned from my factory at the end of last month. I shall go home and stay with my old mother and uncle for some time. When winter comes I might go to my mother school to see if there is anything I can do.

How is Vi? You saw her last Christmas didn't you? How is your work? Do you see any possibility for me?

If you write any letter, please send to Lily H. or Miss Mary F. Chen of my school.

Love Y B.

You can imagine my delight in receiving this note, the first direct word I have had since leaving Shanghai in August 1942. I helped Yu Bao write her resignation before I left, for she foresaw that the time would come when she should not stay longer. Meantime she has served the Chinese people well.

I am now writing, since she asks whether I can see where she might use her experience, to suggest that Dr. Wu might wish to mention her to Dr. T F Tsiang. She has had a unique administrative experience. She was in charge of the Welfare Section of the Industrial and Social Division with grade and remuneration equal to foreign and Chinese men holding the post of Chief of Section. (I fought and won the battle for equal pay for men and women, and for Chinese and foreign members of staff.) She was responsible for the organisation and administration of work in industrial welfare--including the organisation of several clinics to serve the workers of smaller enterprises which could not afford to employ a doctor individually; for the whole of the work of child protection involving the supervision of the work of 15 social workers; for the organisation of the staff which planned and enforced control of rentals of sub-let premises; and other tasks in the general welfare field. Before being promoted to Chief of the Welfare

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Section she held the post of Factory Inspector. Her record was amazing. Though without legal instrument of enforcement she achieved considerable reforms. She induced the owners of 46 steam silk filatures to instal central boiling systems to ameliorate the conditions of work of women and young people. She was particularly successful in working with factory owners to improve nutrition standards. Her reputation among both workers and employers was very good.

Dr. Wu will remember that she held the scholarship for Oriental students in the New York School of Social Work --I think from 1929²1930.

I would ask nothing better than to work with Yu Bao, first in Unoccupied China, and later, in presently Occupied parts of the country. Her experience of being in the Occupied areas should be important when the time comes for UERRA to function there, and in the meantime, she would be of great use in preparation.

Yours sincerely,

Eleanor M. Hinder
Eleanor M. Hinder

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January 14, 1944

Miss Eleanor M. Hinder
3480 University Street
Montreal, Canada

Dear Miss Hinder,

After returning from Washington I received your letter of January 9. I am very glad to hear that Dju Yu-bao may be in Free China by now. It is splendid that she has been able to leave Shanghai. If by the time that I get home she has not already made her plans, I shall be glad to help her in any way I can. If she wishes to get experience in Free China before coming to America, I am sure there will be plenty of openings for her. It seems to me that it will be of much value to her if she decides to work in West China for a while. It was during the Y.W.C.A. discussion that I heard Mrs. S.M. Dju express one conviction very vividly. She was advising a young couple in the Embassy to return to Chungking if and when there came a call for his service there. She said: "If you do not have actual experience in working under the conditions in the interior, you will be forever alienated from those who have gone through these difficult war years in Free China." I agree with her that because of the different types of strain in Occupied China and Free China there may be a psychological gap between these two groups of people. After I heard Mrs. Dju's remark I began to feel that all those who can had better live and work in the interior for a time before they plan to come to America for the change which is also much needed.

I am sorry to have digressed. Now to return to Dju Yu-bao. If she wants to come to America, I shall be glad to give her assistance if I can. In regard to your suggestion that I speak to Dr. T.F. Tsiang, I am willing to recommend her to him. However, from the conversation which we three women had with him, I understand that he did not wish to have anything to do with setting up the Office for China. He told us that the China

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Office is to be in the hands of the person to be appointed by the Chinese government. In regard to the International Committee under Governor Lehman, I do not know whether you think Yu-bao's experience enables her to give the best contribution there.

I expect to go to Washington within a few days because I may get notice of plane passage at any minute. If you wish to get in touch with me, you may write me in care of Mrs. Gordon Bowles, 4801 Brandywine St., N.W., Washington, D.C.

I wish to acknowledge also your letter of January fourth.

With all good wishes to you,

Sincerely yours,

Yi-fang Wu

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Gingling
Dramatic Oratorio
Festival Foundation
1941

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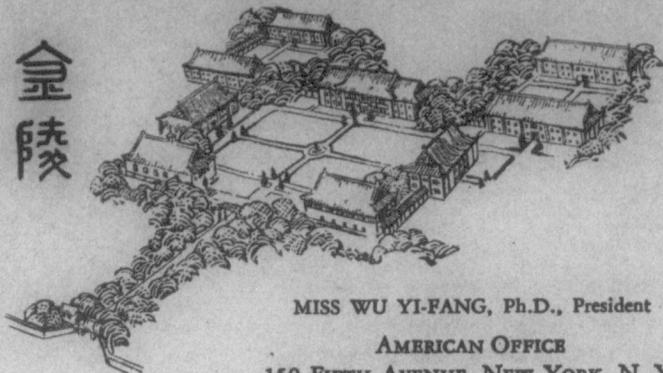
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GINLING COLLEGE
NANKING, CHINA

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MR. HENRY PITNEY VAN DUSEN

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MISS WU YI-FANG, Ph.D., President

AMERICAN OFFICE

150 FIFTH AVENUE, NEW YORK, N. Y.

*Transmitted
enclosed*

25TH ANNIVERSARY
COMMITTEE

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MR. HENRY PITNEY VAN DUSEN
MISS MARY E. WOOLLEY
ADMIRAL H. E. YARNELL
MRS. HERRICK YOUNG

April 18, 1941

Dear Mrs. Crumb:

Through the enclosed program comes a lovely opportunity for you, and for Ginling College.

