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Li Chi
Li Djoh-i
Li Dze-djen
Li Gwan-yuen
Li Han-fen

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May 25, 1949

Dear Professor Simpson,

I am taking the liberty of writing in behalf of Miss Li Chi, Visiting Professor of English Literature here this semester. Miss Li wishes to inquire concerning the possibility of obtaining an appointment on the English Faculty of Hongkong University. The enclosed credentials will give you details of her educational background and teaching experience. It is at my instance that she is submitting these papers for your consideration. In ordinary circumstances I should be loath to lose Miss Li's service, but the future is so very uncertain here, especially in the field of English teaching, that I feel we have no right to detain her if she can secure a suitable ~~post~~ position elsewhere.

As the letters from Miss Helen Darbishire and Miss Grace ~~Madow~~ indicate, Miss Li was an outstanding student during her three and a half years at Oxford. She has proved herself equally proficient as a teacher during her semester here. She strikes me as an unusually thorough, skilful and interested instructor in her subject, and my own observations are borne out by the comments of her students. Her active scholarly bent is attested by her study of Wordsworth, written amid the trying conditions of post-war China. Her use of both written and spoken English is idiomatic and cultured.

I am taking this initiative in introducing Miss Li to you because I feel that her years of study and travel in England and Europe, together with her genuine ability as a teacher should enable her to fit unusually well into the system and standards of Hongkong University.

Miss Li intends to go to Hongkong shortly after the close of final examinations here and would be grateful for an opportunity of conferring with you.

Very sincerely yours,
Paul A. Grieder
Acting Chairman of Department

From the Principal

Somerville College
Oxford
5. January, 1937

Miss Li Chi was put under my supervision first as Probationer-Student and then as student for the B. Litt. degree of this University. She started with a discriminating but not very wide knowledge of English Literature, and my first care was to see that she read widely in the Eighteenth and Nineteenth Centuries before she chose her special subject for research. She had now a very good knowledge of the literature of these periods and has read intensively the poetry of the Eighteenth and Nineteenth Centuries. She chose as her subject for her B. Litt. thesis a comparison between Shelley and Li Po as Poets of Nature. This subject required a very delicate literary discrimination and unusual powers of imaginative insight. Miss Li Chi proved herself to have these powers, and in spite of serious interruption due to ill health she managed to write a thesis which was approved and on which she was awarded the degree.

I believe Miss Li Chi to be remarkably well fitted to teach and lecture in the sphere of English Literature. She is well read in it: she has very good critical powers: and she has besides that unusual insight into, and sensitive appreciation of literature, without which no teacher, however learned, is fitted to teach the subject. I am glad to give her my warm recommendation and - Hope very much that she will find her scope in some University Lectureship.

Helen Darbishire
Principal of Somerville College, Oxford
Former University Lecturer in
English Literature

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COPY

Telephone -2880

Society of Oxford Home Students
1, Jowett Walk, Oxford

Miss Li Chi has been an undergraduate member of the Society of Oxford Home-Students from Michaelmas Term 1933 until the present time. She has been engaged in reading for the Degree of Bachelor of Letters.

Throughout her career at Oxford Miss LI Chi has shown herself a keen student, of unusual ability and perception. During the earlier part of her time she was unfortunately hampered by illness, but her health is now completely restored, and she has worked with energy and enthusiasm.

I can recommend Miss Li Chi most cordially for any post requiring scholarship and enthusiasm, while personally she is reliable in every way.

Grace E. Hadow

December 1, 1936

Principal

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Li Djoh-i

(From the China Press, Shanghai, China)
February 18, 1937

MENTAL CLINIC GIVES UNFORTUNATE CHILDREN NEW LEASE ON LIFE

MISS LI DJOH-I SPENDS MUCH TIME WITH 80 PROBLEM CASES

(Miss Li, Ginling, B.A. 1930; University of California, M.A.)

Scores of unfortunate children in the institutions of Shanghai are being assisted to forget their sorrowful past and to begin new, normal lives by Miss Li Djoh-i, who heads the first mental health clinic in China for children. When interviewed by a "China Press" reporter, the capable young woman spoke enthusiastically about her work as a pioneer in this new field in China.

With some 300 children in five institutions of the National Child Welfare Association under her eye, she has a busy time encouraging them to form correct habits and to break their bad habits. Much of her time, however, is taken up with some 80 problem children, including eight who steal, three who are chronically depressed, one boy with girlish taste, three with extreme inferiority complexes, three with phobias and many others with varying maladjustments. As many of the inmates were former slave girls, homeless boys and delinquent children, they have an unusually difficult time adjusting themselves, Miss Li explained. Some of her cases have been beaten so often by their former masters that they are afraid to speak. Under proper care and treatment, however, they soon learn to lose their fears and to lead normal lives.

To prepare herself for this work, Miss Li, who graduated from Ginling College for Girls in Nanking in 1930, studied for three and a half years at the University of California, majoring in psychology and specializing in clinical psychology. She then did practical work in education of exceptional children at the University of California under the noted authority, Dr. Noel Keys.

Returning to China, she decided not to return to teaching for a while but to do practical work among children. Accepting the position of handling psychological work for the National Welfare Association, she organized last August the first mental health clinic in China. News of her work has spread and several institutions and hospitals in Shanghai have sought her help for their abnormal children.

Problem children who are brought to Miss Li's attention are first given the Stanford-Binet intelligence test. The children are then interviewed and data about their family history, past environment, physical characteristics and other pertinent points are recorded on large cards. A description of the case is also recorded. With this material as a basis, Miss Li then determines upon the proper psychological approach to use. She tries to strike the right note in assisting the child to improve himself. "The results have been very encouraging," she reported. Being a pioneer in her field in China, she has to depend much upon her own methods. Her past study and work in America have been of tremendous help, but different methods must oftentimes be pursued because of the different background of the children. Having majored in sociology and history during her years at Ginling College, she is well grounded in Chinese customs and environmental conditions. With this knowledge, she is adapting the methods developed in other countries for use in China. After further experience in her work, Miss Li hopes to use her case records as the basis for a book, the first of its kind, on actual work in mental health work among Chinese children.

Although her main office is at the headquarters of the National Child Welfare Association, 131 Museum Road, Miss Li has small clinics in each of the five institutions maintained by the association. They are Child Welfare Nursery on Yangtszepoo Road; Child Welfare Clinic in Chapei; Child Welfare Sanitarium in Kiangwan; Child Welfare Home on Rue Lafayette; and Chapei Benevolent Home. Here in these scattered clinics Miss Li does most of her work in helping formerly repressed children to forget their past and to begin new, happy lives.

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Sent to N.Y. office with 517
letter from Mrs. Way-sung New
Dec 6, 1939

Li Djoh-i
Social Worker

November, 1939

TWO CASES

A child at the age of 12 years old, native of Ning-po, has disappeared from home six times since last year. This time a social worker interviewed her again in the Door of Hope to which children of different natures usually are transferred from the Police Station. She looked desperate and very nervous. She gave the ill-treatment of her step-mother as a cause of her running away from home. According to the address I went to visit her home. Her step mother greeted me with a warm welcome and quite earnestly related that she is very fond of this girl but that she recently is very fond of eats and easy to get irritated. This mother has three children of her own and all are being well fed and well dressed, so is the mother. It is a very comfortable home. Further interrogation reveals the fact that the neighbours are all on the side of the step-mother. Again I had a sincere talk with the girl and found out the fundamental causes.

This child is at the age of rapid physical development, she needs more food for growth. Since there are three other children in the family and the provisions of the food cannot meet this girl's need. She thinks that she rather goes out to beg than to stay at home and receive the scolding. However she did not have the strength and courage to stand the loneliness in wandering and thus was picked up by a police, while she cried bitterly in the street.

I then asked both her uncle and father to come to the office for a conference. First I helped them to understand the situation of this child and then suggested that the uncle should take care of the girl as he has no children and was just newly remarried, having no financial difficulties. Both father and uncle agreed to it and thus next day this girl's new aunt and uncle came to receive her back home.

The adjustment is marvellous. Just last week, when I went to visit this girl, both the aunt and the girl not only got along well but a formal adoption of this child as her own had already taken place. The girl told me that she will not run away from home again. This visit is very much rewarded by seeing the nervous child become normal, healthy and happy in a home environment with family affections.

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A pretty and sweet country girl of 16 years of age was found by her sick mother's side on the alleyway. She begged the police to help her mother who then was taken to the Sou Ming Hospital and the girl transferred to the Door of Hope. She came from Changchow to Shanghai with her mother for employment. Upon their arrival, the mother fell sick and had no place to go so they had to stay in the alleyway for four nights. It was her father's acquaintance who took them out and could not do anything for them. She begged me to take her to the hospital to see her sick mother but I did not take her over for I want to see the sick mother alone to get further information first.

Next afternoon I went to Sou Ming hospital in Ferry Road. The mother had died on account of heart attack with malaria that morning.

According to the address given by the girl I immediately wrote to her home, giving the full account of what had happened and expecting that the girl's father would come out to take back this girl. The father is a farmer with his eldest son and eldest daughter at home. So far I have not received a word from her father yet. Later the girl was sent to the Anti-kidnapping Society. She does not know about the death of her mother yet but is making quite good adjustment in the new environment. She studies a little bit and is learning sewing. The other day when I saw her she asked me many questions concerning her mother. I could only tell her that her mother is very well taken care of by the hospital.

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A BRIEF REPORT OF AMSTERDAM CONFERENCE AND VISIT TO LONDON.

The World Conference of Christian Youth held in Amsterdam from July 22 to August 2nd, 1939, is sponsored by the World Alliance for International Friendship Through the Churches, the provisional Committee of the World Council of Churches which is in process of formation, the World's Alliance of YMCA and World YWCA and the World's Student Christian Federation.

In this Conference 1500 delegates represented more than seventy peoples. It was the first of its kind to have been held in history. Though the delegates came from different parts of the world, from different Christian organizations and from every walk of life, having different cultural and social backgrounds, they were just as congenial and harmonious as those who came from one family. It is God who has drawn us together and through the whole Conference has guided us to see a new vision and to understand all the differences that separated us. The experience and the feeling of the warmth of Christian brotherhood and mutual understanding will never become vague in our hearts.

Two days before the opening of the General Conference a leaders' meeting was held in Wondschoten, a very pretty spot not very far from Amsterdam. The attendance was around two hundred, consisting of members of the preparatory committee, the Conference speakers, worship leaders, daily chairmen, coordinators, experts, Bible study leaders and discussion leaders. The Chinese delegates felt very much honoured by having eight out of twenty-six members present chosen to be leaders. The spiritual oneness generated in this meeting continued through the whole Conference.

The general assembly of the Conference was in the concert hall where above the stage one sees a large sign of Christus Victor. Every morning and evening all the delegates assembled there for morning service, evening lectures and announcements. Three languages were used, namely, English, German and French. One of the seven topics for discussion was chosen by every delegate according to her or his own interest

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and every one had to remain in the same group for the extensive discussion of the same topic during those ten days. The seven topics of interest for discussion were: World of Nations, Economic Order, Racial Problems, Education and Christianity, Christian Marriage and Family Life, and The Church-Its Nature and Mission. There were 46 groups each of which was composed of 30 members. It was not the purpose of the discussion group nor of the Conference as a whole to formulate resolutions on the subjects discussed. It was rather to discuss, to consider together and to share each other's opinions and concern regarding the responsibility of Christian youth and the Church in some particular situation, with a view to discovering what actual steps the youth can follow.

Every morning, after the general worship service, each group had one and a half hours of Bible study. It helped us to understand God's will and how to conquer difficulties and differences in accordance with His will. As the delegates came from different denominations and organizations, one can easily sense the differences of opinion in the interpretation of the Bible. However, there was a chance for frank expression of one's ideas in all groups and the delegates who took part in discussions endeavoured to be free from prejudice, thus heightening the spirit of Christian brotherhood and bringing us closer and closer. The delegates only regretted that the time for discussion was too short. We puzzled why the world's conflict has to be settled by war and not by peaceful means.

One of the most impressive scenes in the Conference was the one on the first Sunday morning. More than 900 delegates partook of the Holy Communion in the Dutch Reformed Church, with 100 sitting at Table at a time. The prayers, the hymns and the quiet holy atmosphere all suggested the reality of a universal Christian fellowship.

The city government of Amsterdam entertained the delegates with excursions on the first Saturday. Every delegate immensely enjoyed the occasion. I joined the group to visit Alkamen, the famous cheese market of Netherlands.

The former Minister of Education of Amsterdam also entertained us with a tea party in the art museum. It was indeed a very colourful party. Every delegate wore his or her best costume and marched in alphabetical order to greet the host and then proceeded to enjoy the tea and the beautiful pieces of dutch art.

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In response to the enthusiasm and the effort shown by the youth in Netherlands in making this Conference possible and successful, a Dutch youth rally was organized. It was held in the afternoon of the first Saturday, July 29th, in the Ajax Stadium where the Dutch youth sat and then the delegates marched in by groups in alphabetical order. The suppressed noise of the hearty applause through the whole stadium, decorated with national flags, seems still ringing in our ears. The program included addresses by some of the Conference speakers and the music provided by two orchestras and the Russian choir.

The social evening before the close of the Conference also left us a very sweet memory. Eighteen groups presented a special program with typical national colour. The Chinese group sang folk songs and played the Chinese flute, while Mr. C. H. Wong ~~xxxxxx~~ played on Chinese shuttlecocks. Other groups presented folk dances, gave a solo and group singing.

During the Conference the American delegates invited us to come together and Dr. T. Z. Koo played a few pieces of Chinese music with his flute. The Indian delegation also found a chance to make closer contact with Chinese delegates. Besides group contacts, personal contacts have also helped the cause of international friendships and the understanding of modern problems. The Chinese group once broadcasted a short program over the radio and was also entertained by the Chinese community there.

The Conference as a whole did bring us to walk further on the road of Christian brotherhood and gave us a conviction that the political, and social confusion of the present world can be smoothed if only people in the world recognized the reality of God. The spirit of the Conference started to grow and continued to kindle among the delegates as they left Amsterdam. Our Christian faith was strengthened and our vision broadened full of hope for oecumenism. This was indeed my first experience of coming in contact with oecumenical body like this Conference. I had doubted the possibility of having a conference with so many people divided in national allegiance and separated by theological views that could meet and work harmoniously. And then I have a sense of appreciation for the great patience on the part of delegates and the efficiency in the administration. And finally I came away with a sense of hope, hoping not before long, with such Christian friendship and fellowship as we have acquired, all the international barriers may be removed and that the

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Church Universal will be soon realized on earth.

Right after attending the World Conference of Christian Youth, I proceeded to London where Miss Eleanor Hinder had made for me the best possible connections for the study of juvenile courts, visiting approved schools, hostels and other child guidance clinics under the direction of Miss Margery Fry. I did see what Miss Hinder expects me to see in London. It was most fortunate that time and chance permitted me to attend the penal reform conference in St. Peter's Hall of Oxford University from August 4th to 8th. This is the second conference of its kind that was held in England. Miss Margery Fry arranged this opportunity for me before my arrival in London. She took me there. About two hundred people were present in this Conference. There were magistrates, experts, governors of prisons, probation officers, psychiatrists and people who are interested in penal reforms. I am very much pleased to have been enabled to be present in this Conference for it not only gave me the idea of what has been done in the field of penal reform in England, but also gave me the chance to make connection with persons interested in the establishment of a juvenile court and the improvement of social work.

Psychological diagnosis treatment has been emphasized for the rebuilding of personalities among the criminals in the modern world. Dr. Paul Cornil, the Inspector General of Prisons in Belgium, gave a lecture on "Remand for Observation." In his speech he stressed the point of finding the underlying emotion of the child who violates any law in the community. Such children, he suggested, should be put in a remand home and given considerable freedom, so that the psychologist can observe and study each child's behavior before giving definite treatment. The title of another lecture given by Dr. Hubert is Psychological Treatment. He reported considerable success made by psychotherapy for crimes. The presentation of Commander Venables, the Governor of Oxford Prison in his lecture on Borstal and the Training of Young Offender, also emphasized the understanding and sympathy for the offender as the fundamental need for rebuilding of personality. In this Conference one could easily see that special emphasis is laid on the respect for personality development and the scientific improvement for the correction of human conduct. The friendliness and readiness to share one's experience among the members of the conference greatly impressed me.

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Coming out from Oxford University Miss Fry secured for me a special permission to visit juvenile courts, remand homes, approved schools and Borstals. Miss Lisa Blythe, a retired probation officer, gave me every possible help to make all the visits helpful. I spent two whole days for the observation of the two best juvenile courts in London. One is in Standford House, another in Caston Hall. The arrangement of the juvenile courts in London does give one a sense of seriousness but not in the least a sense of fear. All the business is carried on in the court in a quiet and calm manner. There are usually in the court three magistrates, two being men and one woman. Then there is a clerk, one man probation officer, one woman probation officer, two officers of education in the London county Council, one woman police, one man police and one usher for the presentation of cases. The underlying principle of the juvenile court is correction rather than punishment.

The remand home next to the Standford House is a very well furnished building with all modern facilities and wholesome activities. When a child is said to be on remand, it means that either he is waiting for further investigation before giving definite treatment, or waiting for the vacancy of adjustment. In the remand home every child is kept busy: boys must be in workshops and athletic field; girls in sewing class and recreational groups. Every activity is educational. I then visited two approved schools for girls and one for boys. They are all located outside of London. Curriculum in those approved schools for boys and girls are quite different from ordinary schools. In approved school for girls, cooking, sewing, laundry, gardening, athletics, sewing and dramas are more emphasized than three R's while in approved school for boys more time is spent on industrial courses, special training in workshops, gymnastics and forming field tracts. Children in this institution live with modern comfort and enjoy individual development. One of the heads of these institutions told me that after two or three years of training they are either sent back home or recommended to work in railway stations. The following up work is quite encouraging.

The Borstal for girls in Elsbury is known as a modified prison. The age ranges from 15-18 years of age. It doesn't look like a prison. All girls there look healthy and happy, but they do not seem very well balanced in physical development. The mentality of these girls is mostly below average and their problems are mainly sex and stealing. One special feature of

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this berstal is to make it like the environment outside as close as possible. Girls work in workshops earning their money and are allowed to spend their money for sweets, Hollywood curlers, pretty materials and even cigarettes and matches in the shop inside the institution. Six months before a girl is sent out to the community, she is taken out for teas and social visits and then when the time comes for her to leave the institution she is provided for with a complete new underwear and outfits to start life anew. It was very kind of Miss May and Miss Inman, two very efficient and experienced probation officers, to let me accompany them for the following up work.

As for the child guidance clinics, I visited two up to date ones. One is known as the Institute of Medical Psychology of London University where I had the privilege to make quite a long interview with Miss Seaman, the educational psychologist, and Miss Page, a social worker. The arrangement of consultation rooms, the psychological test materials and the technique used in this clinic were discussed with enthusiasm. Another child guidance clinic is in the Hmansly Hospital. A building has just been set up in this hospital for psychological treatment for children. All the medical psychologists and educational psychologists whom I met are very interested to know what has been going on in the dealing of problem children in China and they are so willing to share with me their experiences.

Besides visiting these institutions I also made quite a number of social contacts. I had dinners and teas with Miss Agatha Harrison, a very experienced social worker, presently an interpreter between Indian and English governments. Though she is busy in her own affairs she gave me much time to make my visit in London helpful and enjoyable. Through Miss Harrison I met Mrs. Luxmoore, a vice-president of the world YWCA. I was then her guest for more than a week. Her warm hospitality shown me will never become vague in my memory. Sir George Maxwell, one of Miss Hinder's friends, invited me to have lunch in the Royal Empire Society Club. Mrs. Anderson, who stayed in Shanghai for some time, was also present. Sir George Maxwell used to be a high government official in Malaya. He said to me that the key notes for success are understanding and competency, which I accepted and treasure in my heart as guiding principles for my work here in China.

I am indeed greatly indebted to all the friends who have extended to me hospitality and kindness during my short sojourn in England and made my visit most profitable as well as enjoyable.

25/10/39 GP

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Chinese Refugee Children—Flotsam of War



Capa from Pix

Waiting—Waiting for—They Know Not What

Many refugee children are sent to Hankow where several charitable organizations and students take them in charge. One of the first things they do is to clothe them, as they are generally in rags.

They are made clean and are fed and given light tasks, thus preventing what might become a difficult source of juvenile delinquency in a nation already gravely perplexed by this problem.

Shanghai Grapples Problem Of Aiding Refugee Children

By a Staff Correspondent of The Christian Science Monitor

SHANGHAI—Aftermath of war has left Shanghai with a tremendous problem of child welfare which official circles, despite other pressing burdens, are working hard to ameliorate.

At the head of this work is Miss Eleanor M. Hinder, chief of the Industrial Section of the Shanghai Municipal Council and a native of Australia. When the Council's attention was first turned to one specific aspect of the question Miss Hinder was made "Protector of Mui Tsai." The words "mui tsai" usually are translated as "slave girls" and refer to a class of child domestic servants held in a form of bondage by old Chinese custom.

As the problem was seen in its broader aspects, Miss Hinder asked for and received the wider title of "Chief, Child Protection Section," a position she holds concurrently with her original Industrial Section work which particularly stresses such factors as hours, conditions and general welfare.

In the child welfare work, Miss

Hinder's mainstay is Miss Li Djoh-i, who is supported by the American Community Church of Shanghai for this specific purpose.

Miss Li received special training and experience in connection with problem children, her basic training having been in the United States. Last year she had opportunity for observation of probation and other methods of handling children in London.

Handles Social Aspects of Cases

In her present work Miss Li has handled social inquiries in all cases taken by the Shanghai Municipal Police of beggar and "look-see" children, who pilfer whatever they can from parked cars. She makes the best possible adjustment in these cases. Sixty beggar children have been handed over to the Child Protection Society, an organization which has concerned itself with newsboys. Miss Li visits the children and confers about them with the people in charge.

"The hostilities in China," says the annual report of the Chief of the Section, just issued, "have left an army of orphaned children and

young people who have been taken already or who are in danger of being taken by others and exploited by them."

The problem for administrative action was to see whole the stupendous task of protecting many classes. There are children in domestic environment—the mui tsai and others; those who are beggars, lost, homeless, abandoned or abducted; those in the so-called "amusement" occupations; and finally those employed in industry—girls under labor contract in textile mills and boy "apprentices" who are actually merely unpaid workers in small industries.

All these classes can be found readily by investigating officials with the exception of those in domestic environment, the "mui tsai," "pei nu" and others, concerning whom the Council must rely on voluntary reporting and for the handling of whom no suitable legal instrument has been forged as yet.

Largely Preparatory

The work of the section during the past year, it is pointed out, "has been largely preparatory." It has handled all cases which came to police attention. Whenever possible, children are no longer taken to court in Shanghai.