The Dramatic Oratorio Festival Foundation has offered its profits this year to Ginling.

If we who budget time and income to allow for inspiration through music plan toward the three evenings herein suggested we will at the same time "tune in" to the beauty of spirit and courage of soul that is Ginling's.

Listening to great oratorios our own heart cords will be less taut in these days of tension, and, listening, we shall be building lives of China's future leaders through our support of this Christian College.

The enclosed card gives details of membership, patron or patroness, or of individual tickets. Will you fill it and your check in soon and share in this joyous spring festival of song?

Sincerely and appreciatively,

Ruth C. Scott

Chairman, Smith College Committee

Myrta Ross

Chairman, Committee on American Support, Ginling College

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10 June 1941

Dear Dr. Alberti:

A special word of thanks is due you for the splendid way in which you cooperated through the Dramatic Oratorio Festival Foundation in the promotion of interest in Ginling College. Through Mrs. Ross we have heard of the many ways in which you personally contributed to Ginling's participation in the Festival.

Those of us who are deeply interested in and closely connected with this woman's college which is playing such an important part in the light of China today feel greatly encouraged when a group of people like the members of your society become interested in her future welfare. Not only has there been financial return, but interest has been promoted in Ginling's program and we feel sure that there will be results in the future growing out of the part which she was allowed to have in the Festival.

With deep gratitude to you and the hope that the Foundation will become increasingly successful, I am

Sincerely yours,

Mrs. Charles H. Corbett
Acting Secretary

MWC:e

Mr. Solon Alberti
Ansonia Hotel
Broadway at 73d Street
New York New York

Handwritten initials

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GINLING COLLEGE
NANKING, CHINA

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- MRS. GEORGE T. SCOTT
- MRS. CHARLES HATCH SEARS
- MISS MARY E. SWEENEY
- MISS FLORENCE G. TYLER
- DR. HENRY PITNEY VAN DUSEN

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MISS WU YI-FANG, Ph.D., President
AMERICAN OFFICE
150 FIFTH AVENUE, NEW YORK, N. Y.

COOPERATING UNITS

- WOMEN'S AMERICAN BAPTIST FOREIGN MISSIONARY SOCIETY
- DOMESTIC AND FOREIGN MISSIONARY SOCIETY, PROTESTANT EPISCOPAL CHURCH
- BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH
- WOMEN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH
- BOARD OF FOREIGN MISSIONS, PRESBYTERIAN CHURCH, U.S.A.
- BOARD OF FOREIGN MISSIONS, REFORMED CHURCH IN THE U.S.
- UNITED CHRISTIAN MISSIONARY SOCIETY
- FACULTY, ALUMNAE, AND UNDERGRADUATES OF SMITH COLLEGE

June 19, 1941.

Dear Mrs. Corbett,

Enclosed is a copy of the expenses of the Dramatic Oratorio Festival, and list of subscribers to it. I wonder if you could have this copied and return this copy to Mr. Ross at 156-5th Ave. We would like to have a copy on file for future reference and this is our only copy. Thanks heaps.

Returned
2/6/41
Eds

Mr. Alberti left for his summer work in the west before

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JUN 19 1941

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I remembered to ask about the list
 and Mrs. Alberti says that when he
 returns in the fall he will give us
 the total list of people who received
 literature, etc. She doesn't have this
 complete list where she can find it
 since he has gone. It was my
 fault not to have reminded him.
 This list is of actual participants in
 the festival.

If United China Relief should
 be interested in sponsoring this next
 year it could, of course, be made
 a much bigger thing. More choirs
 could be interested in the chorus, a
 bigger and more effective dramatization
 done, and perhaps an artist whose name
 would draw could be gotten to give
 services for one evening. I am not
 urging this at all. Simply suggesting
 in case it seems advisable.

I will complete the list and
 addresses in the fall when Mr.
 Alberti returns.

Devotedly
 Myrtle Ross

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DRAMATIC ORATORIO FESTIVAL FOUNDATION - 1941

Charles E. Neil, Treasurer.

Financial Statement as of June 2, 1941:

Total receipts from March 26 to date	\$838.00
Total disbursements to date.....	<u>838.00</u>
Balance	-----

Disbursements:

Apr.	18	Charles E. Neil (advance to Barbizon-Plaza).....	\$	75.00	
Apr.	28	Barbizon Plaza.....		75.00	
	28	Brooks Costume Co.....		27.03	
Apr.	29	Multi-Service Bureau.....		4.65	
May	9	Donald Gerlach.....		25.00	
	9	A.C. Lovelace.....		20.00	
	9	Phillip MacGregor.....		15.00	
	9	John Campbell.....		15.00	
	9	Paul Wolfe.....		5.00	
	9	Don Schnaidt.....		7.00	
	9	Bernard Parronchi.....		7.00	
	9	Barbizon Plaza.....		113.00	
	9	Stivanello-Cubcasi Theatrical Costume Co.....		28.00	
	9	Estey Organ Co.....		8.00	
	12	Mrs. Betty Dietz.....		16.00	
	15	The Haddon Printing Co.....		135.60	
	15	Solon Alberti (Expenses \$36.45; advance to Mrs. Dietz \$24.00).....		60.45	
	15	Solon Alberti (for chorus members.....		50.00	-(each rec'd
	27	Solon Alberti (Chorus \$9.00; Schnaidt \$1.10; Express \$1.00; Wig \$1.53; Electrician \$3.00)...		15.63	(\$2, \$3, & a few \$5.
	27	Gordon Peck.....		12.50	
	27	Chris von Groesbeck.....		7.50	
	29	Solon Alberti (Four singers - Miller).....		10.00	
	29	Board of Founders - Ginling College.....		97.64	
June	2	Board of Founders - Ginling College.....		<u>8.00</u>	
		Total disbursements.....		\$838.00	

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DRAMATIC
ORATORIO
FESTIVAL
FOUNDATION

SOLON ALBERTI
Artistic Director



THREE GREAT PROGRAMS



Proceeds
to GINLING COLLEGE
UNION CHRISTIAN EDUCATIONAL INSTITUTION
FOR THE WOMEN OF CHINA

BARBIZON PLAZA
THEATRE
SIXTH AVENUE
AND
FIFTY-EIGHTH STREET
NEW YORK

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Dramatic Oratorio Festival Foundation

Thursday, May 1st—8:30 P.M.

FIRST AMERICAN DRAMATIZED PRESENTATION

of

Alexandre Georges' Beautiful Cantata

LE CHEMIN DE CROIX

(The Way of the Cross)

English translation by E. PAULA KEMP

Adaptation by SOLON ALBERTI

SOLOISTS

PAUL WOLFE, *Violinist*

BERNARD PARRONCHI, *Cellist*

MARY JANE WATKINS
HELEN DOLIN

MARGARET ROBERTS
SUSAN CLOUGH

ROBERT HENDRICKS
FINLEY WALKER

AND FESTIVAL CHORUS

o

Monday, May 5th—8:30 P.M.

Young American Artists' Night

and

"HIGHLIGHTS FROM THE OPERAS"

Well-known Scenes from Popular Operas
to be Sung and Acted in Costume

SOLOISTS

FRANCES WATKINS
RENZO PAGIN

ROBERT HENDRICKS
NITA GALE

ANNE JUDSON
FINLEY WALKER

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Monday, May 12th—8:30 P.M.

GIUSEPPE VERDI'S THRILLING ORATORIO

REQUIEM

QUARTTETTE, SOLOISTS AND FESTIVAL CHORUS

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Dramatic
Oratorio Festival Foundation

The DRAMATIC ORATORIO FESTIVAL FOUNDATION is the outgrowth of the Dramatic Oratorio Society which was founded in 1935 by Solon Alberti, who has remained as its Artistic Director ever since.

The aim of the FOUNDATION is to cultivate an "Art-form"; viz.: the Dramatization of Oratorios; an aim which has already created new audiences of music lovers—to hear and see these kinds of performances which have been all too rarely given in either this or any other country.

With this primary aim, however, goes the idea of a greater general appreciation of music and the drama and its very definite spiritual value to the peoples of the world. Also to give more opportunities to young American Artists to appear before discriminating audiences; possibly the greatest need in the American musical life today.

The FESTIVAL is underwritten by invitation directed to those who value and appreciate music for these ideals and who are anxious to give that vitally needed encouragement to carry on its work, by taking out Memberships in the FOUNDATION, the classification of which is noted and explained on another page of this brochure.

The REQUIEM of Verdi is a masterpiece, well known to all and its rendition at the 1940 Festival proved to be a moving experience. Its repetition on this year's programs was requested by many.

The first performance of Alexandre Georges' THE WAY OF THE CROSS, divided, as it is, into twelve parts which relate the story in beautiful music and thrilling narration of the last days of Christ with its final Celestial Choir, prophecy and glorification, is the FOUNDATION'S dramatized production of this year's Festival.

Early applications for Memberships are recommended, as reservations for choice of seats will be made in the order of receipt of such applications.

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Dramatic Oratorio Festival Foundation

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Membership Application Blank

DRAMATIC ORATORIO FESTIVAL FOUNDATION

I accept the invitation to become a (check type desired)

FOUNDATION MEMBER.....PATRON or PATRONESS.....ASSOCIATE.....
for the FESTIVAL of Three Performances to be given in the BARBIZON PLAZA THEATRE,
May 1st, 5th and 12th.

As a FOUNDATION MEMBER, I enclose \$45.00 for which I am to have a Box, seating Six, or
Six Orchestra Seats, for each Concert; or, I enclose \$30.00 for which I am to have a Box, seat-
ing Four, or Four Orchestra Seats, for each Concert.