Children in trouble are now dealt with as individuals, not placed in institutions automatically, to become a charge on the community. "Mui tsai" who have gained legal marriage age and who have run away from their mistresses because they cannot gain consent to marry are now assisted to marry, and the viewpoint that a mistress has any right over a girl is denied.

A special effort has been made to take from the streets young beggars between the ages of 6 and 14 years. The Child Protection Society has undertaken the care of a number of such children. Police are helping to apprehend young boys and girls found begging or "look seeing" motorcars and 126 have been aided by the Section. The majority have been found to be war orphans who have been living in alleyways for two years or so. It is regarded as obvious that such children are potential delinquents unless they can be given opportunities to find better lives. The report says that "it has been possible in an encouraging number of cases to find some relatives or friends, often in the country."

Boys Often Made Slaves

The Council has subsidized a number of child protection centers

and the Section has followed up the welfare of cases sent there. There have also been follow-up cases of boys formerly in institutions, now often employed in small industries where they are regarded and treated as virtual slaves. A case is cited where the master spoke openly of a boy he had "bought" from the institution.

...of 45, one third ran away from their new employment and several became beggars. Efforts are being made to supervise employment and make the boys feel they have the friendly interest of the authorities and are not friendless waifs. Beginnings have been made in the use of a Young Workers' Employment Contract laying down the responsibility of master and boy, and making the Section a place of appeal.

A major Shanghai problem is that of the contract labor system for children, in which contractors grow fat from child earnings. One cotton mill general manager is quoted as saying "he realizes that the contractor system is not good, producing as it does apathetic lethargic workers, though he otherwise deprecates the lack of responsibility for regular attendance on the part of 'free' workers." It is the view of the Section that self-interest on the part of management of this mill will ultimately drive out the system.

The Child Protection Section, like its parent Industrial Section, strives as far as possible to improve conditions by methods of persuasion. If necessary, however, the Section has shown itself able to be stern, however handicapped by the endless legal complexities of international Shanghai.

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The Council has subsidized a number of child protection centers

and the Section has followed up the welfare of cases sent there. There have also been follow-up cases of boys formerly in institutions, now often employed in small industries where they are regarded and treated as virtual slaves. A case is cited where the master spoke openly of a boy he had "bought" from the institution.

A group of 45 one third ran away from their new employment and several became beggars. Efforts are being made to supervise employment and make the boys feel they have the friendly interest of the authorities and are not friendless waifs. Beginnings have been made in the use of a Young Workers' Employment Contract laying down the responsibility of master and boy, and making the Section a place of appeal.

A major Shanghai problem is that of the contract labor system for children, in which contractors grow fat from child earnings. One cotton mill general manager is quoted as saying "he realizes that the contractor system is not good, producing as it does apathetic lethargic workers, though he otherwise deprecates the lack of responsibility for regular attendance on the part of 'free' workers." It is the view of the Section that self-interest on the part of management of this mill will ultimately drive out the system.

The Child Protection Section, like its parent Industrial Section, strives as far as possible to improve conditions by methods of persuasion. If necessary, however, the Section has shown itself able to be stern, however handicapped by the endless legal complexities of international Shanghai.

Li Dze-djen

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Foyer International des Etudiantes
93 Boulevard St. Michel [13]
Paris V, France ^{over}
November 11, 1930.

ack.
Dear Miss Grist:

I have been rather busy since I returned to Paris. My courses at the Sorbonne are very interesting. I have registered for modern history (I regret that I don't know Greek nor Latin for ^{taking up} the studies in ancient history, for I am much interested in ancient civilizations and its archaeological side). At the same time I take "Cours de Civilisation Française" — 1. Littérature Française du Moyen Age ~~et~~ de la Renaissance, 2. Littérature Française du XVII^e et du XVIII^e siècles, 3. Littérature Française du XIX^e siècle; 4. Evolution historique de la France, des origines à nos jours, 5. Histoire de l'art français, 6. Histoire contemporaine de la France, 7. Histoire des idées en France, 8. Géographie.

2] de la France, 9. La vie française: la famille, institutions, la vie politique. There are two hours' lectures and one hour's practical lesson—questions, explanation and discussion, on each ~~day~~ subject per week. You see it is a heavy schedule. But each student is allowed ^{to} choose at least four subjects for the examination, and one has to write a paper on each subject weekly. (French people emphasize much in the form of writing). I think it is wiser to concentrate on certain subjects and do them well, so I decide to work on 1, 2, 3, 4, 5 and 6, and attend lectures on the other three. It is still a busy program. The professors are very good, in fact, they are the best professors of the Sorbonne, and I got much suggestions and inspirations from them. My interest in literature is both ⁱⁿ literature itself and its social relations but my interest in art is ~~not~~ more in its social ^{and religious} associations ^{rather} than in art itself. I hope with these combinations I can do good work and render light in the field of history for my country people at least. Since I take the above mentioned course I feel Chinese civilization is not only badly presented to foreigners but also poorly taught in schools. Will you encourage me to fulfill my humble ambition, Miss Grist? I can work ^{quietly} for the Ph.D. degree. But I think real study is much more important than a mere degree, so I decide to work hard and ^{to} absorb as much knowledge as possible in the limit of time that I am going to stay in Europe. If I can get a degree, that's all the better; if not, I will not regret that I have come to France to study.

The "Foyer" is situated opposite to the Luxembourg garden and not ~~very~~ far from Paris University. It is

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a modern building of seven ~~floors~~ containing
(3) a restaurant, a library, an infirmary, a lecture
hall, a roof garden, reading rooms, sitting
rooms, bedrooms and bath rooms, well equipped
and arranged. The life and organization
is much liked that of Gœttingen. There are
often concerts, lectures, discussions and
art-trips. In the house there are about
100 girl students from 29 different nations.
For most of the time I speak French
and sometimes a little English.

I have used your gift to buy some books
in connection with my work in the University,
for instance, Nouveau Petit Larousse illustré (a
standard French dictionary), Histoire illustrée de
la littérature française par abbé, Andrieu ~~and~~
Crouzet, Histoire de France par Ernest Lavisse
Histoire de l'art français par Scheneider. I marked
on each book "gift of Miss Griest". I am
going to use the rest of the money to buy
more books on history. All you pleased,
Miss Griest?

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Djang Siao Sung has sent me a card
from Michigan. Have you seen her?

Paris is getting quite cold these days.
How is the weather in your state? Please take
care of yourself. Yours sincerely and affectionately
at each other

Mission to Japan - 1933

Kyoto, Japan
July 3, 1933

We have had many surprises since Wang Kwei-sheng, Chang Hsueh-yea and Li Dze-djen joined us in Yokohama on June 28. Many fears have proved to be unfounded and a number of hopes have been confirmed. The authorities did not seem to pay the attention to visiting Chinese students that we were afraid they might. Our only experience with the police was when Mr. Wang went to a police station for help in finding his way. He is still talking about the particular courtesy shown him because he was from "the neighboring country." Everywhere we have found the feeling towards Chinese friendly. Japan has not suffered and there is consequently no hatred, though occasionally one encounters a certain contempt because of the disorder and corruption in China. The contrast to the tense feeling in China, where people have had direct contact with the cost and destruction of war, is most striking.

Although students are not all excited about the Manchurian question as they are in China, in every one of fourteen meetings with different student groups there were people uncompromisingly opposed to Japan's military action. In all sorts of groups of from five to thirty-five people there has been outspoken criticism by Japanese of their government's policy without having once had police interference and with only one meeting attended by a police representative. Many of these students have a strong Marxist background and see the necessity of economic revolution within Japan -- as well as in China -- before lasting peace can be established. The Communists have forced them all to be realistic. They condemn the military action but recognize that not just the withdrawal of troops but the solution of basic economic problems will make peace possible.

Three major obstacles block effective opposition to the government. First of all, from primary school to university all students are subjected to a strongly nationalist education which gives them a military mind-set. They have a most conscientious patriotism and believe that Japan is seeking -- even in Manchuria -- only to establish peace and justice. Secondly, those who are able to rise above this uncritical patriotism are unable to get any facts about the actual situation in Manchuria. The censorship is strict and effective. The propaganda is wonderfully organized. "At the time of the Mukden incident," a student told us at our first meeting, "we could not find out the truth about what happened, and we thought Japan was right. Now we know Japan has been carrying on aggressive warfare."

Thirdly, even if they succeed in getting the truth, the police suppression prevents their expressing publicly the least criticism of government policy. Although in private meetings they will often speak freely (Japanese students have been amazingly frank with us) open criticism of the government may mean not only dismissal from college and a possible jail sentence but also that they lose their chance of getting a job. Nevertheless liberal leaders have not been inactive. They have sought through magazines, international relations clubs, education and semi-public meetings to awaken people to the real issues. The F.O.C. officers have met with government ministers as well (shortly after both the Mukden and Shanghai incidents) in order to let those at the top know that there was a minority definitely opposed to the governmental policy. But to date this minority, with the exception of the Communists, lacks organization. The complete control which the military have has enabled them by suppression of information and severe punishment of opposition to carry forward their policy, although there is but little war feeling among the people, and the Fascist movement among students is of comparatively recent importance.

The indifference particularly of many women students to this whole question strikingly shows this absence of war feeling. The Japanese are far removed from the suffering; they have no hard feeling towards the Chinese; the conflict

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seems distant and unreal to them. It is a revelation to many people to learn of the feeling in China today, as we have frankly described it. One definite result of our visit has been to wake some people up to the fact that there is a serious problem to be faced. (Another has been to open the hearts of two of our group to the courteous modesty and Oriental charm of the Japanese women.)

Thus we have found that student groups are sometimes asleep but more often helpless in the present situation. Those who are awake are at a loss to know what they can do. Students have not occupied the strategic position here that they have in the past in China and they rely more upon older leadership. In many of our contacts that older Christian leadership seemed to us woefully inadequate, so much so that in a few meetings professors were apparently living in a totally different world from the students. The students' outlook seemed to contradict most of what the professor would say.

In this connection we found many students rather critical of Kagawa, for not having given more positive leadership to the Christian opposition to war. We asked Kagawa what he thought the Christian task was in this regard. "Before anything else," he said, "the Japanese must repent for the suffering and destruction they have wrongly inflicted on China." He is certainly not blind to the evil. "Which do you advise, education or prison?" he asked. Some may think him mistaken, but in unquestionable sincerity he has chosen the former, not just abstract teaching, but education coupled with active practical work in "building", as he said, "the basement of the new society." But we are greatly mistaken if we assume from Kagawa's silence on this question that there has been no outspoken Christian opposition to war. There have been quite a number of individuals who, as Mrs. Kohra did, were ready to lose their positions rather than hold their tongues.

Such though we may regret Kagawa's public silence, it is essential to recognize that there are no short-cuts to the true solution of this conflict. The prevailing Japanese opinion of the disunity, corruption and disorder in China may be exaggerated, but not until there is a stable government and reliable officials who are able to maintain order is peace possible. Had there been such a united front in China, Japan's action would have been impossible.

Where then is there hope? Is there nothing students can do? If you look for quick results the answer to the second question is "No". Nevertheless there have been some valuable suggestions made of small practical steps looking toward the future. Our visit, for one thing, has been a great encouragement to students here in their difficult plight, just as it has encouraged us tremendously to find so many Christians and non-Christians strongly opposed to the war policy. To think that students should come first from China, instead of going first from here to China, made a profound impression on some people, especially because of the spirit of the three who did come. That spirit was able to combine frank conviction with heartfelt desire to seek, in conjunction with Japanese Christians, the common way out of the present difficulties. The result is that Japanese students want to send a small group for a return visit to the colleges in China, probably in the middle of December when the colleges there are open. This first suggestion is the most valuable one that has been made because we have discovered that it is possible to establish not only new understanding but a real basis of Christian solidarity between Japanese and Chinese students.

Three other simple suggestions should be mentioned. First of all that study groups be organized in Japan and in China, and that through correspondence with each other, they give facts not otherwise available to one another. Secondly, that if possible arrangements should be made for exchange of theological students (or professors) as they are the ones who will be leading Christian thought. A third suggestion is that if you know of any Chinese now in Japan or going to Japan to study, you notify the people here who can put them in touch with liberal student groups. * These are a few simple suggestions. Unfortunately

* Rev. T.T. Brumbaugh, 65 Myashita Cho, Koishikawa, Tokyo
Rev. S.H. Franklin, 6 I-chome, Tanaka Asukai Cho, Kyoto

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the visiting Japanese group will be limited to comparatively few centers, but there is no student group in China which is not free to organize such a study group as suggested to be put in touch with a corresponding group in Japan.

These are indeed small suggestions; where does the hope for the future lie? If we are to develop order and integrity in China, or work toward peace and justice in Japan, the Christian community should surely be leading the way. Experimental Christian communities need to be established which will demonstrate on a small scale (no matter how small at the start) the kind of economic and social life which expresses our Christian faith in the practical terms of a cooperative society. These can be the demonstration centers and the training ground for leaders in the revolutionary task of building the new China, and the new Japan and America.

In that task we shall be fulfilling our highest duties of citizenship, but it is a task in which purely national or racial loyalty cannot possibly be admitted. We are pledged to a new order which transcends nationalism: the new order which Christ sought to bring. In full consecration to the cooperative world community which God is able to establish through us, we affirm our loyalty to the new Christian internationale and claim our citizenship in the Kingdom of God.

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Tokyo, July 7, 1938

The thirteen days here in Japan with Miss Li, Chang and Wang have been the greatest spiritual adventure I have ever had. I now have some basis for my faith that God's power can create solidarity between people consecrated to His will even in a situation of conflict. The method of reconciliation I am certain is valid, but the chances for its use are far greater among young people than among older. The older people know; the young minds are flexible and willing to learn.

People in the Y.E.C.A., Y.W.C.A., and F.O.R. all have helped us a great deal in arranging meetings with students, professors, ministers and all sorts of people in Tokyo and Kyoto. None of us will forget Mr. Maruyama, the F.O.R. Treasurer, who shepherded us about Tokyo most of the eight days we were there.

In various meetings Japanese students suggested the possibility of a return visit to China. It was generally felt that it would be more valuable if a group of about four visited a few different centers instead of concentrating just in one place. Their vacation period of about three weeks from December 15 seems to be the best time for them to do that and to have at least a two-day retreat with some group over the New Year holiday. (Miss Gerlach or Mr. O.R. Hagill in Shanghai might be the best people with whom to communicate further about this plan which will take the place of the proposed retreat in Shanghai.)

Miss Li, Wang, Chang and I talked at length and agreed about the main ideas in the enclosed letter and they criticized the draft of it. Without those talks I certainly would have no right to say on my own what ought to be done in China, but the letter is my own combination of their ideas and mine.

Since returning to Tokyo I have discovered the deep impression they made. One person told me he had never seen his student group so crushed as when they were told about the situation and feeling which the military action had created in China. That night the outlook of one nationalist in the group was changed. The Chinese trio's frankness, poise, and live faith that God must have a way other than armed conflict, if we would but find it together, will not soon be forgotten.

One clear call sounded through our two full weeks together in Japan, the call to establish among students a live Christian international, to which we can together give our allegiance in China, Japan, and America. Membership in such a body alone will qualify us to work effectively, each in his own nation, to bring about those fundamental changes which will make a just peace possible.

For your prayer and your help we are all thankful. It is clear that God alone can establish the peace we seek. This tiny mission has at least given us new faith and new consecration to the Kingdom to which Christ calls men today.

Faithfully yours,

Luther Tucker

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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 Haueh-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 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 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 13th 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 unresolvable, 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

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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 was not all clear then, but I trusted that it could not 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 did not represent any institutions or organizations 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 program 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 18 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 did not 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

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justice. We told them what made our visit possible and what made us willing to 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 today 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 the real truth. Everywhere we found a very natural friendly and openminded attitude among the students. In the discussions those who could so 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 organized and the military training is so very much emphasized 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 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 propaganda has been too wonderful and too strong in Japan. They have of course very strict censorship. I 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 12 months.

1. Japan heartily supports young nation in realization of aspirations.
2. Peace in Orient sole object for Japan in helping Manchukuo grow.

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- II. Factors and Facts since distant past give positive proof Manchuria was destined to proclaim herself free from China Proper as a 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 monopolizing 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 Hsueh-liang retires and Manchoukuo'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 of "Japanese mind-set."

The Christian students in Japan do have the organization 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. Metzazawa had been urged by a friend of his to be an officer in Manchuria (which I noticed was always called Manchoukuo 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.

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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 F. O. R. group in China, the majority of the membership is made up of foreigners. In the Tokyo meeting there was not much 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 F. O. R. has been editing a monthly publication. I do not 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 years' service, so he has not 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 28 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

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Christians should repent. The Chinese Christians should advocate that the Chinese race conquer by culture; they 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 is very easy for me to go to prison now, for the first three year period of the Kingdom of God Movement is ended. It is 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 could not accept the long course of education or character-building as the satisfactory solution. It is of lasting value but at that time it was not 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 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 emphasized 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

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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 emphasized by an older woman missionary was definitely the hope that the Theological Seminary which has received the legacy from an American lady should welcome Japanese students to 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. Maybe 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 did not 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

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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.

Personally this trip has served as a great chance to coordinate somewhat my conflicting thoughts and ideas and has given me more realization 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 realizations 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 programs 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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MISS GRACE LINDLEY
EXECUTIVE SECRETARY
MISS EDNA B. BEARDSLEY
ASSISTANT SECRETARY
DR. ADELAIDE CASE
EDUCATIONAL ADVISER
MISS MARGARET I. MARSTON
EDUCATIONAL SECRETARY
MRS. T. K. WADE
SUPPLY SECRETARY
MISS ELLEN I. FLANDERS
OFFICE SECRETARY

THE NATIONAL COUNCIL
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
CHURCH MISSIONS HOUSE
281 FOURTH AVENUE
NEW YORK, N. Y.

THE SPIRIT OF MISSIONS
ONE DOLLAR A YEAR
CORPORATE TITLE
THE DOMESTIC & FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
CABLE ADDRESS: "FENALONG NEW YORK"
CODES: MISSIONS AND WESTERN UNION
Telephone: GRAMERCY 5-3012

WOMAN'S AUXILIARY

May 16, 1934

*Miss Florence Tyler and Mrs. Sibley
to note letter for the Dept*

Miss Florence Tyler
419 Fourth Avenue
New York City

My dear Miss Tyler:

Thank you so much for your letter. I am glad that Mrs. Sibley told you that we had voted a scholarship for Miss Li. I hope she told you that the amount was \$500. I am a little worried for fear you have counted on more, but \$500. was what Mrs. Sibley suggested as I understand it. Dr. Wu had written directly to her and I have had no correspondence with Dr. Wu. I wish you would tell me what the next steps are which should be taken. Mrs. Sibley was so anxious to have Bishop Roots know, that we cabled him. Should I write to Dr. Wu and eventually to whom do we pay the \$500, to Miss Li or to you?

I hate to mix up regrets with nice things, but I do have to say most regretfully that Bishop Graves does not approve our taking care of the salary of a member of the faculty at Ginling under present conditions. You know that we are making cuts everywhere and it just does not seem possible to get a salary out of the budget. Of course I will not forget, and if times are better we will bring the question up again.

May I acknowledge yours and Mr. Moss's letter of May 8th? I did not know about the group of missionary appointees at the Kennedy School of Missions, and I am awfully interested in what you wrote. I wish so much I could be at the conference next Friday, but unfortunately I shall be on my way back from Chicago, however, Miss Beardsley and Miss Marston will be glad to be at the luncheon and stay through the afternoon meeting.

Very sincerely yours,

Grace Lindley, s.
Executive Secretary.

GL/lS

Signed in the absence
of Miss Lindley.

0999

Ans. 7/12/34 We only know what we have heard fr. Mrs. S. & you. G. B. Com. cannot help but individuals are concerned. Letter going to Mrs. Cushman. Have no advice re place to stay.

MISS GRACE LINDLEY
EXECUTIVE SECRETARY
MISS EDNA B. BEARDSLEY
ASSISTANT SECRETARY
DR. ADELAIDE CASE
EDUCATIONAL ADVISER
MISS MARGARET I. MARSTON
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WOMAN'S AUXILIARY

July 9, 1934

Miss Margaret E. Hodge
156 Fifth Avenue
New York City

My dear Miss Hodge:

I am glad to have your letter. Indeed you are right that I am much distressed about the scholarship for Miss Li. Your second paragraph to Mrs. Cushman explains what happened with us, but I blame myself for not seeing the possibility of the slip that has evidently occurred.

Dr. Wu wrote Mrs. Sibley personally and Mrs. Sibley, who is a member of the Executive Board, brought the letter to our last Board meeting. It was discussed in the meeting of the Committee on United Thank Offering Appointments and as Dr. Case was attending that meeting I went to another one. I know you realize the difficulty and seeming necessity of being in more places than one at the same time. I came back just at the end of the meeting and heard the final discussion, but I didn't take in the fact that we were not voting the whole amount asked for. Mrs. Sibley was over-joyed that we did vote the scholarship. After our Board acts I take the final requests to the National Council and it was not until a day or two later that we knew their approval of our request for \$500. Meanwhile, Mrs. Sibley saw Miss Flanders and asked that we cable Bishop Roots, suggesting we say the "scholarship was granted." This was done in all innocence because I supposed the scholarship asked for was the \$500. I think now that I was stupid not to have investigated much more thoroughly. It is good of you to try to get it made up and of course I think your letter to Mrs. Cushman is most satisfactory.

I am also going to write Mrs. Sibley, telling her what has happened, hoping that she may be willing to do something herself. I am not at all sure about that, but it certainly is worth trying. I should almost have rather had us do nothing than have made such a blunder and I think you and Miss Griest have been more than kind about it.

I too have been away through June but I found a

Miss Margaret E. Hodge - July 9, 1934

letter from Miss Griest here on my return last week. She apologizes for not having written it before *but you see I was away and it didn't matter at all.*

There is still one other point in connection with all this. We hoped that Miss Li would stay in Windham House, which is at 326 West 108th Street, and is a house intended for missionaries on furlough and volunteers. It is not a school, but a house under the Church's care where persons stay while they are studying. We are anxious to have Miss Li there, both because we are sure she would be comfortable and because of her influence in the house. I have had a letter from Miss Sturtevant, saying that Dr. Wu had suggested the possibility of Windham House or International House or one of the dormitories at Teachers College, and Miss Sturtevant says that she can arrange for a place in one of the last two. Since we are giving only a part of the scholarship, we hardly have a right to insist on Windham House, but I know the expectation of the Committee was that she should stay there.

I wrote several weeks ago to Dr. Wu, telling her the amount of the scholarship we had given. Miss Griest says that it is better for us to send the money directly to Dr. Wu, and I will be glad to see that this is done. I suppose it can go at once but I will wait on the chance that you have anything to suggest about the place for Miss Li. Sometime will you let me know the exact figure for the whole scholarship?

You are awfully good in the way you have treated us in this case as in all our relationship in Ginling. Perhaps you hope as I do that some day we shall be worth more to the College.

Very sincerely yours,

Grae Lindley

Executive Secretary.

GL/lis

MRS. HARPER SIBLEY
FOUR HUNDRED EAST AVENUE
ROCHESTER, NEW YORK

August 13, 1934.

My dear Miss Tyler:

A letter of June 30th from Dr. Wu and of July 9th from Miss Lindley expresses great agitation over Miss Li's scholarship. I am afraid this is my fault, as I should not have whispered in the middle of a board meeting and left you without further information as to amounts.

Dr. Wu's original letter said:

"Miss Li told me frankly that all she could manage was to get the travel expenses to America. From Miss Sturdevant of Teachers' College, Columbia, who visited Ginling two years ago, we know Miss Li can probably get a tuition scholarship. But the room, board and other expenses will come to probably one hundred dollars a month."

Therefore, we were not considering either travel expense or tuition. Our usual Church scholarship is \$500.00 and, as this was such an exceptional case, I did not feel that we should ask the Church for any more. However, I am expecting, personally, to raise another \$500.00 as it seems as if \$1,000.00 would be sufficient. Dr. Wu's letter suggests \$100.00 a month and we will be glad to try to make it the full \$1,200.00. Please do not feel concerned as I am fully expecting to be responsible, and was only thrilled that the Church was to have a share in this opportunity of helping China.

We do wish that Miss Li might stay at Windham House with our Episcopal students.

I have written to Miss Lindley, and am enclosing a copy of this letter, asking her how she would like the money handled, as she is always in charge of such things. I have also written to Dr. Wu enclosing a copy of my letter to you and also to Miss Lindley. I do hope that this is clear and am only sorry that my enthusiasm carried me away to say anything at the meeting in New York.

Faithfully yours,

Miss Florence G. Tyler,
419 Fourth Avenue,
New York, N.Y.

Georgia Sibley

Dictated by Mrs. Sibley, but signed in her absence.

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August 13, 1934.

My dear Dr. Wu:

I am so sorry that you and Miss Tyler and Miss Lindley have been worried about Miss Li's expenses, and am afraid it was my fault, as I just whispered the various facts to Miss Tyler in the middle of a meeting and was not able to tell her the amount or the further plans. In your letter you state as follows:

"Miss Li told me frankly that all she could manage was to get the travel expenses to America. From Miss Sturdevant of Teachers' College, Columbia, who visited Ginling two years ago, we know Miss Li can probably get a tuition scholarship. But the room, board, and other expenses will come to probably one hundred dollars a month."

I, therefore, did not ask for either travel or tuition expenses, and the \$500.00 was voted toward her living expenses. I am expecting, personally, to raise another \$500.00, as I figure about a thousand dollars a year.

I hope that this misunderstanding has not made any change in Miss Li's plans and that she is to be in America in time for the General Convention at Atlantic City.

It would mean a great deal to all of us if Miss Li could live at Windham House which is located near Columbia University and is in connection with the Episcopal Church. You speak of her living in a dormitory and perhaps that has been entirely arranged but, if not, do consider her being at Windham House.

I am writing Miss Florence Tyler by the same mail so that she will know at once that she can count on this extra fund for Miss Li. I am also writing to Miss Lindley, our executive secretary, to ask just how she wishes it handled and she will communicate directly with Miss Tyler.

1003

August 13, 1934.

Dear Grace:

In answer to your letter of July 9th, I am so sorry that you have been worried about Miss Li's scholarship.

I am quoting from Dr. Wu's original letter:

"Miss Li told me frankly that all she could manage was to get the travel expenses to America. From Miss Sturdevant of Teachers' College, Columbia, who visited Ginling two years ago, we know Miss Li can probably get a tuition scholarship. But the room, board and other expenses will come to probably one hundred dollars a month." "If by chance you should be interested in helping Miss Li, either giving all or part of the funds needed, will you kindly let me know?"

In other words, we never were asked for the whole amount, but I do realize that another \$500. must be raised from other sources and I am only too glad to help with that.

I am also enclosing Dr. Wu's more recent letter because you know so much better than I the best way to handle the finances.

Please do not feel that you have made any mistake, as I was probably not clear when speaking to Miss Hodge, as it was in the middle of a meeting and we were out of order in whispering anyway.

As you will see from Dr. Wu's letter, they are making plans for Miss Li to stay in some dormitory, but I do wish that she might live at Windham House that our girls might have the privilege of contact with her.

I am writing to Miss Tyler and am enclosing a copy, and also to Dr. Wu.

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(COPY OF A LETTER WRITTEN BY MRS. SIBLEY TO MISS GRACE LINDLEY, 281 FOURTH AVE.
NEW YORK CITY. AUGUST 13, 1934)

Dear Grace:

In answer to your letter of July 9th I am so sorry that you have been worried about Miss Li's scholarship.

I am quoting from Dr. Wu's original letter:

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I am also enclosing Dr. Wu's more recent letter because you know so much better than I the best way to handle the finances.

Please do not feel that you have made any mistake, as I was probably not clear when speaking to Miss ~~Tyler~~ Hodge, as it was in the middle of a meeting and we were out of order in whispering anyway.

As you will see from Dr. Wu's letter, they are making plans for Miss Li to stay in some dormitory, but I do wish that she might live at Windham House that our girls might have the privilege of contact with her.

I am writing to Miss Tyler and am enclosing a copy, and also to Dr. Wu.

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COPY

See Miss Li's Scholarship 1935-1936 77
院學理子女陵金
GINLING COLLEGE
NANKING, CHINA
Recd. 3.21.35 57935

院長辦公室
OFFICE OF THE PRESIDENT

March 21, 1935.

Miss Grace Lindley,
281 Fourth Avenue,
New York City,
U.S.A.

Dear Miss Lindley:

I am writing today on behalf of Miss Dze-djen Li. I am surprised at myself that I have neglected to attend to her until her letter came the other day! Ever since our second semester started I have been kept extremely busy by unexpected and immediate duties, so I have not begun to attend to things for next year. Miss Li's plans for next year are among those things neglected.

From the very beginning when we thought of sending Miss Li to America we thought of it for a period of two years. Both from the viewpoint of training and from that of expense for travel it is very clear that a college graduate from China should have two years in America to be prepared for work in a college after her return. If I have failed to make our intentions clear in my correspondence with you and Mrs. Sibley, it is entirely my oversight. For some scholarships like the one at Columbia one makes application only a year at a time, and application for renewal has to be made again.

With regard to the scholarship granted by the Episcopal Board, I wish now to apply officially for a renewal for Miss Dze-djen Li. I fully realize that there may be many worthy candidates for such a scholarship from your Board, and I am presenting Miss Li's case only as one to be considered. But in order to support her application I would like to say a few words with reference to her service to Ginling upon her return and also to the participation of the Episcopal Board.

I have stated above if we wish Miss Li to be well-qualified for the task here at Ginling she really needs a second year in New York. It is the first time that she has ever been to a foreign country and necessarily she needs the first year to get adjusted to a new country and new environment, so she cannot do her best and get the most out of her studies until the second year. Both for her special duties as personnel director and to qualify herself for academic standing on our faculty, she has actually many courses yet to study. So for the sake of her future service to the College we feel justified in applying for a renewal of the scholarship for the second year.

As for the contribution of the Woman's Board of the Episcopal Board to Ginling, we fully understand that it is due to a combination of circumstances that you have not been able to make

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MAR 21
1935

annual appropriations to the College. But as far as Ginling's participation in training Episcopal girls is concerned, it has been going on just the same. In fact the Episcopal student group is the second largest on the campus among the church groups-- next only to that of the Church of Christ in China. The following figures for three years may be of interest to you:

	1932-1933	1933-34	1934-35
Percentage of total student body	14.9	12.7	11.7
Percentage of total Christians	20.6	20.	20.

We fully appreciate the continued interest of the Board in the College, and we have accepted the scholarship for Miss Li as further evidence of interest in giving financial help to Ginling when direct annual appropriations were not possible. (I mean that your regulation makes it impossible to make such appropriations without an American representative on our faculty.) I earnestly hope that your Executive Committee will give Miss Li's application their kind consideration and make a grant for another year.

With deep appreciation for all that you have done for Miss Li, and for any further help you will be in a position to give her, I am

Sincerely yours,

Yi-fang Wu.

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April 24, 1935.

My dear Miss Hodge:-

I am glad that I have decided to go to your meeting at Asheville. After the examination I hope I shall have a couple of days then I can prepare clearly what I shall speak. It is going to be fifteen minutes ^{is it?} that's something important for me to remember. I did not prepare to speak about the trip to Japan at the Smith tea, somebody suggested it at the meeting. What I spoke at Rochester will be more what you want for the Asheville meeting, I guess. Anyway I must rethink the whole thing again and I will try my best on this talk. I shall be looking forward to that meeting to learn & to know new people.

The Episcopal Women's Auxiliary Committee is to meet this week end and I have just written my letter to them & shall let you know as soon as I know the result.

Regardless of my staying on for next year

or not I am thinking ^{APR 24 1935} summer plan. [27]

Dr. Wu thinks that she needs some body in
Girling who has some knowledge of psychiatry.
With ^{my} work it is so with people I should think it
would be a helpful piece of knowledge ^{for me}. The

other day I met some body, a graduate from
Smith College, who said there are psychiatric
social courses in Smith Summer School.

I am dreaming now, if I could have some
way to study summer school there I shall
also know ^{then} what American ^{college} dormitory life will
be, which is something I shall not have a
chance for even if I shall stay on for
another year, because I must live in this house.

I am just wondering whether you know of
some way that I can make ^{an} approach. I know
a Miss Wiggin who is a graduate of Smith College.
She inquired ^{for} me and got an answer from the
director of the summer school that ^{there was} no scholarships
available for students only for the summer session.
Evidently they have scholarships aid for students
who definite are going into social work and will take

APR 24 1935

their whole training which means 2 or 3 years.
 That of course will be out of my plan, what I
 want to do is just to make use of this summer
 and take all courses they give this summer
 directly in connection with social psychiatry. The
 cost for tuition, board & room for this summer
 session is \$185⁰⁰ and registration fee \$10⁰⁰ - 20
 said in the catalogue. I am just wondering
 whether you can suggest of some way that
 I can get a scholarship for this.

I started this letter a few days ago
 then I waited for information. I have not heard
 from the Episcopal Women's Auxiliary yet.

I think I will let you read the
 last letter Dr. Wm wrote, so you will understand
 better what she needs, but please return the
 letter for I haven't answered it yet.

With good wishes to you and much appreciation
 to you for your interests in and effort for Gueling
 college.

Very sincerely yours
 Dze-djeu Li.
 326 10th St
 N.Y.C.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

MEMORANDUM April 30th, 1935.
FROM Miss Margaret E. Hodge
TO Miss Florence Tyler

Dear Miss Tyler:

I have received your letter in regard to the dinner at the Commodore on the evening of Tuesday, ~~May~~ 14th. I plan to attend and suggest that when you send out the notices to the Ginling Committee that you tell them there is to be a Ginling table and ask them to sit at it. I was going to make a protest about the price of the dinner but in talking to Mr. Garside he says he thinks it is very fair considering they have made a reduction of 50¢ from their regular rate, and it was giving us its large room, so I suppose a protest is hardly in order.

I am enclosing a letter from Miss Li in regard to her plans for the summer. I have acknowledged it and said that unfortunately I knew nothing about how to get help for her for a scholarship at Smith, but that I am referring it to you and to Miss Griest. When you have read it will you please return to her the letter which is attached from Dr. Wu and will you also send Miss Li's letter to Miss Griest.

I am returning the letter from Mrs. Anewalt. A copy of it may be waiting for me at home but this is the first intimation I have had of the withdrawal of their church from Ginling. It certainly is a blow!

Sincerely yours,

Margaret E. Hodge
(w)

MEH:MEA
Enclosures

Signed in Miss Hodge's absence.

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Copy

Copy for RWG

326 W. 108th St.
New York City
May 20, 1935

My dear Mrs. Macmillan:-

Thank you very much for your letter and the most welcoming news of the real possibility of a scholarship for the summer. It is very kind and helpful of you and the Ginling Committee to Ginling College and me to have secured this scholarship.

My own wish and belief in the advantage of that Psychiatric social course for my work is still strong, though I was considering Dr. Harlow's opinion about the danger of its use separate from spiritual value and a little knowledge of it may be harmful. I might have impressed you that I had given up the idea of taking that course, but that was because I thought there was not much use to try it if that school doesn't fully approve of it and especially when there wasn't real financial possibility then. Now since the financial problem is solved, many thanks to you, as I consider how best I can use this summer while here in this country, my mind still goes back to the psychiatric social course. I am doing my best to get people's opinion about it. Miss Sturtevant, as I understand asked by Miss Griest is now helping to choose something for me to do and I am writing to Dr. Harlow about it to get his advice.

Thank you again for your help in this matter.

Sincerely yours,

Dze-djen Li.

I have sent a note to Miss Li, telling her I am sure that her multiple affairs will give her to her own desires.

May 22, 1935

Dr. Everett Kimball
Smith College
Northampton, Mass.

My dear Dr. Kimball:

I have had in my classes this year Miss Li Dzi-djen who was sent to America by her President, Dr. Wu of Ginling College, to prepare herself for the office of Dean of Students in Ginling College. She was selected by Dr. Wu as a student of gifts, intellectual and social, which might fit her for the position in question.

Miss Li has been working under my general supervision this year. Her courses have consisted of:

1. A course which has considered modern social problems to which the contributions of psychology, sociology, history of education, philosophy of education have been marshalled in their consideration.
2. A professional course for those interested in the administration of personnel programs. In this the nature of the adolescent, the techniques of case study, and of group work, together with administrative problems have been considered.
3. A course on the techniques used in the individual study and adjustment of adolescents in high school and college.
4. Two courses by Dr. Charles Lambert in mental hygiene and personality study.
5. A little experience in field work which was concerned with the adjustment of a college student.
6. Contributions of research to student personnel in which she has had occasion to work on the original studies in this area.

Her undergraduate major was sociology, and she has had, she tells me, a considerable number of courses in psychology.

The question which I as her adviser am concerned about is whether with such a background, it would be profitable for her to take her summer school work in Smith College in the School of Social Work. It would seem to me that she would need to select courses which would supplement the work which she has already had, and which prepare for advanced courses

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1935

which she plans to take next year at Teachers College. Both she and the Committee who are responsible for her summer scholarship are concerned that she get just the right thing. I might say that Miss Li is very intelligent and that she does good work. I think you would find no difficulty in the quality of her work. I think that the material offered by the Smith School for Social Work would be very much in line with the service she hoped to render.

I am enclosing her application for admission which is obviously incomplete in some respects. If the original idea of her entry seems wise, we can have the health examination made. As far as I know, her health is excellent.

Very sincerely yours,

Sarah M. Sturtevant,
Professor of Education

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[1]

Copy to Rebecca W. Greist

May 25, 1935

Miss Dze-djen Li
Windham House
326 West 108th Street
New York City, New York

Dear Miss Li:

Miss Rebecca Greist called yesterday to inquire about the summer school at Pendle Hill. She was thinking that you might be interested in it. The enclosed bulletin will give you a brief outline of the courses. A very significant part of the summer term at Pendle Hill is the group life and fellowship. Staff and students live together and share in the common tasks of the household. Therefore there are countless opportunities for discussion with members of the staff and student body of the issues raised in the courses. A mature group of men and women from different backgrounds of experience gather for this month together.

I was interested in hearing from Miss Greist of your going to Japan with a group of Chinese Christians and of your desire to put religion into practice. I believe you will find much in the attitude of the leaders and others who are coming here that will appeal to you on that line. Richard Gregg has spent some years with Gandhi in India and is emphasizing in his course on non-violence the practical application of our Christian principles in all of the relationships of life. Others of the staff are also very keenly interested in this same subject.

I understand you are going to Asheville in the near future. I wonder if you could plan to stop off at Philadelphia and visit Pendle Hill either going or returning. That would give you an opportunity to see the place for yourself and we could discuss the

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MAY 25

Miss Dze-djen Li
#2

1935

matter in more detail. You could either telephone to us from Philadelphia (Media 7) or write to us before leaving New York. Pendle Hill is about twelve miles out from the city but we should be very glad to meet you at the station in Philadelphia and bring you out here. If you have time we should like to have you stay over-night. A glimpse of Pendle Hill would give you a much clearer idea about the place than anything I could say in a letter and whether you are interested in attending the summer session or not we should be very happy to have you come out visit the school.

I might suggest that Dr. Adelaide Case of the Teachers College and Professor Henry Van Dusen, Dean of Union Theological Seminary could give you information about Pendle Hill if you should care to talk with them.

Personally, I should be very happy to have you join us this summer as China is one of my own major interests. For ten years I was associated with the Y. M. C. A. at Mudden and we always like to have some representative from the Far East sharing in our life and work here.

I should be glad to answer any questions that may arise as you consider this matter.

Sincerely yours,

Joseph E. Platt

JEP:MG

1017

Smith, Grace

[17]

ASSOCIATED
BOARDS
PROMOTION

26 May 1935

Dear Miss Smith:

Marjorie Leavens has told me of your interest in our need to cover summer tuition and board charges for Miss Li Dsi-djan, and I am sending you a somewhat full account of what has occurred in the development of her plans. I hope that your interest may be retained along whatever lines she decides to study during July and August.

The news of Miss Li's decision to stay on in this country for the summer and at least a part of next year was made very recently. When it became evident that summer study would be desirable, the Chairman of the Ginling College Committee, Miss Margaret Hodge, wrote to me with the request that I try to find friends who would supply the necessary funds. At the time when this emergency request was made, the proposal was that the Smith College Summer School be the place for this summer study. The sum which we tried to find was, therefore, the one stated as necessary for that program: \$185.

On receipt of Miss Hodge's request - in the few days I had remaining in Boston before returning to New York for our annual meetings - I tapped several sources of funds possibly available for Miss Li, and enlisted Marjorie Leavens' help. The immediacy of the need made quick action inevitable. Without, however, any definite assurance that the funds would be found, the Ginling College Committee took up the question of Miss Li's summer study in its session in New York on May 13th, with Miss Li present.

In the Committee's meeting on that day there were present Mrs. Roys of Wells College, Miss Griest of Lancaster (formerly on the Ginling faculty), Miss MacKinnon of Nashville (for long the head of the fine MacTyeire School in Shanghai), Mr. Ralph Harlow of Smith, and others with a basis for judgment on the questions presented. There was immediately a challenging of the suitability of the Smith College summer courses for Miss Li's purpose. Her future position at Ginling is destined to be both administrative and instructional, probably as Dean and as Instructor in the Department of Religion. Her undergraduate major was sociology and she has had a considerable number of courses in psychology. During the past year at Teachers College her work has included the following courses:

1. A course which has considered modern social problems to which the contributions of sociology, psychology, history of education, philosophy of education have been marshalled in their consideration.
2. A professional course for those interested in the administration of personnel programs. In this the nature of the adolescent, the techniques of case study, and of group work, together with administrative problems have been considered.

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1935

3. A course on the techniques used in the individual study and adjustment of adolescents in high school and college.
4. Two courses by Dr. Charles Lambert in mental hygiene and personality study.
5. A little experience in field work which was concerned with the adjustment of a college student.
6. Contributions of research to study personnel in which she has had occasion to work on the original studies in this area.

Miss Li left the Committee's meeting on the 13th with the understanding that she might well consider other summer possibilities before making her decision in favor of the work at Smith College.

A few days ago word came from the children of Mrs. Lucius Thayer (recently deceased member of the Class of 1884, Smith College) that the requested help to Miss Li appealed to them as just the sort of project in which their mother had been most interested, and they would supply \$180. of the sum needed (\$5. having already been promised by another Smith alumna). The Executive Committee of the Ginling Board of Founders thereupon asked me to inform Miss Li that the money would be at her disposal provided she could find a program which would meet with the approval of two of the Founders appointed as a special committee: Mr. Harlow and Miss Griest. Mr. Harlow is now considering several possible summer schools, and will make his recommendation after further consultation with Miss Griest and with Miss Sarah Sturtevant of Teachers College, who has been a most wise adviser for Miss Li during the past year.

As I have gone about during the past few days I have gathered the following comments from persons who have some basis for judgment on the Smith College School, the summer session at Pendle Hill, and the summer graduate school for social and religious workers at Blue Ridge.

1. Mrs. Searle Bates of Nanking, now in Cambridge, would not approve of the Smith courses for Miss Li because she feels that a group of professional social workers is certain to create an atmosphere of cynicism in relation to all religious work and to be preoccupied with psychological abnormalities beyond the range of those with which Miss Li will have to deal. Mrs. Bates was for some time in social work in Boston, and says that she found her first meetings with the professional groups extremely disturbing. She feels that Chinese students in this country should follow constructive lines of study whenever possible. Those who have returned to China after spending any considerable time in study along highly sophisticated and specialized lines have created difficulties. Miss Li is probably not mature enough to need the Smith summer school, if, indeed, she will ever need it.

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1935

2. Helen Bigelow Hooper, Smith 1910. In social work in Boston since her graduation. Expressed herself strongly against the Smith courses. She is an especially sane person and has been very successful professionally. Her argument is that a constructive Christian faith is the best dynamic, and that the Smith school is not the place to strengthen such faith.
3. Miss Alice Treat of Cambridge, in whose family Dr. Charles Jefferson has been a life-long friend, tells me that Dr. Jefferson considers the summer courses at Blue Ridge the most significant available for those whose interests are in social and religious problems.
4. Miss Seal Thompson of the Wellesley faculty: "Nothing better than the Pendle Hill summer school. Corps of instructors for this summer specially fine. My weeks there gave me a keener sense of the reality of mental and spiritual life than I ~~have~~^{had} ever had before. A Chinese boy student who was there my last summer expressed great appreciation of the quality of the life and thought at Pendle Hill, and said it was exactly what he hoped might be achieved by groups in China. A Wellesley student goes to Pendle Hill each summer on scholarship and all have found it a productive experience." - - Miss Thompson has been in China long enough to understand Miss Li's problem.
5. Henry Cadbury of Harvard-Andover, another Quaker and in close touch with Pendle Hill, where he has taught. Mr. Cadbury points out that the Pendle Hill courses this summer would splendidly supplement Miss Li's courses at Teachers College during the past year, in supplying elements omitted in their content. He says that ninety-five percent of the summer students at Pendle Hill find the experience a deeply constructive one. "Every summer is a miracle in the quick adjustments made by an international group at Pendle Hill to an appreciation of the rewards of living and thinking together. - - I would not expect that Teachers College credit could be secured for these courses, but hope that Miss Li can give the month to Pendle Hill without the hope of credit, for I believe she should not return to China without some such experience as this." - - - "The class work is as stimulating as that in fine courses in our best universities."