As a PATRON or PATRONESS, I enclose \$7.50, for which I am to receive Two Reserved Seats
for each Concert; or,

As an ASSOCIATE MEMBER, I enclose \$4.50, for which I am to receive One Reserved Seat for
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PHONE..... ADDRESS.....

Please make Cheques payable to CHARLES E. NEIL, Treasurer,
and mail to HOTEL ANSONIA, Broadway at 73rd Street, New York, N. Y.
(Names of all Members will appear on Festival Program)

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Liang Chung-Heng

Student record

1947

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1947

"Copy sent to USC"
with other girls' records
Request of Mr. Edwards

NAME: Dsiang Chang-heng

SEX: Female

AGE: 25

NATIVE PLACE: Hupoh

MAJOR COURSES:

1. Child Welfare Problems
2. Social Case Work
3. Social Group Work
4. Social Psychology
5. Children's Case Work
6. Field Work in Child Welfare
7. Thesis: "Index of Chinese Writing on Child Welfare"

PRACTICE CENTER:

1. Child Welfare Center, Ginling College
(3 hrs. a week, 1944-45)
2. Child Guidance Clinic, W. C. M. C. & G. C.
(3 hrs. a week, one term, 1945)
3. Child Welfare Center, G. C.
(Full Time, summer, 1944)

DATE OF GRADUATION: Spring, 1946

WORKING PLACE:

1. Name of agency: Child Welfare Division, Hupoh Section, CNRRA
2. Address:
3. Type of service: Office Work

Change of occupation: House Wife

DID SHE RECEIVE SCHOLARSHIP OR AID BEFORE?

Yes, she received scholarship from 1943 to 1946.

PRESENT ADDRESS: No. 18 Gdh Van, Si Street, Wuchang

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G.

Zhang Yao-Ling
(Student)

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A letter by Dziang Djao-sing, a Sophomore English major

Chengtu, November 5, 1945

Dear friends in America,

I am a sophomore in Ginling. Before the Sino-Japanese war I lived in Hongkong and Shanghai. I was extremely happy when the news of peace came; I hoped that we could return to Nanking very soon. I think I would like Nanking very much because it has been a modernized city something like Shanghai and Hongkong. It will be pleasant after staying two years in this poor city of Chengtu where there is no bus, no tram, no taxi for communication.

However, we cannot go back to Nanking until we finish next term, simply because of the lack of transportation. We cannot go although we are longing to. The war is over; of course, that is a fact, yet we cannot go home. My grandmother has written me when hostilities ceased, imploring me and the rest of my family to go home at once. She wants to see her grandchildren who have been absent from her for eight long years.

I received a letter last week from my father in Chungking, saying that my mother and youngest brother would go to Shanghai by boat by the end of the week, and he also would go soon, when some important business is finished in Chungking. So my sister and I have to be left here in Chengtu until our school moves to Nanking. I feel very sad and lonely now.

Best wishes to you all,

Sincerely,

S Dziang Djao-sing.

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Li DZE-DJEN
August, 1933

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Strictly private and confidential

" FAITH AS A GRAIN OF MUSTARD SEED "

by

Miss Li Dze-Djen of Ginling College, Nanking, China

" If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible to you "

Neither has my faith been as big as a grain of mustard seed, nor has there been anything like a mountain removed, but something like a shadow of faith, like a grain of mustard seed moved me to action, to a two weeks trip to the country we have thought much about Japan. Many of my teachers and friends are hoping to hear about my experience, so instead of doing repetitions in letters I am trying to give a rather detailed account of what we did, the impressions we got, and my own interpretations of things, many of which may be entirely mistaken while others may be too familiar or too childish to the minds that know the Japanese. Some of my impressions may not be the same feeling or interpretations that other members of the visiting group would give. I am only trying to do what we students always do, put down on paper what we know and think and leave the thoughts there for criticism and correction. Those friends, including the visiting members, who care to read this will please remember that corrections and criticisms to the report will be gratefully welcomed.

Mr. Luther Tucker and his friend Mr. Bingham, graduates of Yale University and students of Union Theological Seminary in New York, after travelling for two months in India, made their visit to Nanking, sometime in May, if I remember correctly. On their way to Dr. Sun's tomb they talked about international understanding, and Mr. Chang Hsueh-yen asked if it would be possible at all to bring some of the Japanese Christian students and Chinese Christian students together in a conference to discuss things. Being an Executive Committee member of the World's Student Christian Federation, and a person with a strong interest in the Christian Internationale, Mr. Tucker welcomed this suggestion and asked people about it during his visits in Hankow and Peiping. Some supported the idea while others disapproved. Mr. Tucker wrote and asked some of the Christian leaders in Japan; and answer came back from both Japanese and American Christian leaders saying that to hold a conference in Japan would be inadvisable, but it would be a help to have three students go to Japan before the Japanese students had their final examinations in order to prepare for a conference later, if a conference would then seem possible. By this time Mr. Tucker and Mr. Bingham were in Shanghai ready to start for Japan and before they went they consulted

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with the Y.M.C.A. and Y.W.C.A. student secretaries as to who would like to go. While they were at Peiping it was arranged to send Mr. Wang Kwei-sheng, a post-graduate student of Yenching University; Mr. Chang Hsueh-yen of Nanking Theological Seminary and myself from Ginling College, joined the group. It was on June the thirteenth when I was right in the midst of my examinations that I first heard about this. It was hard to make up my mind. The giving up of my commencement, the class entertainment and the hurrying through of everything during my last days in college made me hesitate very much to accept; and above all I was conscious that I knew far too little of the details of the political problems between the two countries. Yet, on the other hand, as soon as Mr. Roy, student secretary of the Nanking Presbyterian Church, first asked me, it attracted deeply another part of me. Ever since the incident of September 18th 1931, I have had a feeling that the whole situation was unsoluble and I could scarcely describe the distress I felt immediately after.

There was a very strong call for action, and some actions were taken by the general student body, and I too took part in them. Still I didn't feel satisfied and often there had been a feeling of anxiety about our Christian student group. Clearer than ever there had been in mind a conscious conflict how we could be a citizen and at the same time a Christian, and I had been hoping very much that we Christian students together could find a solution. So when the possibility came of paying a visit to the Japanese Christian students, one part of me welcomed this opportunity. I then decided after consideration, that I ought to go if this call was really for me. For some time there had been in my mind the unpleasant thoughts of the disapproval of some students and anxious thoughts of the situation we would meet in Japan; but finally I reached a definite conclusion that I would go with the pure motive of trying to understand the Japanese and exchange our ideas and our past experiences by visiting the Japanese Christian students. The way wasn't at all clear then but I trusted that it couldn't be something against God's will and that God would be leading the way. The expenses of this trip were met by local individual contributions and a special fund that Mr. Tucker had. Officially this group didn't represent any institutions or organisations but was rather considered as individual action, though the national Associations' student secretaries and local student workers gave considerable help. I finally went with a peaceful heart and set myself ready to accept anything that should come to me and I knew that I would be grateful if this trip would be in any measure successful.

Mr. Tucker and Mr. Bingham went two days ahead of us to make more definite plans in Japan, and we three started on the 18th of June. When we arrived in Yokohama a group of not less than ten people met us; they were church workers, Y.M.C.A. secretaries (among whom were two women friends) a missionary, and a professor, Mrs. Koure, who came

to China after the September incident, and who has unusual sympathy with China. From Yokohama we went straight to Tokyo and stayed there for eight days (of which half a day was spent in Yokohama) and then we spent five days in Kyoto. In all places our programme was prepared by student secretaries of churches and Associations who had all been very friendly and helpful to us, a matter for which we were very grateful.

During those two weeks, if I may give some general figures, we met altogether about 25 groups, which averaged something like eighteen members, and therefore altogether about 450 people; 70 % of these were college students or recent graduates that are now in business; professors and foreign missionaries made up the remaining 30 %. One third of these groups were women. The groups were university Y.M.C.A.'s or Y.W.C.A.'s, Association staff members, international clubs, Fellowship of Reconciliation and teacher's groups. Usually the visiting group, (except Mr. Bingham who had to stay in the hospital all the time while we were there) would together meet any group unless the group wanted to have separate meetings for men and women. In most groups the boy and girl students were naturally separated because the Japanese universities are not usually co-educational and in the joint groups the women were always a very small minority; instead of "Ladies first" they were always very modest and let the men speak first, and often they gave the men all the chances to speak. Our procedure usually was to have Mr. Tucker give an introduction, and then we told them very generally but frankly the situation in China, our purpose in going over, and our hope of Christian cooperation. Then discussion would open. Besides college and university students we also met with two girls' high schools, one with 350 pupils and the other with over 220 girls, and the Tokyo Y.W.C.A. classes of 200 girls. These were the only bigger groups we met and to these younger girls we gave only the message of the demands of peace with no discussion following. Otherwise we didn't give any public talks nor did we meet any other big groups. The language that we had to use was English and usually interpretations were needed.

We tried to tell them honestly what the Japanese troops did in China and the resulting material loss and how the hearts of the Chinese people were naturally hardened, especially the hearts of the young students who are driven to be conscientiously more nationalistic and patriotic by the intolerable situations. We told how the suffering had grown in most people into ill-feeling toward Japan, though at the same time many Christians were not at peace and found their minds in great conflict. Christian Chinese were anxious to know what were the feelings of the Japanese Christians and what they would say about what had happened; they wished very much that the Christians could together seek a way of peace and justice. We told them that what made our visit possible and what made us willing to

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go to Japan was also a pure Christian thought and motive. More important still, we tried to call the attention of the Japanese Christians especially the students, to the fact that the trouble between Japan and China and all the social evils have been a great challenge to our beliefs and the power and strength of our religion. What is our answer to this challenge? Can we in the world of to-day still consider ourselves as exclusive individuals and take our religion as only applying to one phase of our life? Or do we believe that Christ Jesus had lived out a religion that could be applied to our social, political, economic and all phases of our life? What is our answer to this challenge?