I have presumed to give you these many details because I value so highly the response which you have made to Miss Li's needs, and I hope you will feel you can go to Mr. Harlow and offer to help out if the plan for Miss Li needs more than the \$185. available from other sources. I shall not mention your name to Mr. Harlow, but shall leave it to you to make your interest known to him if you are willing to do so. He will try to reach a basis for advice to Miss Li early next week.

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The dates of the Fensile Hill courses would make it possible for Miss Li to follow them with the second-half of the summer at Blue Ridge, where there are two summer semesters. With wise choice of courses, the summer might not be too hard - particularly if it were finished in the beautiful Blue Ridge country. Mr. Harlow, Miss Grist, and Miss Sturtevant must decide that.

Another element in the situation is the invitation which has just come for Miss Li to be in Northampton at Commencement time and to be the speaker at the Sunday morning meeting. I hope very much that she can accept this invitation, because it would give her an opportunity to see Smith College in concentrated form, to have a few days in the dormitories, and to bring her contribution from Ginling to the one occasion during the Commencement season in which her College is given a part.

I do hope that this long letter will not have wearied you, and that I may have the pleasure of seeing you in Northampton during Commencement week.

Sincerely yours,

(Mrs. T. D. Macmillan,
Executive Director)

Professor F. Grace Smith
11 Barrett Place
Northampton Massachusetts

26 May 1935

My dear Miss Li:

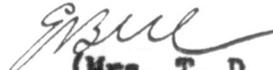
A note has come to-day from Miss Ellen Cook of the Smith College faculty which gives me both pleasure and anxiety. Miss Cook hopes that you can come to Commencement at Smith College this year and be the speaker at the Sunday morning meeting of persons interested in overseas work. This invitation which I asked to forward to you gives me pleasure because it would be so delightful to have you there, but it makes me anxious to have the invitation given so late. I realize how complicated your plans are, and how inadequate is the time for all that you wish to do.

The invitation includes the payment of your fare for the trip to Northampton and your entertainment in one of the dormitories while there. If you could give Friday, Saturday, and Sunday to this jaunt (June 14, 15, and 16), you could see all of the informal events connected with Commencement, such as class suppers, the alumnae procession, Presidents' reception, illumination of the campus and the lake, concerts (informal and formal), and all the colorful hurrying and scurrying to and fro which makes up these days. And by staying through Monday morning you could be present at the Commencement exercises. I have no doubt that you could be a member of the "Class of 1776", which is made up each year of the non-rauning graduates, and that would mean being a part of most of the events I have mentioned, rather than a mere spectator. It would be a most thrilling few days.

The talk on Sunday morning would be only fifteen minutes in length, and should be about recent significant developments at Ginling, with mention (so Miss Cook says) of the part which Ginling women are playing in reconstruction projects in China.

When this reaches you, it may be that you will already be in the South. But will you please wire me "Collect" at the Hotel Bellevue, Boston, whether or not you can accept Miss Cook's invitation? She is at her summer home in New Hampshire, and has asked me to take on the question of a speaker for her. - In the hope that the lateness of the request may not be fatal to your acceptance, I am

Sincerely yours,


(Mrs. T. D. Macmillan)

Miss Li Dzi-djen
Windham House
326 West 108th Street
New York City

1022

Copy
for Miss Griest

May 27, 1935

Mrs. T. D. Macmillan
Hotel Bellevue
Beacon Street
Boston, Massachusetts

My dear Mrs. Macmillan:

I have just had a talk with Miss Li and am advising her to accept the suggestion of Fendle Hill for the summer session. I have suggested, too, that she go to the Lyle Conference, of which you perhaps know. It is a conference of people who are in religious education on the various college campuses in this country. I am asking Mr. Richard Edwards who is in charge of it, if he will be so good as to give Miss Li an invitation, and I believe he will do so. It comes in August, meets in a beautiful part of New York State, and gives a person a fine touch with the various schools and colleges in this country. I believe the combination of experience would be fine.

There is some doubt in Miss Li's mind as to whether she is getting too much on one side of religious education. She has an opportunity to go to camp, and may prefer that. I think that she and we all are agreed that Smith is not the proper experience for her.

I should be inclined to favor the summer at Cornell University with work in history if Miss Li should prefer that.

I am leaving in a few minutes for California and will not be back in the city until July 3, and so will have to leave the final arrangement of details with you.

Very sincerely yours,

Sarah M. Sturtevant
Professor of Education

sms;rm

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96 HOTEL BELLEVUE BSN=

MISS COOKS INVITATION BEGINNING JUNE FOURTEENTH GLADLY
ACCEPTED THANKS=

DZE DJEN LI.

WESTERN UNION MESSENGERS ARE AVAILABLE FOR THE DELIVERY OF NOTES AND PACKAGES

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Dear Miss Quest, Thank you for your cooperation.
This letter will tell you what I am
suggesting to
Miss Li. Cordially,

SMITH COLLEGE
NORTHAMPTON, MASSACHUSETTS
DEPARTMENT OF RELIGION AND BIBLICAL LITERATURE

May 29th, 1935

S. Ralph Harlow

Miss Li Dze-djen,
326 West 108th Street,
New York City.

My dear Miss Li:

I already did know Pendle Hill - from its inception. Henry Hodgkin talked it over with me,

Please excuse this delay in replying to your letter of the 20th, but I have been out of town and have also been waiting till I could secure some information that might be of value to you as you plan your summer work.

After considerable correspondence, part of which I am enclosing for you to read, I have some suggestions for your consideration.

Several of your friends in this country, and a number of women who know the School for Social Workers here at Smith and who also know something of China, seem agreed that this summer session is not the sort of thing which will be most helpful to you. I find myself in agreement with them on this point. I do not feel that the type of student who comes here, or the quality of the courses offered are such as might contribute to your future usefulness, especially as you would be limited to a few weeks in this summer session.

I understand that you plan to be here for Smith Commencement, and I regret exceedingly that I have to be away at that time at a student conference down in Pennsylvania. But I trust that Mrs. Harlow will have the pleasure of meeting you while you are here. If you can go from Northampton to the Silver Bay Conference for a few days I hope that you will do so. At Silver Bay on beautiful Lake George you would meet several hundred young women from our eastern colleges and have an opportunity of meeting some of our finest Christian educational and religious leaders.

From Silver Bay I would suggest that you go to Pendle Hill, a Quaker summer school just outside of Wallingford, Pennsylvania. The summer session lasts from June 27 to July 26. The group is small with a very fine faculty and mature members of the session. You would find yourself in the companionship of some rare spirits in this school and I know that you would secure very much from your contacts there. I enclose some opinions concerning this summer school and a leaflet telling you about the courses.

After Pendle Hill there are two possible openings which might prove of interest to you. One is the conference at Lyle, N.Y. which is under the supervision of Mr. Richard Edwards. You may have already heard from Mr. Edwards. In writing to Pendle Hill or to Mr. Edwards please make use of my name as I know the leaders in both of these groups.

Another suggestion is the graduate school for social and religious workers at Blue Ridge, N.C. I am sending you a catalogue of this summer school. I taught there 1st summer and am to have two courses there this summer. If you went from Pendle Hill to Blue Ridge you would miss two of the opening days of the second period of the summer session,

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Miss Li 2

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MAY 29 1935

SMITH COLLEGE
NORTHAMPTON, MASSACHUSETTS
DEPARTMENT OF RELIGION AND BIBLICAL LITERATURE

but that need not bother you.

Blue Ridge is a very beautiful place in the mountains of North Carolina. The student body is a graduate group working for advance degrees. The faculty is composed of some outstanding Christian educational leaders from different parts of the United States. Mrs. Harlow and I will be there for the entire second period - from July 25 to August 30 and would be very happy to be of service to you and help you to become acquainted with the group. I am sure that you would find the fellowship enriching and the courses stimulating. You can look these over in the catalogue I am sending. At the close of the session Mrs. Harlow and I might be able to bring you back to New York in our car.

In case you decide to go to Pendle Hill please write at once to Dean Joseph Platt, Pendle Hill, Wallingford, Pa. If you also want to go to Blue Ridge write at once to Dr. Willis Weatherford, Graduate School for Social and Religious Workers, Robert E. Lee Hall, Blue Ridge, N.C. In both cases please say that I suggested that you apply for admission to the summer sessions. If you decide to go to Lysle just reply to Mr. Edwards. In case you have not heard from him you can reach him at Barnes Hall, Cornell University, Ithaca, N.Y. he is a close personal friend of mine. I do not know exactly what he plans for the Lysle conference this summer. I have been to the two past conferences and we made a fairly intensive study of counseling and its problems.

I am enclosing several letters dealing with Pendle Hill, which will help you in arriving at a decision as to what you wish to do. The Blue Ridge catalogue will arrive in another day as I am mailing it in the same mail with this letter. I also enclose some catalogue material about the courses at Pendle Hill.

As the cost of Pendle Hill is \$85.00 and that at Blue Ridge is a little over one hundred dollars, I think with the scholarship you can manage this. I might be able to get a reduction for you at Blue Ridge. If you write Dr. Weatherford ask him whether he can make a reduction for you as a student from China.

Please let me know if there is anything I can do for you, and I shall be glad to hear from you at any time.

Very cordially yours,

JRH/ha

S. Ralph Harlow

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Washington D.C.
June 6, 1935.

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My dear Miss Giest:-

It was certainly good of you to have gone into so much trouble for me about the summer and I thank you very much for your long letters. I am terribly sorry that I did not have chance to write you at Asheville. If I don't write a short one now I shall not be able to write a long one there for a few days as I have promised to visit an American farm.

Pender Hill must be a very good place. There are only two difficulties: one is that I have accepted an invitation to attend the Episcopal church workers conference at Wellesley before I heard anything about Pender Hill; the other is that I, ^{shall} still have quite a bit of the summer time left if I go to Pender Hill. Since my next year's work will be mainly religious education I would like ^{not} to have ~~something~~ my whole summer for religious education if I can help it. These are just to let you know what I am

thinking in consideration of Powder Hill and [27]
I shall write you later when I have
more time & in the meantime I shall
be grateful to hear from you if you
think of other things too.

Please excuse this hurried writing.
I shall be in New York the 10th June
So Miss Mary Bond, 417 W. 120th St.
will be my summer address.

Thank you again for your help.

Sincerely yours,

Oge-geen Li.

JUN 6 1935

over

Li Dye. Dyer

417 W. 120th St.

517
over

New York City

June 11, 1935.

My dear Mrs. Macmillan:-

After I left you I remembered there is another reason for my approaching the Baltimore Camp. It is the only camp that offers me a salary besides board & room. I was thinking that salary can manage my living in September & may help some other necessary expenses. The salary ^{year} for next will be \$300.00 less than what I had ~~last~~ ^{this} year, I may have to find some little job to help myself out so I don't want to use any of that scholarship until the year really begins.

I am very grateful to you & the others for all your effort in trying to work out a good summer plan for me. I am sorry I had to be away for Asheville so I could not attend the business as soon as I wanted and that rather tied the thing a little slow. Also I am sorry that I did not see

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to feel able to accept ^{the committee's} your suggestions exactly but I have my problems as you could well understand.

However I am glad part of the program is settled & I shall want to talk over with you about the rest.

Thank you again for your help.

Sincerely,

Dzi-yee di.

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417 W. 120th St.

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or

New York City

June 12, 1935.

My dear Miss Grist:-

At last I can sit down and give you an account of the whole thing which I wanted to do long before this but I had to wait to have a talk with Mrs. Macmillan who wrote me not to decide anything until I see her so I can have something definite to tell you. With all the letters you wrote and the effort you spent for me I know you are very anxious to know how I consider all the suggestions. Let me assure you that I really don't know the English vocabulary enough to express my gratitude to you for your willingness and effort to help me as expressed by your long and clear letters. As I have said before I wanted to answer you earlier but I was only waiting to give you a definite answer. I hope you can excuse me for being seemingly unresponsive.

1031

JUN 12 1935

I am grateful to Mrs. Macmillan & Dr. Harlow for your willingness to help me to plan out a good summer program. I understand all your letters and your desire for me to follow Dr. Harlow's suggestion as close as possible for the sake of feeling because of his connection with Smith. Dr. Harlow's letter as you have read is very reasonable and I have felt after I read it that taking in his suggestions a good summer plan can be worked out.

As I wrote you from Washington the only difficulty about Pendle Hill was the Wellerley conference which I was invited before I definitely knew I was to stay or for another year, and there is another short one, a two days retreat before Wellerley, also connected with the Episcopal church. Both of these do not conflict with Smith College Summer School and that was why I gave them hope that I could accept them and after accepted them I gave

JUN 12

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Then no more thought when I consider the
rest time of my summer. When Miss
Sturtevant talked with me, it was a
hurried conversation in the early morning
when she was just leaving for California.
She took me very much by surprise with
her suggestions that morning because her
previous talk with me was definitely on
the Smith Summer school and I had
also then just had letters from Mrs. Scales
and Dr. Kimball ^{was} ^{to Smith} who ^{accepted me}.
Miss Sturtevant and I did not really
discuss much about the matter and the
retentions. I only had the information
from her for the first time, that's all.
I did not have time to consider any-
thing with her then. It was late in
the day that I got your letter, myself.
I hope you can understand now why I did
not mention the conflict of Wellesley and
Pender Hill with Miss Sturtevant.

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JUN 12 1935

I did answer Mr. Platt's letter. I thought he was very kind to suggest my stop to visit their school but the building would not help much about the decision. I like to go there anyway but I thought I better come back early to read my mail about the whole thing so I did not bother him to meet me at Philadelphia. I told him about the conflict ^{of dates} between Wellesley & Pennell Hill. He replied that he saw Miss Case in New York the day before he got my letter and with all factors taken into consideration he thought the thing for me to do is to go to Wellesley first and join Pennell Hill as soon as I finish Wellesley. In our conversation Mrs. Macmillan said Dr. Harlow's suggestion for Silver Bay was not particularly important but so that I could have something to do to fill up that time so he would not mind me going to other conferences. She thought it is now alright for me to keep my dates

JUN 12 1935

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for the Wellesley conference and go to Puddle Hill from there.

As for the second part of the summer I thought the Disle conference suggested both by Dr. Harlow and Miss Sturtevant sounded to have done connection with student personnel work and it gives special emphasis on Christianity. I would like to take up that suggestion and go to a camp between that & Puddle Hill. There is a camp at Annapolis which seems attractive to me both because of their pleasant director whom I met once and also they offer me board & room and salary which I need to help out my summer expenses and my living in September and I like to have some camp experience before college opens. But Mrs. Macmillan thinks it is too hot a place for summer and is kind enough to get information about other camps. So she has asked me to leave the second part unsettled

JUN 12 1935

until she sees me again at Smith. In the meantime she will try to talk it over with Dr. Harlow.

I have written too to Dr. Harlow the same thing I am writing to you. I am sorry I could not write him earlier as you hoped me to because I wanted the result of my meeting with Mrs. Macmillan.

I did not try to call you on the telephone because I think it is clearer for me to write.

Thank you again for ^{all} you have done for me. I am sorry that I ^{have} caused so many people busy and worrying.

Sincerely yours

Dze-djan Li.

State Hospital
Westboro, Mass.

June 19, 1935.

My dear Mrs. Macmillan:-

I did not mean to take the map you
purposely asked to have. You may need it for
going to other place so I am enclosing it.

Yesterday when I sent my answer to Dean
Platt I, ^{have} sent along the application sheet too,
because I wasn't sure I filled them right.
I thought if they were not right he can send
it right back and I can fill it out again
immediately. It saves time directly than
to have it go to you and then to Mr. Carter
and then Pendle Hill, so I guess you will
not mind me doing that.

As for my decision about going to the
camps at Vermont I am waiting to hear
about the condition from Mrs. Gulick as
we planned to so there is nothing to say
~~at this~~
just now.

Thanking you for bringing here.

Sincerely yours
Oye-gau di.

COPY

June 23, 1935

My dear Miss Li:

I am in Boston over the weekend, but am leaving very early Tuesday morning in order to be present at an executive committee meeting of the Ginning Board of Founders at 156 Fifth Avenue, New York City, at two o'clock Tuesday. They will, I assume, expect a report from the committee Miss Hodge appointed to arrange with you your summer plans. As Professor Harlow will not be present to make the report, I shall have to make it.

Is it correct for me to say that you asked for modification of Professor Harlow's original plans: Silver Bay, Pendle Hill, Blue Ridge or Lisle, - by omitting Silver Bay, by attending a part of Pendle Hill, and by including the experience of a camp rather than the more academic advantage of Blue Ridge; that you have been accepted at Aloha, and will follow the camp by the Lisle conference? If this is not correct, will you please have word awaiting me Tuesday morning in care of Miss Florence G. Tyler, 156 Fifth Avenue?

I was in New York the evening of the day Mrs. Macmillan had her conference with you and was with her when she talked with Professor Harlow and with Mrs. Gulick. I, as well as Professor Harlow, hope you will lose as little of Pendle Hill as can possibly be lost, for it is now the only academic part of your summer, and the full course - four weeks - is short enough for what they have to offer. Mrs. Gulick's camp, Aloha, ranks among my camp friends as the best in the country. Since you wish to do this sort of thing, you are very fortunate to have had secured for you through Mrs. Macmillan Mrs. Gulick's interest and cooperation.

Yours sincerely,

(signed)

Rebecca W. Griest

Miss Li Dzi-djen
Conference for Church Work
Wellesley College

1039

Pendle Hill #17
Wallingford
Penn.

July 4, 1935.

My dear Miss Grist :-

Thank you for your letter.
I have sent to Mrs. Gulick
that application and filled
out as much as I could and
also told her what I did while
I was not studying as you
suggested.

Today is July fourth so
I could not find the Outfills
but since there are three weeks
I think that will be done by
mail all right. Thank you
for sending me the blank.

Arriving at the Wallingford
station I found no body

JUL 4 1935 [27]

there so I telephoned and
found Mr. Gregg home while
the whole school went to
see a play in a community
theatre. The person that
^{is} ~~was~~ responsible for meeting
students had a birthday
party and went home yesterday
and forgot to make arrangements ^{to meet me}
after getting my letter, but it
was quite all right and
Mr. Gregg sent a man to
the station and brought us
safely here. Only one
student was left home
and she took us all
around and kindly showed

JUL 4 1935 [3]

me everything. It is a very
friendly and peaceful place.
Mr. Platt doesn't live here
so I haven't met him yet.
Surely he will come tomorrow.
I have had a talk with
the director, Dr. Steere and
know how to begin my work
tomorrow.

Thank you for ^{all} your help.

Sincerely yours

Wze-djen Li

Associated Boards for Christian Colleges in China

One Hundred-fifty Fifth Avenue New York, N. Y.

July 15, 1935

My dear President Wu:

In reply to the postscript of your letter of June 15th, let me assure you that if you had been nearer at hand during these weeks since early May, you would have been drawn into the plans for Miss Li's summer. The story is a long one, beginning with Miss Li's approach to Miss Hodge for aid for the tuition at the Smith College School for Social Workers in July and August, which Miss Li thought would meet your desire that she have some psychiatric study. Miss Hodge wrote to Miss Griest for information about this summer school, and Miss Griest sent the problem on to me, asking if I could help secure the tuition.

On May 13th Miss Li was present at the meeting of the Board of Founders for the morning session. She presented her desires and found that questions were at once raised by Professor Harlow of Smith, by Miss MacKinnon and others in regard to the value of a brief study of psychiatry without a medical background. Professor Harlow also raised seriously the question of study at the Smith Summer School. His reason was that the student body is largely case workers dealing with the abnormal person.

On May 14th I received word of the gift from the Thayers to be used for Miss Li's summer. Miss Hodge then appointed Mr. Harlow and Miss Griest a committee of two to make plans for Miss Li. She was informed at once of this gift and of this arrangement. Miss Sturtevant, Miss Li's adviser at Teachers College was consulted and discussed the situation with Miss Li. After two weeks of active effort on the part of a good many people, Professor Harlow sent Miss Li a program which suggested the Silver Bay Conference following the Smith Commencement; Pendle Hill, the Quaker School established by Dr. Hodgkin, June 27th - July 26th; the Blue Ridge, North Carolina Summer School for Social and Religious Workers (at which Professor Harlow was to give two courses and from which he offered to drive her with his family to New York) July 27th - August 30th. Professor Harlow also suggested the Lisle, New York, Conference about which Miss Sturtevant had told Miss Li. This is a shorter conference, August 26th - September 1st.

The program outlined by Professor Harlow was delayed in reaching Miss Li, for she was in Asheville speaking to the Presbyterian women and had no mail forwarded. When it did reach her she was not happy about it. It appeared that she had accepted, quite rightly, some Episcopal engagements, about which none of us knew, for the end of June. These interfered with the Silver Bay Conference and the first week of the Pendle Hill Summer School. She, as far as I know, never gave any consideration to Blue Ridge, which is ranked by many intelligent people as the finest of the summer conferences, and at first she appeared decidedly lukewarm about Pendle Hill. She desired to go to a Y.W.C.A. camp in Maryland for August. The geographical situation seemed to me impossible for August, so I secured from Mrs. Gulick of the Aloha camps (the best camps of the many in New England) an invitation for her in semi-guest capacity, with the privilege of being shown how all the camps are managed, for

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JUL 15
1935

27

Associated Boards for Christian Colleges in China

One Hundred-fifty Fifth Avenue New York, N. Y.

August with the nominal fee of \$50. She finally decided to go to Pendle Hill for the three weeks of its school, and she wanted always to go to Lisle for the brief conference which she understands deals with personnel problems.

So the original plan, as you see, has met with some changes. In spite of the fact that these changes have certainly, to some extent, lowered the standard of the program, I hope that you will feel that it represents high potential value to Miss Li. It is as follows:

July 4th - 26th	Pendle Hill, Wallingford, Pennsylvania
July 27th - Aug. 25th	Camp Aloha, Fairlee, Vermont
Aug. 26th - Sept. 1st	Conference at Lisle, New York

This program is covered by a sum of \$204.18 contributed through the gifts of the Ginling Board of Founders. We understand that she plans wisely to spend September rather solidly in rest.

The funds at present for Miss Li's disposal for the summer cover her camp outfit, railroad fares, and tuition and board to the end of the Lisle conference. In conversation with her on June 17th I learned that her funds for next year were some \$300 less than she had for this year. Miss Griest tells me that in her conversation with Miss Startevant in May she understood that there would be again \$500 for her from the Episcopal women and \$500 from another Episcopal source, and \$100 on tuition. Miss Griest's understanding is that Teachers College is not granting her as large a scholarship for 1935-1936 as they did in 1934-1935.