One of the things that we wondered about before we arrived was whether we would be free to talk and have meetings. We are happy to say that we were almost entirely free from the police except at the International Club in Kyoto, to which there has always been a policeman sent, though the leader said that made no difference to their meetings. This time we were there rather late and had said practically all of what we wanted to say before he came in. All our meetings, thanks to the managers, had been kept very quiet and smooth.

Since those whom we met were mostly students, professors and missionaries, I shall give my impressions of their attitudes accordingly.

The students, on the whole, instead of having a tense attitude toward the particular recent Sino-Japanese question like the Chinese students have, are thinking seriously of their social and economic order and are very conscious of the pressure from the government. Being so far away from the battle field and not having suffered so unjustly they were not experiencing that hard feeling toward the Chinese that we have toward them; they seemed to me to have a little bit of unfriendly feeling toward their government, particularly toward the military class which curbs them in a way they do not like. They are also aware of the fact that what is given them by the government to believe is not truth and they feel so helpless in getting at the real truth. Everywhere we found a very natural, friendly and openminded attitude among the students. In the discussions those who could do so entered into them with not less frankness and sincerity than we had, but the language problem was a great difficulty. As mentioned above, there is great dissatisfaction about the social order and political suppression so almost every student seemed to be interested in some social principles. Communism and fascism interested the students most, and a number of them, both men and women, had been taken to prison. The Japanese educational system, based on the imperialistic point of view, is well organised and the military training is so very much emphasised that the students told us that even the positions they get after their graduation depend very much on the success of their military training. I hope the readers will not

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mistakenly think that the students are standing on absolutely a different footing from their government. They are not and they cannot in their situation, for propoganda has been too wonderful and too strong in Japan. They have of course very strict censorship. We saw one newspaper, called the "Osaka Mainichi", of May 30, which gave a report of the first year's development of the "New State of Manchuria". I want now to put down some of the big printed topics that may give an idea of what they said in the paper though we in China had heard and read about them already.

- I. Manchukuo on firm basis after first twelve months.
 1. Japan heartily supports young nation in realisation of aspirations.
 2. Peace in Orient sole object of Japan in helping Manchukuo grow.
- II. Factors and Facts since distant past give positive proof Manchuria was destined to proclaim herself free from China Proper as new state.
- III. Economic order is fast restored in striking contrast to old chaotic days.
- IV. State of Manchuria keeps her door open to all. Japan has no intention of monopolising opportunities in Manchuria where investments will soon become attractive.
- V. What is China? Questions must be settled first before anything is said about peace in Far East.
 1. Split of south and north.
 2. Militarists clash.
 3. Southern faction active.
 4. Soviet education, radical spirit.
 5. Chang Hsues-liang retires and Manchukuo's independence.
 6. Civil wars are mark of normal situations in China.

These were newspaper materials and in their schools they will not be able to get anything different from those same ideas. In such an environment it needs genius to think independently. So in our discussions they asked about our boycott and our educational system; whether it was true that our students had been taking the lead in boycotting Japanese goods; why did they want to do it in the beginning to cause Japanese opposition; whether it was true that in our text books for primary grades we teach the children to hate the Japanese. We told them that the boycott was a helpless reaction to the Japanese action and that it started some years ago but poverty and ignorance stopped its persistency; then the recent action Japan took in China drove all citizens to feel that they should boycott. Thus both Chinese and Japanese asked frankly what they wanted to know and each expressed the opinions which seemed right. In all student discussions there was found that open-minded spirit to study questions and in no place did either try to convince the other with a point of view. I was most glad to see that this was their attitude instead of that "Japanese mind-set".

The Christian students in Japan do have the organisation of Y.M.C.A. and Y.W.C.A. in their Christian universities and colleges, but the Christian Student Movement to whose summer conferences we had twice sent representatives (among whom I was one two years ago), was dissolved last summer on account of a number of communistic members. I was holding great hope to meet that group again this time and to talk with Mr. Metzazawa who was our guide and helped us a great deal last time, but I was very much disappointed at this news. I was glad to have found afterwards in Kyoto a very small group who were members of the old S.C.M. Recently they have been making a comparative study of Marxism and the Gospel. It seems to me that when this group should increase in course of time it will be a natural cooperative organ with our Christian Student Movement. Mr. Metsazawa had been urged by a friend of his to be an officer in Manchuria (which I noticed was always called Manchukuo in Japan). In their universities they still have theological departments and the churches still have their Sunday Schools and Bible classes. On the whole, probably due to the strongly suppressive government which they give much blame for the restriction of their free thinking and action (something students of a republic do not easily remember) or perhaps due to some unprogressive Christian leadership that exists in perhaps all countries, the Christian students seem to be looking to communism and fascism to reform the social order. I think I must be frank to say my feeling was that they had not impressed me as very serious advocates of the Christian principles to reform society and that they were not depending on their own initiative.

Among the Japanese professors whom we met there seemed to me two distinct types. One was the open-minded intellectual group that takes on a different point of view from what the government takes; in Japan they have been putting their opinions in articles, have interested themselves in international clubs and tried to influence the public opinion. It is not at all easy for them to do this and one of them had already been taken to prison several times. On the other hand there was what we called the type of the "Japanese mind-set". They were in exact harmony with the Japanese propaganda and expressed their agreement very firmly in the meetings. The interesting thing was that these opinions and attitudes distinguished them from the students; sometimes they hindered the natural expression of ideas of the students.