During Miss Li's days at the Smith College commencement, where she was a guest of Mrs. Scales, the Warden, she had rarely rich opportunities for conversation with some of our people who count most. Through the interest of Miss Ellen Cook, Mrs. Leavens and others, she attended all the functions of importance, and had unusual privileges. She spoke forcibly and appealingly at the Ginling meeting on the morning of Sunday, June 15th, and we had many evidences of the fact that she made everywhere a fine impression. The Commencement exercises on the morning of Monday, the 16th, I was particularly happy to have her attend because Professor Tinker's address was a rare bit of spoken essay, and the high spot of the subsequent ceremony in the conferring of a degree on Anne Lindbergh was something not to be forgotten by any of us who were there. At the conclusion of the ceremonies I drove Miss Li to her hostess in Westboro, Massachusetts, where she rested until the beginning of the Wellesley Conference.

Thank you very much for sending me news of the films, which we await with eagerness. I am grateful also for your notice of the guests included in the Garden Club group of June 15th. I hope that without any thought on your part we will be told of Ginling guests as they come into your charmed circle from time to time. As you know, no information which we can receive is more important than this.

Sincerely yours,

Mrs. T. D. Macmillan
Executive Director

President Yi-fang Wu
Ginling College
Nanking, China

P.S. - It is good to know that our activities with these people before they sailed are bearing fruit.

TDM

B

1044

Wallingford Pendle Hill [17]
417 W. 125th Wallingford over
Penn.

Li. Dye - September 19, 1935.

My dear Mrs. Macmillan:-

Your letter was in about a week ago. Thanks you for writing and it is all very dear. Two days

ago Mrs. Salter, secretary to Mr. Carter

had sent me a check \$69.18 and

Mr. Platt had received the check

for \$85.00 so there are all down

as your letter indicated.

The school here has been going fine. Friday afternoon is a time for outside people to share with us some

play-reading and lecture so there was a crowd here. Everybody is saying

this is the hottest day so far. I better

not leave the light as long. its bugs⁽²⁷⁾
like it too well.

Wishing you some rest in the summer.

Thankfully & sincerely yours

Dze-djen Li

JUL 19
1935

Li ~~Li~~ dja. djen

Aloha Camp
Fairlee, Ut.

(17
OK

August 5, 1935.

My dear Mrs. Macmillan:-

Thank you for your letter which I found at Miss Bond's on my way here. I got in New York about noon ^{on July 26th} and did shopping most of the afternoon and then repacked my things because I needed to change some of things I want to bring over here so it was quite filled up for that day. I took the evening train that very day and got here seven o'clock in the morning. Mother Gulick and a Miss Jones went to meet me and I was in their dining room for breakfast in a very short time.

Mother Gulick is a wonderful character and is admired & loved by every one here. There is a very friendly, home-like spirit in this place and I should say it is entirely

AUG 5 1935

due to the Gulicks' influence. Then
of course I am interested in the entire
life at camp which is entirely new to me.
It gives me lots to think though I don't
have much time set aside for thinking.
I think it is simply wonderful the way
these girls master water and the ways
they express their physical ability. It seems
to me that it is meant for men^{kind} to
have these privileges over nature and I see
this little truth is being revealed here.

Some of the activities are almost
impossible for me but I am still trying
to have some taste of it. I am having
my beginners work in swimming & horse-
back riding which are all lots of fun.
I am only sorry for the counsellors that have
to give me lessons because I did not

AUG 5, 1935 [37]

come when they began. Anyhow they are trying² to give every body a good time and I am trying to get it. Besides, mother Gulick is very willing to give us the Chinese girls chances to learn about their camp arrangements. I have already had a chance to attend the Concellors weekly meeting and I have got a book about camping which I hope to read and then discuss things with mother Gulick if there are questions.

As you know Hwei-chieh Lee & Lamma Lee & I are in the same tent & a Concellor makes the fourth. They are all nice people. Miss Lu is very good at physical activities. She is simply fearless in going at anything & does very well at her swimming already. Lamma is a charming girl & speaks very good English. Both of them have given talks to these groups already & I shall be the next goat ^{some day} yesterday Lu was speak-

AUG 5 1931

[4] ing here. Laura Lee, of the Aloha Office
which is for small kids and I was
asked by Miss Mabel Hall to speak
at the Swinbeck camp. That is a very
good camp too but I don't think
they have "Mother Gulick".

Of course I see Barbara Adams
here, we call her "Badams". She is very
friendly with us, the Chinese group. &
has very wide interests, seems to me
We all felt so sorry for her, ^{the other day} that
she got a telegram in front of the whole
Assembly that she did not write home
regularly. Here the girls are asked to write
home once a week.

I am afraid I can not write more
here with all the voices around me. Hope this will
serve the purpose to let you know ~~how~~ that I
am here enjoying things and that I am grateful
as I have told you before for your help in making

arrangements for me. There may be lots of visits & stays in it. Lots of places around them
Badams has just come & stays you see come. sincerely yours, Djo-yan Si.

July 24, 1935

My dear Miss Li:

This morning's mail brings a note from Mrs. Gulick which contains news of my niece who is at Aloha, and also has a paragraph of interest to you. I quote it although you may have already heard from Mrs. Gulick to this same effect.

"We plan to put Miss Li in the same tent with Laura Jee, a perfectly charming girl from Vassar, and Miss Lu, who is from Wellesley and who studied for a while, as you may remember, at the Ginling College. I think both girls are very happy here and are winning many friends."

I knew Laura Jee's parents in China and feel sure you will enjoy her. You know Miss Lu better than I. Perhaps this arrangement for quartering you at Aloha may make you feel that you will be at home there from the moment of your arrival. I have passed on to Mrs. Gulick your hesitation in looking forward to the informality of camp life. She knows that you had thought of the possibility of some privacy of living arrangements, but I am sure you will understand that she will plan very carefully for your comfort and happiness, but that she probably will not be able to alter to any great extent the usual conditions of camping space allotted to persons of your age and experience.

Please let me know if I can be of any assistance to you as you pass through New York. You will remember that the office telephone is Watkins 9-8703 and that my home number is Orange 2-0958.

With very best wishes believe me,

Sincerely yours,

Mrs. T. D. Macmillan
Executive Director

Miss Li Dzi-djen
% Miss Mary Bond
417 West 120th Street
New York City

You will remember that Mrs. Gulick said she would take Miss Li for \$50., but wished it might be more. I do not feel that this sum is an injustice (or loss) to Aloha - but not having added to it is another reason for not subsidizing Miss Li's personal expenses for September.

MISS GRACE LINDLEY
EXECUTIVE SECRETARY
MISS EDNA B. BEARDSLEY
ASSISTANT SECRETARY
DR. ADELAIDE CASE
EDUCATIONAL ADVISER
MISS MARGARET I. MARSTON
EDUCATIONAL SECRETARY
MRS. T. K. WADE
SUPPLY SECRETARY
MISS ELLEN I. FLANDERS
OFFICE SECRETARY

THE NATIONAL COUNCIL
PROTESTANT EPISCOPAL CHURCH
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CABLE ADDRESS: "FENALONG NEW YORK"
CODES: MISSIONS AND WESTERN UNION
Telephone: GRAMERCY 5-3012

WOMAN'S AUXILIARY

September 12 - Act

Asked her to inform me

September 11, 1935

I further info. of story has made and she was at liberty to do so.

Miss Rebecca W. Griest
208 South Queen Street
Lancaster, Pa.

My dear Miss Griest:

It was nice to have your letter and I am glad to tell you all that I know about Miss Li's financial status. At the April meeting of our Executive Board we voted that she should be granted a scholarship in the amount of \$500. provided that she can secure \$800 from other sources. One-half of the scholarship of \$500. is to be paid this autumn; the other half after the first of January. This means of course that we are ready to send her \$250. Miss Case told me last spring that she was sure Miss Mary Johnston in Glendale, Ohio was going to help, but I will write her and see if she is planning to do so and if she could give some of her gift at this time.

I have not heard from Miss Li for many weeks. Between ourselves we feel that she is a rather independent person and as I think I said at the meeting of the Ginling Committee, not very cooperative as far as attending a conference we were very anxious to have her attend. This is not said in any spirit of criticism. I only wonder that these Orientals get on as well as they do in our country, but it does explain perhaps why I have not more information. We have been taking for granted that she would be at Windham House this winter. Miss Ladd, the Dean, has not as yet returned. Miss Case is also not back, but as soon as they return I will see if I can get any more information. Unfortunately I cannot be at the Ginling College Committee meeting for we are having our Council and Board meetings in this month, and they come at the same time. Of course I won't mention your name to Miss Li.

Sincerely yours,

Grace Lindley

Executive Secretary.

GL/ls

1052

TEACHERS COLLEGE

COLUMBIA UNIVERSITY

NEW YORK

91.5.16. 20/14/35

September 27, 1935

Miss Rebecca W. Griest
208 South Queen Street
Lancaster, Pennsylvania

My dear Miss Griest:

I have your letter asking for a statement concerning Miss Dze-djen Li's financial status for the academic year. It stands, as far as I know, as follows: She has been given \$1,000 through the generosity of the Episcopal Group and \$200 toward tuition by Teachers College. The expenditure of this money will be something as follows: \$500 in round numbers for her board and room at the Windham House, and approximately \$400 for tuition. This will leave her about \$300 for incidentals. Of this she has spent on her summer holiday about \$70, which means that she has some \$230 for the year. Of this she wishes to save some for books. If she keeps well, it would seem that this would carry her. If difficulty arises, I will communicate with you.

I think Miss Li's summer proved to be a very rich experience not only from the standpoint of her touch with many types of Christian activities but from the standpoint of information along the lines of personnel work which is her main concern here. She is, I am convinced, a very unusually fine person, exceedingly intelligent, and willing to work hard. The program which she has outlined for herself here at College is very heavy this term, but she is settling into it with good spirit.

I am exceedingly sorry for the delay in answering this letter.

With cordial personal greetings, I am

Very sincerely yours,

Sarah M. Sturtevant

Sarah M. Sturtevant
Professor of Education

SMS:MEB

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Miss Griest

October 2, 1935 /

My dear Mrs. Macmillan:

Your letter came yesterday morning and I was all prepared myself that I could accept yours and Barbara's invitation to spend Sunday with you at your home and to be at your birthday party only if my instructor for my field work in Religious Education would tell me that I did not begin my work this Sunday. So yesterday afternoon I went to ask her about my field work and whether I am to start work this Sunday, hoping she would say "No" or that I don't have to or something of that kind but instead she said this Sunday will be for those that take Sunday School as field work to begin, and very likely this is to be mine too, because I won't fit in at all well for any club leaders. In a way I am sorry that this work will bind me from moving around on Sundays as I did some last year but I hope I shall be able to be compensated with some knowledge and practice of American Sunday School.

I am sorry this cuts me from the pleasure of being at your birthday party and from having a restful Sunday with your family but I wish you will have a nice day and a very happy time. I appreciate your asking me very much, and thank you.

I hope this doesn't mean that Barbara and I won't meet again. I shall be delighted to have her when she comes to New York again and take her to have some Chinese food better than she had at the camp.

You didn't tell me how much I should pay for that luncheon that I unfortunately missed. I guess you have paid it yourself. Thanks a lot!

I almost went to sleep at the class this evening--too many for today but it is an unusual case. So I must go to bed right away.

Sincerely yours,

(Dze-djen Li)

1054

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10-A Chauncy Street,
Cambridge, Mass.,
Oct. 4, 1935.

Miss Li Dzi-djen
Windham House
326 West 108th Street
New York.

My dear Miss Li:

Mrs. Macmillan has told you, I know, something of the plan proposed by Mrs. Harrison Lyman of Winchester for arousing Ginling interest in some of the important preparatory schools of Boston by having you speak to the girls.

We realize that your primary work is laid out for you in connection with your studies in New York, so we should not want to ask what would interfere with them at all. If, however, you find that you can arrange for a day or two in this vicinity, you would make contacts of great value, I feel sure.

The Cambridge Smith Club is meeting at the home of President Ada L. Comstock, of Radcliffe, whom you may have met when she visited Ginling in 1931. If you chanced to be in this neighborhood, or could arrange it, we should be happy to have you speak a few words at that meeting, to supplement the Ginling movies, which we shall show then.

Our plan had been to hold that meeting on Oct. 21, Monday evening at 8:00 o'clock. Several complications may make us change to the 28th, at the same hour, if we can have the films, house, etc. then. *Must be Oct. 21st*

Mrs. Lyman says that Mrs. Haskins, Principal of the May School, hopes that you can come before the winter, if you can come at all. Friday morning is the best time for the schedule of the school, but she could arrange a chance for her students to hear you any time when you could come.

Mrs. Lyman herself is to be away from the afternoon of Oct. 18 until Sunday night, Oct. 26th, but will be able to care for you Friday morning, the 18th, if that should be the best time for you to come, though another date would suit her better, as she would like to have you stay with her, and arrange for meeting others, if you were willing. The Winchester Smith College Club would be happy to have you meet with them. That is a very strong club, so I should consider your touch with them a great help for furthering their interest in Ginling.

May I ask you to send me word by *special delivery* telegram, collect, whether we could count on you to speak to us at the Cambridge meeting on either Oct. 21 or 28, and whether you would be able to be in Boston long enough to carry out part of Mrs. Lyman's plan? We should care for your travel expenses and your entertainment here.

If you did come for the 21st, Mrs. Lyman could *take you* Mon. & or Tues. etc. *please talk with Mrs. Macmillan* etc.

1055

326 West 108th Street
New York City, N.Y.
October 5, 1935.

My dear Mrs. Macmillan:

Mrs. Leavens did write me too about the plans for meetings in Boston and I was just considering it.

Speaking invitation on a week day had been a difficult problem for me last year and this year the schedule is even wider spread, one class has to be on Saturday and field work in Religious Education on Sunday. I know the advisers for my work will understand there are other obligations outside of my program of courses and I am sure they will be just too glad to see me attend to as many as I possibly can if I find myself able to do so; and I would feel proud to present the request to cut classes if I could accomplish my work easily. The fact is that I can not and I find I must spend all the time I can find in order to barely fulfill the minimum required work for each class. Taking time out for other things (generally the preparation for a talk takes much, much longer than the giving of it and when there is traveling included my mind for work has to be upset for some time) for me does not mean do less additional study but leaving the necessary work not enough time. So fundamentally it is my own insufficiency that makes it difficult to afford time for other than my primary duty. I am sure you understand average student's position and thank you for your sympathetic letter.

Having read your letter I know the invitation from Boston is important in making contact for Ginling College so I decide the cutting of one or perhaps two days out of my work should be managed with my best effort. I have just accept the invitation.

I am so glad that you find the Ginling film useful, they wondered so whether they would.

Sincerely yours,

Dze-djen Li

[Faint handwritten notes and bleed-through from the reverse side of the page, including the name "Macmillan" and various illegible phrases.]

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5 October 1935

My dear Miss Li:

This morning's mail brings a letter from Mrs. Leavens giving details concerning the invitation to you from certain persons in Greater Boston. This is an opportunity to reach one of the most important communities in this country. Such persons as Mrs. Haskins, Headmistress of the May School in Boston, and President Comstock of Radcliffe stand at the head of their respective professions in this country. As openings for enlarged Ginling interest and as introductions for you personally these cannot be too much emphasized. In view of your primary obligation to your own program of study, I can only urge you to give this invitation the most serious consideration.

It might help you to state the circumstances quite definitely to your advisers and the directors of your work. They will appreciate that your residence in this country has certain phases of high privilege and obligation which lie outside of your program of courses. I am sure that you will come to the right decision. Please call upon me for any possible assistance which lies in my power.

You will be glad to know that the Ginling film is building up a quite thrilling schedule for itself in appearances before the Smith College alumnae groups (for whom it was primarily taken) and before school, community, and church organizations. It will be in Greater Boston from the 17th to the 21st, if not longer. Two duplicates and the original will be en tour at once!

It is a disappointment not to have you at our home to-morrow. In case you should wish to reach me to-morrow, you may wish to use my Orange telephone number, Orange 2-0958.

Monday, Tuesday, and Wednesday of next week I shall be away from the office on business in Newark and in Chester, Pennsylvania. Early Thursday morning I shall be again in the office, and shall be here, I expect, for the ensuing week.

Sincerely yours,

Mrs. T. D. Macmillan

Miss Li Dzi-djen
Windham House, 326 West 108th Street,
New York City

Special Delivery post

1058

Li Dyer-Dyer ^{WER}

326 W. 108th St.
New York City

[]
over

My dear Mrs. Macmillan :-

December 6, 1935.

At last I have found out about the suitable time for the picture on the coming Sunday. Miss Lindley said they would like to come in right after the Memorial Service at the Cathedral, that will be a little after five. Miss Ladd is giving some tea before the picture but they don't have too long a time to spend here so Miss Ladd thought if we will have the picture about 5:45 P.M., so they can still keep their dinner parties if they want to. Will this be all right for you? Of course we will want you to come to have a cup of tea first. Then after the picture I like to take you ~~to take you~~ ^{to} the nearest Chinese restaurant (my favorite one) to some common Chinese food as we would say in Chinese "bin-jan" and Miss Mead will be there, and I like the Bonds to meet you and possibly Miss Ladd will be there too.

[27]

I tried to get Dorothy Foxdicks but she has
a speaking engagement that day so she
can't come at all, which is too bad.

I am sorry I can't wait for your acceptance
about the dinner part but I hope it will
be all right with you.

It is very kind of you to be willing
to show the picture to this small group,
especially, that you have to come back
from Boston for it.

In case that you will miss this letter
I am going to send a telegram tonight.

Sincerely yours.

Dze-djen Li

DEC 6
1935

C O P Y

Ichang, Hupeh, China
July 21, 1938.

My dear Miss Porter:

First of all I must ask your pardon for writing this letter at such a late date. Miss Vautrin sent me your letter to the friends in Ginling College sometime in the winter and asked me to give you an answer. I had it with me at Ichang then I was suddenly called away and the letter was left here, hence I could not do it earlier. I am sorry.

It was a comfort to have your letter, knowing the friends at the Society of the Companions of the Holy Cross are remembering and praying for China. Of course from the time when you wrote and now almost a year is gone and the situation is still in a mess. I have no way to describe to you the suffering that is going on here in this country every day, but I am sure you can get a certain amount from the paper. Recently Wu-han has been heavily bombed and several Mission institutions are affected and the civilians were killed by hundreds and thousands. I am afraid people outside China will not be able to imagine such cruelty done by the Japanese in China. Still, we cannot believe that they will win in the end. We believe in justice, and we believe in the supreme power of God, but we pray that God will help the world to go abide it and that there will be enough earnest believers who will help to make it come out true.

What makes it hard for the Christians to bear at time of seeing injustice and suffering seems to me is that we are helpless in a way. It is a comfort to have the way of prayer and we appreciate your effort in remembering us.

I may take this opportunity to give you my personal greetings. Of course I need not explain to you who I am. I am sure you remember me, for we have seen each other often during my years in New York in 1934-36. I was in Ginling for only a year and then we could not go back. Ginling had different groups in different places last year but for next year she is having one unified group in Chengtu, having a temporary building in the compound of West China University. We hope very much to make our program adaptable to this time. Some of them are already there and the others will be up soon.

Our own buildings in Nanking have served the refugees by thousands and Miss Vautrin and others have been there to help them. I am sure you have heard about them already.

With all good wishes and thanks to you and your Society from
Ginling and personal greetings from

Dze-djen Li (Christina)

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Educational and Women's Work of the
Chinese Industrial Coöperatives in Chengtu
1940

The Stimulus

The *first woman staff member of the Chengtu C.I.C. arrived at the office in the middle of September 1939. The scene which Mr. D. D. Su took her to see immediately was the closing exercises of the third training class of wool-spinners outside the east gate. A group of sixty women and girls were crowded in rows filling the whole room. There were girls who had been to school, but most of the women had never had any chance to learn how to read or write. They all looked happy as they realized that now they could take a spinning wheel to go home to work,-- and to work, moreover, for the soldiers at the front. It was not only needy ones who wanted a job but there were several middle-class women, fairly well dressed, sitting in the group. On being asked why they were there, one answered: "During this war time living expenses have increased so much that we need some job to help out." Another answered, "It is always better to have some skill." Still another answered, "While they (meaning their husbands) are at the front, we can also do something back of the lines to help the country." Near the training class there was the office of the Weavers' Coöperative Union under whose auspices the training class was in session. The registration of the women and girls for the training class was just then the business of the office. In the files there were piles and piles of registrations, and the man in charge said there were not less than 2500 already registered. After that visit, it was clear that it was necessary to find larger quarters in which to train them.

Four Places for Training

Most of the schools had moved to the country, so that all available buildings outside the walls were taken and we had to remain inside. The first favor was granted by the committee for War Orphans, whose charges had also moved into the country, and we were allowed to use their city premises. It is a fairly large place in the middle of the city, and therefore convenient for women from all directions. Many of the church members are quite interested in this movement, which makes it relatively easy for us to get their help. A second building, lent by the Canadian Mission, was their Bible Women's Training building with a capacity of 200, and conveniently situated for the women from the north side of the city. We rented a third place for 60 to 70 women near the Canadian Mission Church, as a joint training station for that church and the C.I.C. The place outside the east gate continued its training quarters for 60 people, which meant that we had four training centers in all.

Women in Training

On September 25th, women workers from the central and western sections of the city were notified to come to the orphanage building. The training class outside the east gate had been seven days in session, but, since we planned to take this chance to give them some instruction besides the wool-spinning, we extended the training to include a series of lectures on some of the coöperative principles. Besides these we taught them patriotic songs and gave them talks on war resistance, and hygiene, and we played in the afternoon games, which most of them enjoyed. Once an oldish woman amused everyone by jumping at another player when trying to act like a "Poor Pussy," and she, herself, laughed till she cried, saying, "Never in my life have I laughed so much!" In the

*Li Dze-djen, Ginling A.B. 1933, and M.A. Columbia 1936, the writer, refers to herself in these words throughout the article. She is on leave of absence from the Ginling faculty for work with the Coöperatives.

first training class we provided them with meals, but as the training centers increased we found it inconvenient, so we changed our custom and gave each worker ten cents a day to help a little towards their food problem.

Two hundred and eighty-five members actually finished the first ten days' training, and we carried on for two more sessions with a final total of eight hundred women and girls in the three sessions at the orphanage building.

In the Bible Women's building, we held two sessions and trained four hundred women. In the third place, Sz Shen Sz, we cooperated with the church. The church collected sixty women, mostly their own members, and they provided education and management, while C.I.C. paid rent, supplied three teachers for spinning, and a contribution toward the food. Counting the three hundred women outside the city, fifteen hundred women were trained.

Hitting Two Birds with One Stone.

After the first two training classes finished, the women were divided according to their streets. Those living near each other were divided into groups, fifteen to twenty in each, and chose their own managers. Instead of having individuals come everyday to exchange wool for thread, the manager did the collecting and distribution for her group. Such simple cooperation, if it had worked satisfactorily, would have saved time and energy of many people. For recompense the C.I.C. paid twenty-six cents for each catty of thread, but the worker got twenty-five cents and the manager got one cent for each catty, in addition, of course, to what she could spin herself. But when it was found that there was a market for coarse blankets for soldiers, and the workers increased, this method carried with it too many problems. With the limitation of staff members and the press of time we had to give up our group distribution method, and allow each worker to come herself. Beginning with the New Year the wage has been increased to thirty cents a catty of thread. There are two distributing houses established to take in thread from and distribute wool to the trained workers. But this is only one-fourth of the total number of women spinning for the blankets. Outside the city each weaving cooperative has been using a number of women spinning in whatever method they know in order to add to the production of thread. With the arrival of a large blanket order, not less than five thousand Chengtu women are having the satisfaction of hitting two birds with one stone.

Some Information about the Women

Among the trained workers a simple information blank was filled out for five hundred members with details of age, native province, education, marriage, number of children, vocation of the family, any relative at the front, and any special skill. It appears that almost all the workers are from Szechuan and the rest of the information is given below:

Age

Age	Percentage
12 - 20	47%
21 - 30	30%
31 - 40	15%
41 - 60	8%

Education

Standard	Percentage
Junior Middle	2%
Primary	24%
Can read a little	16%
Illiterate	58%

Marriage

Married	71%
Unmarried	29%

Vocation in family

Farmer	2%
Worker	47%
Merchant	31%
Teacher	2%
Soldier or gov't. positions	18%

With or Without Relative
at Front

With	19%
Without	81%

With or Without Financial
Responsibility

With	57%
Without	43%

No. of children in family

No Children	45%
1	30%
2	14%
3	7%
4	2%
5 or more	2%

Skill

With skill	83%
Without skill	17%

Different Skills

Sewing	42%
Knitting	24%
Embroidery	18%
Cotton spinning and weaving	17%
Cross-stitch	4%

There were quite a few women who had more than one kind of skill.

What Has Been Done in Education

Although the first woman staff member was asked to do educational work, yet with the pressure of the training program, not much time could be managed for it. A class was held in the office twice a week, and some members of the city coöperatives have been able to attend, but none from the country coöperatives. The material used has been the same series of lectures prepared for the training classes as mentioned above. Those who come show genuine interest, but regular attendance is difficult, and much more work needs to be done.

More Forces for Educational and Women's Work

In January a number of socially interested people were asked to form a committee to help in planning the program for these fields. This committee

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consists of Dr. Smythe, adviser to the Chengtu office and who has been vitally interested in C.I.C. education from the beginning, Dr. Ruth Weiss, another educational friend who has already helped a great deal in collecting funds for our work, Mr. Riggs, technical adviser to the C.I.C., Dr. Katherine Shen and Mrs. James Yen, whose social interests have already brought them on quite a number of committees. We have also Miss Mabel Nowlin of the National Christian Council, Miss Kiao Hung Ying of West China University, Miss Manly, an active member of the Methodist Church, Miss Lin Yeh-ming, general secretary of the Chengtu Y.W.C.A. and Miss E. D. Spicer of Ginling College.

Immediate Plans

The committee has already met twice and for both educational and women's work immediate plans have been drawn up. For the large number of women in Chengtu who want work but are without much skill a vocational training class is to be planned. In the next committee meeting the vocations will be chosen and detailed questions as to duration of training will be decided. In the educational program we shall first emphasize coöperative principles. An educational leader will be chosen from each ten members in a coöperative. For these leaders there will be a one-week Institute, and later a class for them once a week. The study groups will meet once or twice a week, and at least once a month each study group will be visited by an educational staff member from the office.

Great Need

Our plans appear to be very well under way, but cannot be carried very far without personnel and money. We are in need of an editor who will devote his or her time to preparing materials for coöperative education and two members who will actually teach the leaders and help to supervise the study groups. For women's work we need a person who can undertake the leadership of the vocational school and help to organize the women into coöperatives afterwards. Second, like all social work, we need money. On the regular Chengtu C.I.C. monthly budget there is nothing available, but, thanks to the generosity of the Hongkong International Promotional Committee and friends nearer home, we have enough to begin a very small amount of educational work. However, in faith, we are planning to go ahead, believing that necessary work will always find loyal supporters.

s/ Li Dze-djen

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Li Rui-guan
March 1940. (17)

Help them to help themselves

Having organized in a few months' time fifty-one societies with only one and a half employees each the Chen-tu Chinese Industrial Co-operatives felt acutely the need for educational work for the members, so one member was added to the staff in order they could do for that purpose. The rush of the blanket program took all of away one in the office and still found them almost not enough for the task. Not until mid-autumn was the first attempt made to give the members some education by organizing classes. More than half of the societies are in the country, and since they send people out three times every ten days, they chose to come by turns in three groups on the three days they came to market. But owing to the pressure of the blanket program very few really came from the country. The co-operatives in the city did send some members in. In all there were classes, and they were quite interested in the work given to them, but it was far from reaching all members. In January a group of ten educators, men and women, were invited to form an educational committee to advise and plan for the educational work of the Chen-tu C.I.C. In training to solve the problems of the limitation of staff and the limitation of the members' time, the committee arrived at the idea of helping them to help themselves. The plan for this experiment was to let each society choose a member to be their educational officer, and give them a brief training to let them be responsible for the education of that society.

school discipline

Right after the Chinese New Year of 1940, when most shops had not yet set up work, the co-operatives moved at the office with bedding rolls like school boys. The distribution blanks were filled out and each was taken to his or her bed room. After meeting had passed, the course was held the first evening. Besides the educational committee staff, quite a few Educational Committee members attended. Many of the group had never before known what it meant about school discipline, but now even one followed a life exactly like a modern school boy. They were called every morning by a bell at six-thirty, the raising of the flag and morning exercise came before breakfast. Mr. D. D. in held a meeting with them every morning for twenty minutes according to his own series of subjects, in which he showed them the way of cooperation. Co-operative principles, method of teaching characters, hygiene and air in the room occupied the four precious hours in the morning. For twenty minutes after lunch they read over the current news items, and then industrial management, recreation and the discussion of the co-operative principles were given for the rest of the afternoon. The day ended with lowering of the flag. For three evenings educational pictures were shown, the other nights were given up to free discussions of the problems in their societies and two hours were devoted to the study of the constitution.

Mutual Cooperation

Gathering students together is perhaps not hard but finding material to teach industrial cooperation is definitely not easy. The Chen-tu C.I.C. has been very fortunate to have found several real co-operators who either wrote for us new material for our training purpose or helped to present the material to the class. Dr. Lewis Smith wrote six simple lectures on the history and development of the co-operative movement, which we hope to print in book form very soon. Mr. Wu Jie-shan wrote a reader for the illiterates in the societies based on co-operative principles. Pastor Chang Ke-hsiang wrote new songs to fit the roll back times, while Mr. Yang, also from the church across the street, helped to choose suitable games. Miss

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Tom from the Public Health Training Center taught personal hygiene and Miss Yang, co-operative secretary of the Y.W.C.A., taught the method of teaching characters.

Not only the teaching staff contributed but the student members also co-operated by questioning freely in the discussion meetings, and by not worrying about showing their ignorance. One asked: "How can we help the situation when the executive board and the supervisory group expel members according to their wish?" Another asked: "How can we reward the work of the members most fairly?" Still another asked: "The members get pay for what they have done, the executive board is to be rewarded with ten percent of the net profit at the end of the year for the time and energy they have spent for the group. But suppose the co-operative loses money instead of having a net profit at the end of the year how will the board members be paid?"

Just an evening not voting.

At 10:30 a.m. on February 21st, the closing meeting was held after lunch and on the next afternoon the co-ops advised to have New Year's celebration, so most members of all co-ops attended this last meeting. They had trained members discuss the teaching of characters and other questions on co-operative activities. In the first discussion meeting, when they were asked the last subject cover in the co-operative, most people said the executive board, others, the supervisory board, or the workers' Union, and some even the director's office. But at the last meeting, they were all sure that the general meeting were the highest authority in the co-operative.

As one of the General Secretaries from headquarters - Hubert H. - told them in the closing meeting "This is not official and on close but just a beginning of their education in their society." Surely it is. Each of these men now have the responsibility to form study groups among their fellow members, which should meet once or twice a week. In addition every one of these educational leaders are coming back to the office for one and a half hours to get more material, and better methods for the running of their study groups. And so, we hope, the work will continue and grow.

Li Dze-dien

Dear Mrs. Macmillan,

Here with an account of work done by one alumnae member, Li Dze-dien. She is the woman mentioned who was employed to start the educational work and the blanket project was one requested by the government to supply soldiers. One number I heard was 80,000 and I expect there have been other orders added since. Ettie took pictures the other day of about two thousand men spinners. It was our hottest and two of the youngsters fainted. I'm taking one sheet from Florence's letter to get the weight right.

Sincerely,

Lillian

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COPY

Re, Miss Li Dz-dien,
of Ginling College, Nanking, China/

I am writing to ask your advice about how to prepare one of our girls to be a Social Dean. When you visited Ginling we talked about the importance of adequate training for such a responsible position. For the past few years this position in Ginling has been left vacant just because there was not the qualified person for it. One of our senior class, Miss Li Dz-dien, has impressed us with her ability and personality, and we wish very much to find out if there is any possibility to apply for a fellowship at Teachers College for her.

She graduated from a good mission high school in 1922 and later on attended the Y.W.C.A. Normal School for Physical Education. Then she taught for a while and was a Y.W.C.A. secretary for a few years. She entered Ginling in 1929. Because of her experience and her own ability she has from the first been one of the student leaders and held various offices in student organizations. She was class president during her sophomore and junior years and is the president of the student self government association this year. She is a young woman of outstanding personality and ranks very high in scholastic attainments. Since she is mature in her thinking and has had experience in working, we feel she is very well prepared to go into advanced work right after her graduation from Ginling. She is majoring in religion and minoring in sociology.

The next point to consider is her program of work at Teachers College, if she should be able to come. The real difficult problem is financial. The college is unable to give her any help and I do not know exactly how much her family will be able to help, but with the very high exchange of gold even just the travel comes to quite a large amount in Mexican dollars. So it seems to me quite necessary that we should try to arrange for not merely the tuition scholarship but also for board and room. I shall be much obliged to you if you can kindly give me some information as to possible scholarships and fellowships for which the college might apply for her. I am sorry that this seems asking a great deal, but if we wish to secure her at all and to give her the proper training before she takes up the responsibilities we cannot do anything less. She has already been approached by other schools and by the Y.W.C.A.. When I talked with her about the prospect of our offer, she was openminded, but she was keen enough to want to know more about the suggested program of study at Teachers College. In talking to her I followed the line you mentioned, that is, that the dean ought to have the same academic standing as the faculty of instruction, she herself giving one or two courses.

In a separate sheet, I am sending you the courses she has had at Ginling. This may help you a little in trying to suggest a program for her. I realize that this will be quite difficult when you cannot talk with the person herself, but as I know you are interested in this line of work, and in our college, I am taking the liberty to ask you, and hope you will excuse me.

With all good wishes to you, I am

Yi-fang Wu, President

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July 8th. Mon. At 8am as usual we had our Memorial service and the treasurer, Mr. Chang was the chairman, as our director Mr. D.D. Su went to Chungking for an annual conference of CIC. Mr. Chang is the acting director during his absence. After that meeting we had our Organizers' Meeting and as usual the two meetings took the whole morning. The three college graduates who are helping us as their summer project are having their second weeks' work and the arrangement was to take them to see as many co-ops. as possible to get them to see the actual people in the co-ops. The "I Hsiao Hong" silk coop. was having their weekly meeting so I took the three girls and a boy over to see Mr. Li, the original organizer of that co-op. meet with his members.

There was a preliminary alarm but we went just the same and found the walk very pleasant as very few people were on the street, most of them had already gone out of the city or kept inside the house. They had a classroom especially kept for classes and meetings. There were about ten members and seemed rather clear about how a meeting should be run. When we came back the street returned to its noisy condition again as the green flag was just out to signify the release of the alarm.

9th. Tues. On Tuesdays I go to the Dye co-op. to have a discussion group at 7 A.M. and that day I took the the three girls and the boy again. Three of the eight members of this co-op. were graduates of Hwa Hsi special dye School and their standard correspond to two years college so they could really enter into discussion. We are using the same material every co-op. we go, it is a group of six very simple talks on Co-operative Movement. We also visited a weavers' one and a tailoring one nearby. In the evening I changed with Miss Wang by giving her the class of new members who applied to be organized into co-ops and I took the class of our women who have been with us for three months to be taught the technique and the meaning and practice of co-operation, yet that night they had a quarrel in the weavers' group. It took me two hours to get that settled. I could have done it quicker but that would not be so good as I wanted them to see how that was settled so they could settle their own problems and quarrels when they go out from here. My work teaches me more and more there is very little problem in the work but there are endless problems among people.

10th. Wed. Today we went to "Yung Kwan" the machine co-op. which is 15 li away from the city. They had an executive meeting that morning and their problem was that the workers found their earnings not enough for their expenses to keep their families from starvation and wished to increase the wage of their work. The other problem was about two members whom some of them were very anxious to get rid of as they were not willing to come back to their co-op. after being lent to be used in another shop in the Nanking University. From their talks we could tell there were problems of cliques in the shop and we needed to wait to hear the other side of the matter. On our way back just we arrived the door of the cloth shoe co-op. the first siren went but we went on with their meeting. It was the cloth shoe co-op. The manager of theirs was not a good co-operator, he dominated the situation too much. However we still changed some of the combined offices. The urgent alarm went while we were there then the clouds began to gather together and quickly it rained and that was the third time Chengtzu escaped from the bombers by natural protection. Only I was very hungry to meet with them until two o'clock. The co-op. prepared food for us that noon, we tried to pay, but they did not want to accept that, so we had to accept that favor this time. Almost next door to Yung Hsin there was the leather shoe co-op. The cloth one has very good business the second one had very poor business and no book-keeper so the account was poor too. They roughly lost about 700 dollars this year but I was quite pleased with their co-operative spirit. The meeting passed the motion that each members hereafter will cut their wage \$.30 a pair while the workers do not cut in order to have begin to make up their loss and also they made the motion to hire a book-keeper with their own earnings. Also the members were very frank in talking over their own problems even the faults of some of them.

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11th. Thur. Today I went with five other organizers to the silk co-op. which is way out in the country. This is my first time going there. They live in a temple. In the first place I criticize their poor ventilation, then when it came to their meeting I have never known any worse co-op. Except two or three, the rest of the fifteen members were all illiterates. They have their funny way of explaining their democracy. Their problem in that meeting was to settle the question whether their wives could come to work in the co-op. A motion was passed in the last meeting that they could not as they did not have the skill and they wasted a lot of material. It took a long time for them to think over the question. The difficulty was that if you took one you had to take all the others as they said that is democracy and equality. But most of them could not work and a few could. The discussion went into a mess, while it took too long so we had to decide the question for them as representatives from the office. There is much work in front of us in this co-op. in order to get them to come to our standard. Now we have decided to send a man organizer to go and live with them until either they are in better condition or that we need the man badly for something else in the office.

12th. Fri. As usual I went at 6 AM to the machine co-op. to give them a class. About thirty of them attended the class. It always took me more than two hours on the way while the class took only one hour. When I came back I found several people waiting, one wanted a job; Mr. Sarkisian, wool for experimenting rug business and others on co-op. problems. In the afternoon I had a good time planning a general meeting for the members of the co-ops. near the city. The three girls and I talked over the plan and divided the job of preparation. We decided to ask them to come on the last Sunday of this month. Trying to avoid air raid we decided to have it at 7AM. We know it will take almost the whole morning of some of them but some of them have Sunday as holiday anyway and those who don't will need a holiday too once in a long time. We just thought it will give them a sense of a bigger group than just their small group and they may learn better and quicker because of this group stimulation. We are trying to give them a short serious talk and most recreational items, each co-op. will contribute something themselves. If they will like this kind of meeting we will give them a chance once a month. Later we hope that they will organize themselves to take care of such things among themselves. Friday evenings I have four or five co-op. members, rather members to be, as they came to apply to be organized into co-ops. That is another big class of over thirty people. Only a few weeks ago we passed a rule that all new groups will not talk on organization until they get some understanding of the meaning of co-op. with the educational department. After the training they may not like to be organized because of the rules then they can go and if they still do then they know what it is. I wonder how many of you have the experience of teaching real grown ups. They are quite nice too when they want to learn.

13th. Sat. Several interviews in the morning. Two from the Hwa mei girls' school, one is their disciplinary dean and the other, business manager both are older women who came to inquire if we have got suitable jobs for them. They said they would like to change their school life so I suggested for them to get some more of them and learn how to make rugs and do business but I suppose that is too much of a change. They did not come any more. In the afternoon I saw quite a few girls in our training class individually and told four or five to go away as for one or another reason they are not good enough to fit into here. In the late afternoon I went to the West China campus to meet with the Y.W. board. As usual I was late because I generally leave here when I finish my office work and their meeting is always earlier. This meeting gave me a job as a convener of a committee to study the problem if the Chengtu Y.W. should choose some center work, if so, what. I don't mind to be on this committee as I have always thought that all Y.W.'s have been too much of "Jack of all traits" and I think that was what killed my secretary interest. May be Y.W. should not have

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any concentrated work then I should learn my lesson from this committee. After the meeting I went to the Ginling dormitory and met Dr. Wu who told me that Eva Spicer had to change her plans again and might have to take a boat to go to US and then to England. I did not have the news from Eva then but now I knew she really did. The faculty hall-way were full with "Kwei-tsés" very much like the narrow passages on some of the crowded boats, especially the ones we came up on during these last years. I suppose the students rooms were being painted.

14th. Sunday. Four of my nieces, three from Penghsien girls high school and one from the local Dewey School have been with us until today. Their uncle (mother's brother) went with them in a boat. Last summer they went with Eva Spicer, my sister and myself in a boat, it only cost us \$30 but they wanted to charge more than one hundred dollars this year so instead of getting a private boat most people just buy tickets and go with anybody in the same boat, the ticket cost only \$6, though it cost these children \$9 each because the boat was not crowded. I am mighty glad that I went last year as it would cost us many times more this year and I have no legal summer vacation this year. But I don't feel that I particularly want any.

15th. Mon- Memorial Service in the morning and Organizers meeting after that. We practiced for some time the songs we are to teach to the members. Everybody organizer has to teach singing to his or her co-op. members, as each is responsible for their educational work. This is the third week for the three college graduates. According to our plan they drew lot and each got three co-ops. to look after. I asked them to make their choices but none wanted to do that so they drew lot. It was not a bad lot. I meant to call the man-organizers to reorganize our more than thirty weaving co-op. but as there is still question in the blanket arrangement so there is no hurry to reorganize the weavers. You have to give them work when you get them all together. So this week each co-op. has a man and a woman organizers. I have a hunch that the men often think that women cannot do these things like directing the co-ops. They think that we are not patient enough to work with these workers and that we cannot handle the accounts and that we cannot "Tze-gu" I don't think those are our problems. Men have certain advantages over women, they have more physical strength so they can walk more, then they somehow have more business sense and almost all the members are men. I don't think the Szechuan workmen are absolutely accustomed to working with women. I think women are generally more conscientious than men and that keep them worry about their own job than for you to worry about all of them. So far I think these are alright with their work, though I could feel even these fellow man-organizers are not too keen to help them. I don't think that is because they are less capable but they are afraid these women will take away their jobs. In certain ways I think they can take their jobs very well but I must take care because these girls are only with us just for two months then they will go to the training class for 4-6 months before they really join our work, then I must have these boys again. During this last week we have been having an accounting class for these new organizers and for the ones in some of the coming to be co-ops. We have classes mostly at 7AM but when there are outside class in the morning then we have the accounting class at 6PM. I think now I can handle simple accounting. It will be useful for me to go over co-op accounts, accounts to see if they how they are financially.

16th. Tues. Besides the class in the Dye co-op. I don't remember anything I did today. Miss Sui is to take up this co-op. but she wanted me to show her how I have been teaching them so I went again with her. Accounting in the evening. This week we have been able to distributing our new books to the members during classes. It is a book that we hoped to print for a long time. Our adviser, Dr. Lewis Smythe wrote them (six lectures) last Sept. for me to teach the spinners and we were to print them to give to the members as there is practically nothing of printed material in this kind of work. But it was hard to get people to read the thing over so we had to wait for a long time. Now while Mr. Su is away I decided that I would print them

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anyway. Lewis Smythe said before he went to Chungking that he would write some more when we printed this one, now, he must fulfill his promise. If any of you are really interested I shall be glad to send you a copy. Only it is in Chinese. It is not a real book but pamphlet. 17th. Wed. All I remember for today was the time I spent in accepting the responsibility of taking in the twenty something dozens of towels to be given to the hospitals to be sold out for one of our co-ops. This is one of the weavers' co-ops. that I helped to straightened up and now they have had a loan and they have been working quite constantly on towels and cloth and 300 blankets for the red cross ordered from Hong-kong. I suggested for them to make some small square wash cloth instead of just the long towels, they were afraid that they could not sell them I thought most of the school people and college people and the hospital people would want that kind but they have never made that kind so they did not want to do it. I asked for several times finally they risked two dozens and they went in a few minutes so they have more courage to do that kind again.

18th. Thur. I asked That same weavers' co-op. mentioned above was in the lot of Miss Hsiah Si-yeo so she taught them class this evening and met with them for their weekly meeting and I did not go. Mrs. Nien, who is working just across the street in the hospital looking after the board of the staff, and who used to be in St. Hilda's too, came over to visit. I have not seen her to talk too for a long time. So many people's

names were mentioned today, dead ones as well as living and she stayed until almost 10PM then I went to bed quickly in order to get up early. 19th. Fri. Miss Hsiah Mingicheng has the charge of the machine shop but she too wants to see me do it once for her so I went again with her to that place. I decided that I did not want to be late this time so we started at 5:30 AM and the richshawmen were good runners but when we got there we found their time 20 minutes faster so again we were late. The disadvantage of getting there late is that the work began and we had to wait until they came one by one. You know it is harder to leave something not finished in some way. but I enjoyed teaching that group. In the first place it was a big group you feel you really are teaching a class. I know some of them do not like to sit with the whole group but I don't care I saw that the seats were well arranged and I had a roll call to see that everybody was there, that brought everybody old and young, high and low all together. There was quite a apprentice group there, everybody can read and they sing pretty well. That I expect from them next will be questions. They used to tell me that they want me to go there myself because they have got questions to ask and they want to have me discuss with them. Mr. Su arrived from the Chungking conference this afternoon. The conference was over on the 15th but I did not see them come back for several days so I did not know when he would be back. I am glad he came back as there are questions to be settled and he has to make decisions. He has been away for 26 days the same number of days I was away for the northwest. I asked him to come to have supper with my family after the accounting class and after supper he talked about the conference. In some ways he said it was better than the last conference. In other ways he said it was a good thing that I did not go. I don't think I agreed with him, I think it would be good to see the people from all over the country and to hear the discussions. but I did not think I better go as I had been away for 26 days in May, I wanted to stay here to make up some work or push some of the work rather.