As regards Christian leadership there are also the Fellowship of Reconciliation groups in Japan. We met with both the branch in Tokyo and that in Kyoto. As is perhaps the case in the Fellowship of Reconciliation group in China, the majority of the membership is made up of foreigners. In the Tokyo meeting there was not much

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discussion but after we told them the general situation and attitudes of Chinese Christians, the dissatisfaction of the enthusiastic young Christian student with what seemed to them cowardice, how little the Christians did to improve unbearable social conditions, Mrs.Koure expressed with her unusual sympathy and humility how sad and ashamed she had felt for what Japan had done. Their Fellowship of Reconciliation has been editing a monthly publication. I don't remember in how many languages it is published, but Mrs.Koure, I think, is responsible for the Japanese edition. There is no Chinese section and she hopes very much that the F.O.R. in China will cooperate with that.

Other Christian individuals like Mr.and Mrs.Maruyama are putting all their time in international work by entertaining and helping students from other places. He had been very kindly, and Mr.Magai very patiently guided all our stay in Tokyo.

We also had the chance of an hour's talk with Dr.Kagawa. The gist of his talk can be summed up in the following points. In the beginning there had been in newspapers objections against the military actions; the Labor Party was opposed and even the Emperor himself is a pacifist for he expressed his idea through poetry and told the Commander on his departure for China, not to kill. His request only resulted in many assassinations. This situation and the Christian rebellion three hundred years ago made them unable to say anything now. If the Christians would rebel now it would mean that even the love philosophy of Christianity would be stopped in Japan. As to his own position, he is the only one man who is guiding the Kingdom of God Movement; and he had promised three year's service, so he hasn't much time for opposing the militarists. There seemed to him a great lack of peace education among the common people. The way of opposition would mean only prison and death and everything gone with it; it was not that he was afraid of that way but he saw that the peace education would be more valuable, therefore he chose the position of education. With direct regard to the Manchurian question he said that Japan had made some mistakes in their mathematics. He said that the Japanese had spent three billion yen in twenty-eight years, but in the last twenty-five years only 160,000 emigrants had gone there. The fact that the Japanese had less agricultural ability than the Chinese and the fact of the wonderful racial power of the Chinese for independence movements would not mean success to the Japanese in Manchuria. It would cost the Japanese more than twenty billion yen for the coming ten years and that would achieve little. Manchuria will still be Chinese and China can hold it by her wonderful cultural influence. When asked what was the most important thing the Christians of both countries could do he said that the Japanese Christians should repent. The Chinese Christians should advocate that the Chinese race conquer by culture; they

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should not try to compete with Japan and the West in military power because it would be a setting back of evolution. At the end he said, "I am not thinking about uplifting other nations but only Japan now - whether I shall go to prison or education. I ask you, which? It's very easy for me to go to prison now, for the first three year period of the Kingdom of God Movement is ended. It's very difficult in Japan to educate for peace. Three times I had to write excuses for my magazines, yet so far I have neglected peace education. I must confess that Japan was going on a better way. I made a miscalculation. But I depend upon the strength of China itself. Japanese immigration in Manchuria is a failure.

Of course I felt it a great opportunity to have met Dr. Kagawa and to hear about his opinions directly. But I want to be very frank here and say that I did not know what to answer him when he asked us which he should take, prison or peace education. Through the whole conversation I had listened attentively and more quietly than all the other five. His secretary, Miss Topping, and the Chinese Y.M.C.A. secretary, Mr. Chang, were present. My mind was busy with his questions. In my limited experience, when there is a choice between the slow process of education and a short cut, quicker solution, I think I have always believed the long way was the more lasting. But two things had made me hesitate to answer him that time. The recent unjust and helpless suffering of the Chinese had raised in my mind so often the question, "What would Christ say and do to it if He was here in person"? I have also recently reviewed some work of the prophets. Christ and the prophets were both so intolerant with the injustice and evils that they stood up and denounced them in spite of everything. They dared to call the evils of the world then by their right name. And Christ chose the way of death. Then during the days of the Japanese invasion it had been a very practical difficulty in my mind that I couldn't accept the long course of education or character-building as the satisfactory solution. It is of lasting value but at that time it wasn't able to quench our thirst. I have wondered, perhaps ignorantly or childishly, whether the imprisonment for justice and peace, of such a great world Christian leader like Dr. Kagawa, would or would not save the world from injustice and cruelty. I did not positively answer prison for him for the reasons that I had not the right to choose for him, and that in the past I had believed in the choice of education. Also, I trust Dr. Kagawa's choice will be good for mankind, and hope that later I can understand more fully.

We had met a few inspiring missionaries who are doing student work. All of them are trying to do some work for international understanding, or doing some other interesting and daring Christian experiment. In Kyoto I lived in the house of one who has actually just

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begun experimenting with a plan of Christian communism. With two other members he had started the plan. I shall be glad to lend those that are interested the rough copy that I made of their principles. He is serious in his message and I sincerely hope that he will succeed.