20th. Saturday. Accounting in the morning and talking with some of the co-op. members. Took Mr. Su around to see the training class. It was a raining day quite cool so after office hour I came back and wish very much to finish this diary. After supper one or two little jobs came back to this typewriter and I must say good-bye this time.

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19407
Sun. July 21st. The weather was good and I thought I might go across the street to a morning service but not long after breakfast a man came in to report that eight women came in to ask about co-operatives. I went to the office and found they were from a factory wishing to be organized into a weaving co-op. Most of them are married but their husbands are either in the front or working in some other place and these women had to work their own living. I tried to get them to be organized with our weaving training class but they were not keen to do so. I had a nap in the afternoon and read a little and wrote letters.

Mon. 22nd. At the memorial service Mr. Su reported for 2½ hours on the conference. Being a new organization there shows problems in many places. The weekly Organizers' meeting met in the morning and continued in the afternoon. We have a new system that each organizer was given two books, one for writing his or her plans for the day and the other for writing down impressions of the day's work. I, by reading those books will be able to keep track of the problems of each co-op. The blanket committee met and made plans for making 120,000 to 150,000 blankets. The meeting was too long so we all missed our supper so Su took us out for supper.

Tues. 23rd. Made out questions for testing people on the co-op. book which we recently printed. Got blanks ready for registering names for weaving blankets. Met with the organizers that take care of the weaving co-ops. Taught songs in the evening classes for new members. Su came to fix a salary basis and went to bed about 12 P.M.

Wed. 24th. Usually we have a preliminary warning (Police man holding yellow flag) but today soon after supper we heard the siren went about 1:30 P.M. About half an hour later the urgent went and the bombers came soon after. As usual we went to the basement, we know that is not a safe place but there is no other place to go so at least psychologically we are under something, if that four-story building should fall there will be no chance of living. I have heard heavier bombing than that though one is always tense in the midst of it even though it is not too bad. Right after that we came out to see and found fire from the south east side of the city. After the release we heard it was the south side of the busiest street in Chengtu and Nan Da Chin Kai where there is a restaurant that Eva Spicer and I liked to entertain people. The Baptist church on that street was burnt but Miss Argetsinger's house at the back was saved. Yang Ai-mei and her family rented part of that house so they all were scared. The bombs were more scattered this time though I still think the damage was less than last summer. There was rain too after that so that helped some. I don't think there could be more than 100 deaths and wounded. I arranged to see Lewis Smythe that afternoon as I had not seen him after he came back from the C.I.C. conference. I went but he was out. He told his servant that he would be back soon and asked me to for him. I waited for half an hour then I went to a study group at the women's college dormitory.

Thur. 25th. The office atmosphere was disturbed somewhat because of the raid the day before. Everybody was talking their experience and the bank of China came to persuade the printing co-op. which is near the universities to insure their machines because they cost a lot and that bank loaned them a big sum of money. One does feel rather unsettled right after the thing happened but time cures that tenseness. Saw Lewis today and found that he got involved in stopping the fire at the Argetsinger's house. Heard something of his interpretation of the conference. Classes and meeting of one co-op. in the evening.

Fri. 26th. Another meeting with the organizers. Read over Lewis's manual for the revised constitution for the co-ops. Went to supper with Ling Yeh-min at Y.W. I still don't know why she invited that party. There were the principal of the nursing school, Mrs. Chen whom I always thought as unmarried until I saw her with her husband and child on Chang Piao-sung's wedding day.

Miss Chiang, the principal of the Normal School, Tsui Ya-han, the future [2] principal of Hwa-mei School, Miss Fan and some other Y.W. secretaries.

Sat-27th. Helped to make plans for the women's training class to be organized into two co-ops. one on embroidery and the other on weaving of coating material. Went for the committee to find out whether Y.W. should have some center work. ~~I was~~ We met at Mrs. Yen (Jimmy)'s house, Mrs. Yo and Mrs. Ni were already there, all rather in a depressed mode discussing the wedding of Chang Tiao-sung and Tsui Ya-lan. It was rather somekind of subjective feeling, seemed to me, against husbands marrying so soon after the death of their former wives. Both Miss Ling and I listened but did not feel so badly with them. As for the result of the meeting we decided that Y.W. should emphasize on the home, they should help more of women in the home than students or outside people. I am glad that we did spend some time in thinking over the question but I rather doubt there will be much real difference in their work. In the evening I helped to plan some more for the social meeting for the members.

Sun. 28th. Got up early for the social meeting as we decided the time at 7AM so as to be sure that we definitely would have a meeting instead of being interrupted by alarms. Some members came very much on time but for the whole group we could not begin until 8 o'clock. A little over a hundred people came. Every thing went very as a first meeting except for the Union head's speech which upset the members of the machine shop, who got up and left and we had to get out to get them back for refreshments. I never dreamed of inviting the head of the Union of the weavers' co-ops because all the weavers stopped working now, we were only inviting the working co-ops. The Union head was already displeased with our department because we train the members to practice democracy which took away some of the authority of the undemocratic officers. Our Director, without any notification sent his invitation and got the man here and then asked him to speak as an item. He complained of his situation, especially that the blankets had not begun. I was really very much displeased indeed with this incident, it was too unwise an act but what could I do except just let it go and hope that he will not spoil our good time again that way. Fortunately we decided the time early about an hour after everybody left (There was one group stayed behind) after the social meeting) there was preliminary warning. All the women directors went without any breakfast so I invited them to have lunch at my home and Dzo Yu-lin and Loh Mei-dji were here too. As there was the yellow flag so most of them ate hurriedly but Dzo and Loh and our family ate as usual and stayed in the house. The weather turned bad again that afternoon and even rained.

Mon. 29th. Three meetings today.

Tues. 30th. Odds and ends in the day. A group of men embroiderers have been coming for co-op. principles for two weeks, this evening I talked with them on their plans. We have always suspected the market for such things but they said there was very good market for their trade. They told me a secret that even before they came to us a group of forty of them have started to save two dollars a month to do this business by themselves. I then thought why not organize these forty into a co-op. I am still wondering how well our women embroidery co-op. will do with their goods as I don't think any of them will be good business people. I then suggested to them to let the men organize one with them. The men were willing but the women said that they had been in training for three and four months and that the men had not been trained enough they were afraid they would not follow co-op. principles and that their family will not understand the kind of joint organization. I did not want to force them to be organized together. So the women are going by themselves.

Wed. 31st. The people from the northwest came back on from the Chungking

and landed at our office. Their load was too much over weight so they had to dropped half of their people at Dzien-yang. After repairing they were going back to fetch that second group. Mr. Taylor came back with the group. Thur. Aug. 1st. Miss Chung Dzen-djeh, new graduate from Hwa Hsi, whom the office engaged for Educational work came today. Notices were sent to the Union people to come to a meeting to start the blanket work but they all refused to come. So there was no meeting on the blanket and Mr. Su went to pull strings, some of us thought it very unnecessary to have to get the union people because the weavers groups need re-organization and the union should come after the re-organization.

Fri- Aug. 2nd. I took the northwest regional head and their manager of the Supply and Market Place to see some of our co-ops. We planned to have lunch at a place where we could get ice-cream. We thought we would take them to see the printing co-op. and eat at Tip-Top or the place nearby. But just as we got to the street from the country when we heard the first alarm so instead of good lunch we had to get into on a boat and eat very ordinary cakes from the street as we were all hungry. In the evening the office had a party for the people from the northwest. Most of them spoke and quite sincere talks and George Hogg sang Chinese songs as usual. He sings very well.

Sat. 3rd. The northwest people had breakfast in my place, I gave them coffee at the end. Then Mr. Hogg stayed behind and talked to me, rather asked me about our work. It took me the whole morning as I took the chance to ask him about things in the northwest and at head quarters. I met with the women's weavers' group for their planning. Went to Tsui Ya-lan's wedding. She looked quite nice but Ya-han, who was the bride's maid wore the wrong color and held the wrong color of flowers, seemed to many people. As some of you remember her as a person with rather dark complexion but she wore a kind dark sky blue silk, from a distance it looked like an ordinary blue dress and with a bunch of red flowers. The dress was too big for her. she looked much better at dinner. Tusi Ya-lan had white on, foreign style wedding dress, very long train at the back. Her feet were sometimes caught in the dress. Mr. Yang, father of the banker near the campus, who used to be the principal of the boys' school, gave her away. Mrs. Yen's daughter and Miss Gray's daughter were the flowers girls and Mrs. Kwan's boy held the ring-plate at the front and Mrs. Chang Tse-wen's girl held the train. Chang-tse-wen (head of agriculture dept. of Nanking) was the best man. Mrs. Kwan was going to sing at the wedding but she fell ill just before she left her door. She had a miscarriage. The clergyman Mr. Ling (Edward) went up to put out the candles and knocked down and broke a vase; otherwise- after the wedding. Otherwise everything went alright. Dinner was served at Min Hu-chuan again. By the way Mr. Ling's daughter- Ling Chien-kwang is married to son of Mrs. Cheng, principal of Hankow Tao-seng School. Chien-kwang had only one year's college at Ginling last year.

Sun. 4th. The northwest group left for the north. Mr. C.F. Wu fortunately got sick so he was left behind as he and we wished. Mr. Lu of the northwest region will not spare him but he likes to be away from them for a time. Now he is still not strong but when he gets well we hope he will help us to improve our technique. He is very musical. I guess he listened to one of the organizers teach singing yesterday, evidently it was not well done so he told me that when he gets well he will help teaching some songs. Mr. Lapwood and his fiancée Miss Nancy Stuckey arrived from Chungking in the afternoon. Mr. Su arranged for them to stay in the foreigner's house as they are all gone except Mrs. Petterson who has been going getting ready for going back to U.S. They had not had lunch so we went out for something to eat. First we went to a place for ice-cream and Mr. Su was so careful as to wash every utensil in hot water so Miss Stuckey and I had two plates of half melted ice-cream and he and Mr. Lapwood had two glasses of ice-water. Then I took them to Chuen Shu lu and each of us had two good ice-cream and some cakes. Some of you may be interested to know that ice-cream is now \$.99 a cup though someplace you can get it for \$.50. This-is-for- Today I almost got letters from all members in the family. For the first time I had a letter from my sister who was left behind in Shasi. She wrote on July 14th, saying that the Japanese got near them too quickly for her to get ready to leave as that time the Red Cross doctor gave some operations and he left as he said he came to help the Chinese soldiers since the Japanese came he must leave. Since there were patients in the hospital I suppose that was the reason that my sister could not leave though she promise us that she would leave with the custom house people.

There are now 600 refugees in the hospital and church, There are births so I guess she is kept quite busy among the 600 people. I felt especially tired today so I went to bed at 9:30, did not even bother to have a bath or anything. (41)

Mon. 5th. Monday meetings. Had a short nap in the afternoon.

Tues. 6th. As the weavers and embroiderers in the training class are in the process of organized into two co-ops I met with each of them for them to get everything clear.

Wed. 7th. Met again with the embroidery group in the morning. This group moved out into their rented house on the street near the universities. The dye co-op. used to have a small shop on that street but since they got busy in dyeing the blankets they stopped business in that house. The weavers started their co-op. business today. There are 19 of this group. There was quite two different opinions as to whether they ought to go into the country to avoid or to stay in this place to be more near the office. Finally 13 against 6 votes it was in favor of staying in the city until they found a suitable to move. They are now on their own but still staying in the same compound. Their business is spinning and weaving of wool to make coating material. There are nine in the embroidery group taking a house about twenty minutes walk from here. It simply poured for two whole hours this evening and water went into the basement about 5 inches. The small dugout is almost full with water and the safe was all covered in the dugout. Two groups of members were here for classes and they just slept in the auditorium using some of the blankets for their cover.

Thur. 8th. With the treasurer's help finally Mr. Su was got to grant a loan of \$8,000 to the two co-ops: 5,000 for the weavers and 3,000 for the other. It is really some business to get Mr. Su to come around on time to do the thing. In the afternoon I tried, not for the first time indeed to take an account as we got wool from the office for the training and I want to pay them and also the weavers group want more wool as they have finished the little I sold them. I asked again and again for the price but no use, and Mr. Su did not have time to get around to these things, when you have finished the planning and waited just for him to do his part he would act so as nothing has been done to this thing. I must own I have been very impatient today but I did not let it out. What's the use? The ideal of C.T.C. is marvelous but how far can it be accomplished I am just wondering, I am not saying "no" sometimes I think it is just as hard as Christians wish to try to bring heaven to earth. The more I experience in this work I more I come think this way. It is a worthwhile job but I only wish there was less personnel problems.

Mr. Su has been wanting to get my big sister to come here to do cross stitch work for some time and beginning of this month he gave her an invitation to join this organization. He wants her first to work with Mr. Sarkitian on the rug business. She was in Jenschou with the Ginling rural service group also taking care of cross-stitch work as when she was in Ichang she did that work with a group of women for sometime. She has quite a bit of experience in the coloring and patterns. They did over \$14.00 worth of that kind of work in Jenschou last year. For some reason most of the group there do not wish to go back and she does not want to either. So she may be to-stay-here willing to stay here. I have rented a house from the C.T.C. in the compound besides my sister and myself I have my big brother and his wife staying here too. Three of their children are also in Chengtu but usually they are in school. I also have another nephew (son of my second brother) Tao-seng in Hwa Hsi studying but he lives in the university. I have been eating at home this while year but being so near the office, there is more tendency to sit longer in the office to finish up things.

I don't know how long I am going to keep on with this writing. It seems rather self-centered to spend so much time just writing about one's own ~~xxxxxxx~~ doings.

With all good wishes and love from

Tze-chen or Christina.

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By Li Tze-djen
Cornelia, In some "Glimpses of China" used a bit from this but thought you'd find it interesting

The Christian Middle School in China, its Present and Future.

Two months ago when I was in Chungking, Dr. Luther Shao asked me to write down a few points concerning Christian middle schools in connection with post-war plans. At that time my mind and time were mostly occupied with the business of getting a visa, and inoculations; after my arrival in India the question of sea passage priority or air priority, not to mention the sudden contact with a new climate, new people and new customs in an entirely new land occupied me even more. The result is that not until now, when I am at the end of my hope for any priority passage and sitting comfortably in the coolness of a hill resort looking at the scenery to which Kuling in China bears the most resemblance, does my mind come back to this topic. It is perhaps too late now to answer Dr. Shao's request, for which I am sorry, but I remember that there were always a few thoughts running through my mind during my years of working in Christian schools, especially during the last two and half years working as a principal under war-time conditions, that I will see in any case if I can put them down on paper.

Christian Schools are different from other schools.

One may notice that a Christian school is different from other schools on the first day of the new term, generally lessons begin right after the opening of school. There is no plan of a whole week's wait for teachers and students to arrive, so there is generally a full twenty weeks' work in a Christian school in a term. The same strictness may be felt in all school activities and regulations as well as classes, which is one of the attractions to some of the parents that send children to Christian schools. There is perhaps more attention put on the housing and living arrangements than in the other schools, so that the students and teachers are under better conditions with regard to enough air space, lights and other facilities that the schools should provide in order that the students may get the habits of decent and orderly living. For the sake of the health of the students some Christian schools (particularly among the girls' schools) think it worth while to face the trouble and complaints of managing the food themselves rather than leaving it to the students to run, when they almost always spend too little, and do not have a well-balanced diet. Besides having the comparatively more comfortable and cheerful environment, a teacher may choose to work in a Christian school because of the simple, non-partisan spirit of fellowship in such a school. He may like the solid ground of an almost guaranteed peaceful atmosphere in which he can carry through his term's work, instead of the uncertain atmosphere of government schools, where waves storms and tempests may have more opportunities to arise from student strikes, or some partisan agreements among teachers.

To the government and community a Christian school may be considered more obedient to order, and more public spirited. If a public meeting of all the schools is called for a certain hour, some Christian schools may be there before other. In Fonghien there are a provincial high school of five to six hundred girls, a hsien high school of four hundred boys and girls, a local private high school of three hundred boys and girls, and a Christian school of three hundred girls. One Sunday afternoon when the students were all scattered over the city enjoying their Sunday holiday, suddenly a fire started on a street inside the city wall. When I got to the spot from outside the city, I saw firemen running up and down the streets carrying water from the buckets and other containers, which were being busily filled by a long file of girls all from the Christian schools; each had their basin or can for holding water, which they were fetching from a large tank of water which stood in the private school. As I looked around I saw many young men standing on either side of the street watching with folded hands. When on one or two occasions only a group of students from the Christian school were found

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standing with the hsien organisations in the park seeing the soldiers off for the front. The Hsien Magistrate, looking puzzled yet pleased, walked near to the girls and gave them a few words of thanks and encouragement.

One of the obvious differences is that besides the general extra-curriculum activities as in all schools, there are in some Christian schools some Bible classes, religious discussion groups, and Sunday services, which are optional for the students; and also Sunday schools or other service projects which are done by the Christian students in the schools for the people outside the school.

Many times students come to Christian schools because there is more English in the schools. Though the hours for the study of Chinese are just as many, if not more than those in a government school, still the atmosphere for using Chinese writing especially the habit of writing with the proper Chinese pen, and the interest in national movements are not as strong as in a government school.

Another difference is in the question of teachers. Whether it is because the government schools have more prestige, and therefore more people wish to go there; whether it is that the Christian Schools emphasize more on the character, and perhaps character interest and academic interest are not always equally combined in one person; or whether it is that it is generally accepted that in government and private schools there is extra recompense for doing certain out of class activities, while this is not so openly welcomed in Christian schools, or whether for some other reasons, it does seem that on the whole the teachers in Christian schools are less good in academic subjects, particularly in science.

With regard to systems of control, the provincial and hsien schools are under the control of their respective governments; a private school is under the control of its school board; but the Christian School is under a school board, in which may have been invited by the mission which founded the school. The School Board is the authority responsible to and recognised by the government, but sometimes the real responsibility and authority rests with mission or some body responsible to the mission, although their authority over the school is not officially accepted by the educational authorities in the government. This dual system of control brings about different conditions. In a school where the controlling bodies are weak, the principal takes the highest power, and runs the school the way it suits him or her; in schools where the board is strong and claims the position of a real board, then at times when there is a difference of opinion between the board and the mission, the mission would have hard problems to solve. With some, perhaps the majority of the Christian schools, they have their school board, which meets once or twice a term for formality to go over the problems of the school, of which the important ones have been studied and decided already by the real responsible body (the mission, or some educational committee of the mission).

Christian Schools becoming more like other schools.

In these years of war Christian schools come to share with non-Christian schools some common problems. The teaching profession tends to be more and more commercial in spirit. Teaching is counted by hours, and so are the other services of a teacher. The supervisory interest in the students as a class, the individual interest as personal adviser, and the share of such responsibilities as keep school life in order, all of which used to be regarded as the natural duties and responsibilities of a teacher in Christian school, are now counted separately and labelled as though they were another subject

now counted separately and labelled as though they were another subject, only not so popular as other subjects, and accepted or not according to the teacher's wish, and recompensed by the hour system to whatever teacher accepts these responsibilities. The result is that a teacher has a perfectly clear conscience in refusing any such responsibility, so long as she fulfills her hours of teaching; and Christian teachers who are willing to lead the students in any religious activity are few indeed. It is perhaps fairer to the teacher to remember that a teacher who has so much responsibility other than teaching will not have the same amount of time left for teaching. But still to have to calculate every bit of teacher's responsibility, interest and service in the number of hours taken is quite a problem. And when we turn our minds to the principles of education, and especially to the purpose of Christian education, does not this situation create a grave problem?

During these years of war, a principal's time and energy in a Christian school, as well as in other types of schools, have to be spent to be spent mostly in looking for teachers. Contracts do not seem to have the same reliability as they did before the war. Any moment a teacher may chose to break the contract for almost any reason relating to his own convenience. Selfish and unreasonable requests are expected to be satisfied at the expense of the welfare of the school. Tact and willingness to keep the teachers in a sweet temper seem to be more a necessary qualification for a successful principal than a knowledge of and efficiency in carrying out sound methods and principles of education, or the ability of carrying through that which is for the greater good of the school, because an open conflict in an institution, no matter whether the principal is at fault or not, being easily brings a black mark against the school in the minds of the public because of a lack of smoothness in running the school.

Every school can speak with some appreciation of the joint strength of the general principals' association for presenting certain petitions, and see joint consultation with the government over certain problems; but the competitive ways of increasing the salaries, decided upon in the meetings, among the private schools in order to grab teachers is nothing of which to be proud. Among the Christian schools there may not be too strong open competition, but to say the least there is not much in the way of actual co-operation which is naturally needed for the facing of common problems, and to put into action genuine Christian policies. Instead the tendency is for each as an individual unit to mimic more and more the other schools, and to become more and more involved in the problems common to all.

Beside these problems which are common to most schools, there is the almost completely stereotyped curriculum ordered by the government which every school must follow closely. So every student, (bright or dull, weak or strong, and of whatever bent) is trying to do exactly the same work in every school, and everybody feels the same crowding and rush in the schedule.

In the past the proportion of students from Christian families occupied a greater proportion of the enrolment than they do to-day. Owing to the high fees during these years many of the families cannot afford to pay them, so they send their children to the government schools, whose requirements and fees are much easier to meet; hence the proportion of Christian students in the Christian schools is generally too small to make a noticeable difference. As school life goes on under the almost the same conditions, through the same kind of struggles, and using the same kind of solutions, the above described differences between some Christian and non-Christian schools is gradually reduced to a smaller and smaller degree, and

they grow more and more alike.

The Future of the Christian Schools.

Some of the Christian educationalists under the present conditions are naturally faced with two questions: Is there a real good to be derived from Christian education in China now?; and what will be the future of Christian education? To be quite frank and simple the answer to the first question is this: Unless we awake and realize in what condition we are and do something about it the Christian middle schools will gradually lose their reasons for existing. Although a few schools may continue to struggle along to keep themselves as Christian as they can under present conditions, I think, if we really want to have a future, it is more honest to say that many Christian schools, if not all of them in Free China (I do not know about occupied China), have been brought to a test and have found themselves, (to be on the courteous side) not quite able to pass it, rather than to excuse ourselves by saying that it has been an abnormal time, and we should not be judged by normal standards.

The answer to the second question as to what will be the future of Christian Middle schools in China seems to me to need a discussion of three relevant questions: 1. Who will be the sponsors for Christian schools in the future?

In the past fifty years or more it has been the missions. I am saying that with a grateful heart, as they have been pioneers in starting schools in China, especially in the idea of equal rights for education of both men and women. They have accomplished that goal with great success as China now certainly believes in education and equal rights in education for both sexes. Then think of those in both government and other institutions, who have had training in Christian schools and colleges and are looked up to as trustworthy characters and servers of others. I believe these results have been brought about by the work of earnest Christian missionaries who have played their part openly on the stage, living their lives victoriously and helping their students with devotion, while behind the scenes the interest, the loving goodwill and sacrificial spirit of the mission boards has played its part.