It is not very pleasant but very interesting to meet two rather unusual missionaries. One I met at a welcome party given entirely by professors of a Christian university. After we explained our purpose in going to Japan and asked their advice as to what the Chinese Christian students should do at this time, this elder missionary said very firmly that what the Christians of both countries should do was only to pray that the governors of the two countries would do rightly. And he definitely emphasised that it would be unkind and unreasonable to ask the Japanese students more than that; by "the more" he meant to expect the students to agree to oppose their government. This made it seem that our trip to Japan must have seemed unchristian and unreasonable to him because it certainly was an action more than simply praying on our knees. He might not have meant exactly this, but if he did he would be the only one so far that showed disapproval of our visit, for all the others expressed warm welcome and were deeply impressed that in spite of all that happened we went to them first. Another time I also had the chance of meeting a German who expressed the queerest thought that I have ever heard coming from a missionary. Evidently he was so impressed with the disorders and weak government of our country that he seemed to feel there could not be one moment of safety in China. In the meeting he said the easy way of peace would be for the Chinese to be Japanese subjects, and since China was in such a helpless condition, why did not we become Japanese? No one in the meeting understood his point, and someone told us afterward that the German feeling of inferiority complex after the Great War probably had resulted in a little abnormal thinking. One can imagine how quickly his remark had made us want to answer him and to clear up his thinking. That would take time and we did not have enough time to spare for that, though several answered him and asked him questions.

There was no definite plan for cooperation agreed upon after this first short visit. But from the discussion several suggestions were made; first, individual correspondence to enable some understanding of the two peoples and situations; second, formation of study groups where each would introduce reliable materials for the study of such problems; third, exchange of professors, students and Association secretaries. It will be of great help if the big universities can exchange some professors who are interested in international problems. One suggestion made and emphasised by an older woman missionary was definitely the hope that the Theological Seminary which has received a legacy from an American lady should welcome Japanese students to

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come over and study theology with Chinese students. This production of more ministers would aid the movement of peace. Fourth, the exchange of visits and conferences. The group visit has already been experimented with as a way of mutual understanding. A jointly prepared conference would be a chance to have bigger groups of students and a longer time to study together. Fifth, making friends with local students of the other country. Since there are many Chinese students studying in Japan it will be important that they shall understand the Japanese and bring back good and friendly news to us and that we do the same to the Japanese students in China. Sixth, last and most important of all is to establish ways of communication and cooperation between the Christian institutions of both countries. All these are but suggestions and can be taken up only gradually, if the Christians of both countries will interest themselves in them. However, while we were there a meeting of some student leaders was held to discuss the idea of a joint Conference. They thought a conference was too big a group and might arouse government suspicion. Also the number of students coming to the conference would still be small, therefore this would not be as good as having a small group travelling around to visit more students. So they decided that they might have a small group come to China the middle of next December. When they come I hope we shall supply them with all the information they need. We hope the Christians may give them the same hospitality that we were given and that we may in our second coming together have a deeper sense and more definite plan of how we can cooperate.

When I think over and evaluate what we did in this trip I say it was a success and not a failure. May be I did not have big expectations in the beginning but the result was more than I could reasonably have expected. It is true that the Manchurian question is still hanging in the air, and the Japanese military power is not in the least affected. But I think that no one could have expected any political result like that from this visit and we didn't mean at all to work that way. We went as Christians with a humble spirit to visit the Christian students, to see their situation, to understand their point of view and to seek ways of establishing better relationships. I think we have accomplished most if not all of these aims. The Christian student groups of the two countries do not seem ready yet to cooperate but this trip may hasten the cooperation. On their side the trip meant that they have seen three Chinese Christian students and have heard about this call for Christian cooperation; it may also help to quicken their Christian Student Movement should it grow up again. On our part we were able to see among the Japanese students the same youthful open-mindedness and capacity for truth as is found among any Christian students and that gives us faith and hope in the possibility for future cooperation, to work in bringing in the Kingdom of God on earth.

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Personally this trip has served as a great chance to coordinate somewhat my conflicting thoughts and ideas and has given me more realisation of my responsibility as a Christian in China and a citizen of this modern world. As expressed above, it is not only the Japanese Christians that were being challenged, but it also seemed to me that neither had we Christian students of China been awake to our social responsibility; we too had been taking our religion more as a personal matter and we have lacked unity and cooperation. I hope with all my heart that we shall be able to keep our impressions and new realisations vivid and try to have them go into effect by seeking out the same elements among the general Christian student group. Then we shall soon start on definite programmes to stand up courageously and cooperatively against our own social evils and help to build the right character so there will be the basis on our part for Christian international cooperation.

I remember that I asked friends to pray for this trip before I went and I am now taking this chance to thank you for your spiritual help in making it successful. May I ask those of you who prayed and others who are newly interested to please keep on praying that this tiny faith will grow up as big as a grain of mustard seed grows and help to remove the mountains by small local applications of such faith and hope that God's will may be fully accomplished.

August 1933

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