Now the work of Christianizing China is coming, as it were, to a period when the play needs many more good characters, and it is being given to an audience which is capable of very shrewd criticisms and under much harder conditions. If we have the same producers, directors and stars who did it in the past it will not be enough to win a great success. It has now been realized under the present situation as a tremendous play and needs in the first place an enormous number of actors who understand and have the spirit of the play, as the few who played in the past had. In the second place it needs now an increased number of people who understand the psychology of the audience so if it is given so that it can be put across to them. So Christian middle schools in China have arrived at a period when just one or two, or even a few earnest missionaries, in a school are not enough influence to get satisfactory results from Christian education. Moreover the situation has changed to such an extent that they cannot be in a position to have much influence on the policies of the schools.

After I came to India I was asked by a non-Christian Chinese if I was a missionary?. I felt as if my mind had received a blow. My tongue went on and answered half "No", in the usual sense that only westerners doing Christian work in China are called missionaries, but my mind began to think "Why am I not a missionary, ~~sure~~ especially since the cause for which

I came on this journey is surely a mission? "I thought, too, that every Christian is a missionary and should be a missionary in the sense that the spreading of Christianity is an almost innate obligation for every Christian. So Christian education has come to a period in China when it challenges every Christian-in Chinese Christian to take on the responsibility as a missionary of Christianising the youth of China through education, and to make the schools Christian schools in China instead of mission schools in China. To the western missionaries and their mission boards it is also a challenge to make more progress in helping the Christian Church in China to throw off her dependent and carefree childhood, and to become a more responsible youth. So the future of Christian middle schools depends on the co-operative united sponsorship of all the Christian membership in the Church in China both Chinese and other nationalities.

The second question is; Why do we want Christian education? I know many of us at many times think it is rather tiresome to be reminded of the aims of our action, yet many times we fail to reach our goal simply because we have lost sight of it. The greatest reason for the rather unfruitful result of Christian education, I believe, has been because many of the educators that took part in it have either been people who have never thought that they were doing Christian education, or while they do know it, if they think of it, yet most of the time they are aiming just at education without the qualification Christian. Hence Christian education tends to follow a policy of drift, and most of the schools follow the easy way of going with the general trend. What the Christians in China want in the future is not only education, but education given in the Christian spirit and with the aim that through it the children who receive it will be well equipped with knowledge and training and will be of such Christ-like character that they will want to use what they have received in the same spirit.

The future of Christian middle schools depends on whether the people who actually take part in it have the knowledge, training and Christian character, which they want their students to have and to be; and that depends in turn on whether their aim is clear enough and their faith strong enough to accomplish this purpose.

The third question is: How will Christian middle schools be organised and carried on?

In the first place how will we are we going to get the sponsorship of all Christians in China? Frankly and simply it is a question of faith and will on the part of the Missions and the organisation of the Church. It is impossible for the members of the Churches all to meet together, so the highest authority should be the representative body elected from the different districts, what in some churches are called the synods. By that body a department of suitable and adequate members should be elected, both from inside and outside the synod, this department or commission should be responsible for the planning of the education, the number of schools etc to be maintained in those districts for which the synod is responsible. Then the responsibilities for educational policy, for methods of electing the school boards which are in direct control, the allotment of duties to the boards, the problems and relationships in connection with the government and with the missions (if they still exist at that stage), and how to keep the members of the Christian informed and interested in the educational program will all be under the care of this body, and should be adequately looked after.

Another very important factor in the possibility of success in the Christian middle schools is whether Christian educational forces in

China will insist on training teachers or not. The government educational institutions are able to impart knowledge, but it takes a Christian college to train the spirit. Teachers without Christian training will not be able to grasp the aim of Christian education; and without the possibility of training teachers for Christian middle and primary schools there will not be much future for Christian schools of any kind in China.

In meeting the usual problems of finance and personnel, in avoiding all the petty feelings of competition among the schools of the different missions, in fulfilling the fundamental unity of the Christian Church in China and in the world, and in the hope of greater success from Christian co-operative spirit and effort, there should be a new basis for the distribution of schools instead of on a denominational basis, whose separate ways of working have been in China long enough to prove their nuisance value. This is a fact which fortunately has been accepted by many missions, who either have or are trying to correct them. The time has come now which makes it more urgent than ever that all Chinese Christians and western Christians in China should pool all ~~our~~ resources, energies and inspiration together to tackle this tremendous job as a corporate whole.

Lastly Christian spirit should continue its pioneer spirit to exercise its lively and creative spirit even in the middle schools, and to have the interest and freedom to experiment in the problems of how to treat and train differences in abilities and interests, of how to make use of the special position of importance which schools hold in China to help in changing and reforming the families from which their students come, and the communities of which they are a part.

Many of these things may be very not be very easy with the strict uniform orders of the government, ~~But~~ I think that what Christianity there is in China has given enough proof in action of its honest desire to serve, and the Chinese government may change enough to be willing to give a hearing to the request of Christians education by the time well-worked out plans have been made, ways and means to carry them out have been found, and enough personelle to work them and put their case before the Ministry ~~have-been-found~~. have been recruited and all are all ready.

The Christian middle school education in China has found itself perhaps in deeper waters than other branches of Christian work during these war years. Some may have succeeded more than others in fulfilling calling under present conditions; but a careful study of the times and their potential capacities of the middle schools in building and maintaining Jesus' way of life even in these hard times is an essential condition for the right direction of the future. The next turning of the road for Christian education, and perhaps for the Christian Church in China as a whole is marked "More Responsibility" with "Stronger Co-operation between the Church and Mission" as road guide.

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TEACHERS COLLEGE
COLUMBIA UNIVERSITY
NEW YORK 27, N Y.

OFFICE OF THE REGISTRAR

July 9, 1945

To Whom It May Concern:

THIS IS TO CERTIFY THAT Miss Dze-djen Christina Li was registered as a graduate student in Teachers College, Columbia University, in 1934-35 and 1935-36. Miss Li received the Master of Arts degree in June 1935.

I am authorized to state that Miss Li would be readmitted to Teachers College as an unclassified graduate student for further study during the academic year 1945-46.

Signed/



F. H. Hagemeyer
Registrar

FHH:MC

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LI DZEDJEN
LONDON MISSIONARY SOCIETY
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UNIVERSITY

FRANK HAGEMeyer
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Li Gwan-yuen

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December 22, 1945

Miss Li Gwan-yuen
541 West 113th Street
New York, N. Y.

Dear Miss Li:

The past month, since I saw you last, has been a very busy one for me and now before I go away to Clifton Springs Sanatorium for a final medical check-up, I must write to you as I have intended to do for weeks.

I wish to extend to you formally the invitation from Ginling to be Professor of Psychology and Dean of Students, beginning with the fall semester of 1944. If that is too early, in view of your plan of doing further research, we shall be willing to wait until February 1945.

Briefly I wish to explain the present organization of the office of the Dean of Students. It is one of the three main divisions in the set-up of the College, namely, the Business Division, the Dean of Studies and the Dean of Students. When the Chinese term is put into English literally, it means the dean of discipline and guidance. It is this Dean's duty to see to the character development of the students and to oversee the dormitory life. The new tutorial system is meant to help the Dean by having professors and instructors serve as "moral tutors" according to the Oxford terminology. In Ginling, they are actually the personnel advisers for the students.

The Ministry of Education had made a regulation that conduct grades be given to the students, and so we have to attend to the supervision in a more formal way. However, we have tried our best to maintain the real spirit of advising while we are conforming to the regulations of the Ministry. We have been able to carry out our purpose because the members of the faculty

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are interested in helping the individual students outside of the classroom instruction. However, we are in great need of a specialist to direct the Dean's office in order to make use of the results of recent research on this whole question of student guidance. We should be most happy if you will consent to return to Ginling and take up this important work.

On other point I wish to make clear to you is that the Ministry requires that the Dean of Students should be a member of the Kuomintang. In fact, practically all the Presidents of the Colleges and Universities are members of the party, even though, by chance, I have been an exception to this rule. I hope you will give this matter your careful consideration and that you will not mind taking this step in order to conform to the requirements. Actually, there are different types of party members, and I have seen many professors and others that are not active in party matters. From the experience of Dr. Djang Hsiang-lan during the last few years, as Dean of Students, she has never been asked by the party to do any special work.

In regard to Psychology, I should make it clear that we do not have a department offering a college major. Perhaps you remember that even when we were in Nanking, we never offered a Psychology major. During the past few years, courses in General Psychology, Child Psychology, Educational Psychology and Social Psychology have been offered by Dr. Djang Siao-sung and Dr. Djang Hsiang-lan. Some of these courses are required for major students in Home Economics and in Sociology. In addition to this, there is a general Freshman required course on Ethics which is supposed to be taught by the Dean of Students or the President. I had not the preparation nor the time to give it, so it was taught by Dr. Djang. It seems to me that this requirement gives the opportunity for you to work out a general course on personality development, because the purpose of this requirement is to help the students to develop character. In Chengtu, the University of Nanking is the only institution that offers a major in Psychology. The Professor there is Dr. Tsei Lo-sen, but I understand that there are only a few students taking Psychology as a major. One Psychiatry professor, that is Dr. Leslie Cheng, of Central Medical College, has been very helpful and ready to give popular talks in this field. I know so little about this field, that I do not wish to say whether he will be helpful to you or not.

In regard to the financial arrangement, I can only say that the salary scale in Ginling is now the same as that in the University of Nanking. I do not wish to quote any figures because in view of the changing cost of living and frequent increases in subsidies, even I do not know what the total income of a professor is now.

December 22, 1943

If you are ready to accept a contract for a term of at least four years, the College will arrange to pay for your travel from America. It seems to me that from the type of your work, it would require at least three or four years to show the result of your program. Personally, I of course hope that you will find it challenging enough to become a permanent member of our faculty, but we shall be ready to have the first contract for a definite term of four years only. Renewal is of course to be considered before the first term expires.

According to my present plan I shall return to New York on January 2nd and shall go to Washington on either January 5th or 6th. I hope very much to see you some evening, either January 3rd or 4th. Will you please send word to Mrs. New as to which date you will be able to come to our apartment?

Wishing you a happy Christmas,

Sincerely yours,

Yi-fang Wu

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POWER FROM THE CHINESE POINT OF VIEW

Chinese people are not very different from people of other countries with regard to will to power. In Chinese history, there are plenty of instances showing how the people strove for power and domination. Many a bloody war was fought between rival states and the feudal lords of the predominant states exercised the power of the king. Monarchs lost their lives at the hands of their children, and murder was often resorted to by an ambitious prince to put his brothers or half-brothers out of the way so that he could succeed to the throne.

There are, however, plenty of other instances showing that the best educated Chinese regarded power as a nuisance and rejected opportunities which would enable them to become powerful. They had no respect for people who sought for power through improper means. They denounced, even at the expense of their lives, their superiors who exercised power for selfish ends. They conceived that real power lies in the personality of the individual and in his ability to perform the task which is required of him by his social situation and not in external factors such as wealth, position, military forces, etc.

Two great Chinese philosophers are mainly characteristic for the attitude of the best educated Chinese toward the problem of power. These two philosophers are Laotze and Confucius. They lived in the sixth century B.C. Laotze was about 20 years older than Confucius. Both of them knew the real state of affairs for they led a political life for a while. Confucius was the minister of justice and acting prime minister in Lu, his native state, while Laotze was a librarian at the royal court of Chow. However, both of them had to give up their posts because they could not be of any help in the corrupt political and social situation of their time.

Confucius started an ethical reform while Laotze passed the rest of his life in oblivion. Confucius left behind him a great number of literary works and was surrounded by 3,000 disciples. Laotze only left behind him a book of 5,000 words, called Tao Teh Ching. Confucius was a traditionalist and, therefore, transmitted the wisdom and virtues of the ancients to the following generations. Laotze, on the other hand, was an original thinker and, therefore, his writing mentions no historical figures and events. In spite of the fact that their approach to the political and social problems was quite different, both Laotze and Confucius made a unique contribution to Chinese thought and they exercised a profound influence on the mental attitude and lives of their fellow-countrymen throughout the centuries.

Let us examine what bearing the teachings of each of these philosophers had on the problem of power. Confucius' "Spring and Autumn Annals" was his attempt to evaluate the historical events so as to provide society with a standard of right and wrong. He introduced into the text which was seemingly so harmless, a strict historical judgment, so he was understood. Some subtle examples may serve to make the point clearer. During the period discussed in the Annals, there occurred a great number of regicides. But there is a decided difference in the manner in which they are recorded.

In one place, it says that "Shang Ch'en, the Crown Prince of Ch'iu, murdered his prince". In another place, we read: "Chao Tun murdered his prince." Still another place, it says that "the people of

Wei killed Chou Yi. The measure of guilt is expressed through the various use of the terms. In the first case, the Crown Prince is called a murderer, thus he is made known as having committed the double crime of regicide and parricide.

The second is different from the first one. Chao Tun was a minister in the state of Ch'iu. On account of intrigues, he was obliged to leave his court. However, before he crossed the border, a kinsman of his killed the Prince for the sake of revenge. Chao Tun returned and left the murder unpunished; therefore, Confucius attributed the guilt to him.

In the third case, it is again different. The prince is designated not as being murdered but as being killed. Because he was an evil, cruel ruler, he deserved the punishment. Such discrimination became strongly focussed by the people. Confucius' method of attempting political reform may seem naive to the minds of western people, yet it has produced a great effect upon the minds of the East. Many rebellious sons and treacherous officials became terrified, even Ch'in Shih Huang (the first emperor of Ch'in) felt such a terror of this book that he ordered to have it burned with other books.

After Confucius, the people of the following generations tried to make the distinction between kingship and usurpation. If a king behaved badly, he was no longer considered a king, but a common person. Anyone who deprived him of his governing power, performed the task which was required by the social situation. And if the person who killed such a king, succeeded to the throne and governed the country justly, he was regarded and described as possessing kingship.

On the other hand, if someone killed a king who governed justly, and then succeeded to the throne and enjoyed power and prosperity throughout his life, he was nevertheless called a usurper. The Chinese people have

thus been made very conscious of the importance of differentiating the means of obtaining power.

What was Laotze's approach to the same problem? Laotze realized that the political corruption was like the corruption of a tree-trunk. Simply to prune its branches or build a wall around it would be of no avail.

The central thought of Laotze's philosophy is "non-action". In chapter 3 of his Tao Teh Ching, Laotze says: "Practice non-action; then everything is in order." What does "non-action" mean according to Laotze? Does it mean passivity or fatalism; believing that everything is fate, and one, therefore, does nothing about it? Does it mean pacifism and, therefore, offering no resistance whatsoever in the case of war? How can everything be in order if one accepts "non-action" as meaning these things?

According to Laotze, "non-action" does not mean "doing nothing" or any of the things mentioned above. To make his idea clear, Laotze gives a description of the person who practices non-action and calls this person as "the one who is called."

The one who is called is not a by-stander or an on-looker of the world. The world's interests are his interests, and the world's troubles are his troubles. Thus Laotze says, "He wanders the whole day without separating from his heavy pack." (ch. 26). He seeks nothing for himself; neither wealth nor fame; neither glory nor power, but benefits all people. To put it in Laotze's words:

"The one who is called
Remains in the state of producing an effect without acting,
He practices instruction without speaking.
All beings come into existence and he does not withdraw from them,
He begets and does not possess,
He produces an effect and does not keep anything, (ch. 2)
(He increases the production and does not dominate) (ch. 10)

When the work is accomplished,
He does not stay with it." (ch. 2)

From this quotation we realize that he who is called is far from "doing nothing". "Non-action" means, therefore, a result is accomplished without strained effort, and the one will withdraw himself when the work is accomplished.

Laotze further says that the words of the one called are words of truth. His thinking penetrates the depth. He gives out of love. He manages everything in order, moves at the right time and works with ability (ch. 8). Since he does not assert himself, he remains free from reproach. (ch. 8)

One may now ask, "If the one who is called identifies himself with the world, does it not mean that he has no individuality, and this eventually leads to "self-annihilation"? On the contrary, it is just the opposite. For only when one loses oneself in the task which one is called for, one finds one's self. Laotze says:

"He rids himself of his self and his self is preserved,
Is it not, therefore, this:
Because he does not want anything of his own,
Therefore his own nature is perfected." (Ch. 7).

"To him who honors the world in his own ego,
One may safely entrust the world.
To him who loves the world in his own ego,
One may safely hand over the world." (ch. 13).

"The one called does not accumulate property,
The more he does for others, the more he possesses, (81)
The more he gives to others, the more he has." (ch. 77)

"He does not want to shine for himself,
Therefore he becomes enlightened.
He does not want to be anything for himself,
Therefore he becomes glorious.
He does not boast of himself,
Therefore he accomplished things.
He does not push himself forward,
Therefore he is exalted,
For with him who does not quarrel,
No one in the world can quarrel." (ch. 22)

The one who is called, put himself in the background and his task in the foreground. He regards himself as a part of the world, having a function which is required of him to perform. After the work is done, he withdraws. Wealth and position, glory and honor are only peripheral to him. If they are denied to him, he does not desire them. If they are given to him, they would not affect his personality. On the other hand, the one who is ego-centered, seeks for himself wealth and fame, glory and power. Sooner or later, he is bound to clash with the others who strive for the same things. This type of action and competition will eventually lead people to destruction. Thus Laotze says:

"To be rich and distinguished, and in addition to that,
to be haughty,
That of itself invites disaster." (ch. 9)

Thus the one who practices non-action in the sense described above will attain self-preservation while the one who competes with others will attain self-destruction.

If the one who is called becomes the ruler of men, he will still practice non-action and non-competition. Though he is in power, people will not feel his domination. He will not interfere wilfully with their lives, but he will let them live according to their inner nature. To illustrate, Mencius tells a story of a man who wanted his plant to grow as fast as other plants, and, therefore, he tried to help it grow by pulling it up an inch higher. The next day he went to see his plant, but it had already withered away. The man tried to force the plant against its inner nature and thus destroyed its very life. Thus the ruler will provide such conditions as would enable his people to lead a most natural life according to their inner nature. To put it in Laotze's words:

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"If a really great man rules,
Then the people barely know that he exists,
Less great rulers are loved and praised,
Still less great rulers are feared,
Still less great rulers are despised.

The works were accomplished, the work was done,
And the common people all thought, "we are independent." (ch. 17)

Here we find the contrast between a really great ruler and an inferior ruler. Under the rule of the former, people feel free and independent. They just barely know that he exists. Under the rule of the latter, fear dominates the people and worse than fear is the contempt the people have for their ruler.

In the same principle of non-action, the great ruler will abide, in his dealing with neighboring countries. He will not interfere with the lives of his neighbors by indulging in war with them, dominating them and possessing them. He detests war as Laotze says:

"Arms are tools of disaster,
Not tools for the noble-minded men." (ch. 31)

"He does not force the world with weapons.
His way is to love retreat.
Where warriors have tarried, thistles and thorns grow.
Behind the great armies surely an evil time follows.

Knowing that an evil time will follow even the victorious army, Laotze opposes war very strongly. He says:

"That the weak overcomes the strong,
That the soft overcomes the hard,
Everybody on earth knows,
But nobody is able to act accordingly." (ch. 78)

Furthermore he says:

"Man is soft and weak when he is born,
Firm and strong when he dies.
Plants and trees are soft and juicy when they arise, (come into existence)
Dry and hard when they die.
For the firm and strong belong to death,
the soft and weak belong to life." (ch. 76)

Does this mean then non-resistance and pacifism? Does Laotze mean that one should not offer any resistance even when one's country is overrun by enemy's slaughter and cruelty? Although Laotze says that "arms are tools of disaster, arms are not tools for the noble-minded men", but Laotze adds the following phrase, "Only when he cannot help himself does he use them." (ch. 31)

In another chapter Laotze says:

"The capable man wants decision and nothing more.
He does not dare to enter upon conquest by means of force.
Decision without bragging,
Decision without boasting,
Decision without priding one's self,
Decision because there is no other way,
Decision far removed from violence." (ch. 30)

It is only when the situation makes it necessary for him to take up arms for defensive purposes that he will decide to fight. Even then, he will fight with a "heavy heart". (ch. 69). He will not rejoice in his victory. (ch.31).

Many people regard Laotze's philosophy as a pessimistic one, having no use for any government, a philosophy which encourages the people to withdraw from the turmoil of the world and to lead a life like a hermit. As a matter of fact, Laotze's philosophy is a very practical one. If each individual would only try to fulfill his part in the world without interfering with others in the way of brutal action and without desiring things that are peripheral, many of our social unrests, political intrigues and international wars would disappear.

Today, the teachings of Confucius and Laotze have penetrated the lives of the people. The Chinese believe that those who gain their position or wealth through brutal force will perish under brutal force, too. Their history has shown very clearly the validity of this statement. In their history, there were two dynasties which were most powerful in

military force. One was the Ch'in dynasty and the other was the Yuan dynasty. Ch'in Shih Hwang (the first emperor of Ch'in) was said to be a great martial figure who welded China into an empire with the sword. He tried to exterminate the opposition of the scholarly class by killing many scholars. His severity brought the downfall of his dynasty which lasted less than 50 years as compared with other dynasties which lasted several hundred years each.

Kublai Khan was described by Marco Polo as the "Most potent man as regards forces, lands and treasure that exist in the world or ever hath existed from the time of our first father Adam until this day." The Mongol tribe is described as "the most invincible force the world has ever seen." The Mongol rulers used their own military methods for administration. The people were oppressed by their troops. The Yuan dynasty was established by force. It was short-lived, too, - less than a hundred years.

Here is an opposite example. During the time of the Three Kingdoms (middle of 3 cen. A.D.), there was a barbarian tribe, living where the present Kwangtung and Kwangsi provinces are. That tribe caused a great deal of trouble to the Kingdom of Sho. A very wise government officer, Chu Ko Liang, in that kingdom advised that they must not use military force to suppress the tribe but that they must use peaceful means to win it over. What they actually did was as follows: after the tribal chieftain had been captured, he was asked if he and his people would be willing to submit to the authority of the ruler of Sho. The chieftain refused to submit and, consequently, he was released. In turn, the chieftain was captured seven times and seven times the same procedure was repeated. Finally, the chieftain and his people submitted willingly to the authority of Sho. Chu Ko Liang,

the wise man, was greatly loved by the tribe. Even today, one can find his statue in many places in these two provinces. Mencius' says:

"When men are subdued by force,
Their hearts are not won;
When men are won by spirit,
Their inner hearts are glad,
And they are truly won."

The Chinese have very little respect for military or physical force.

The following are the sayings among the common people:

"Good iron is not for nails,
Good men are not for soldiers."

This has been the attitude of the common people toward military people before the present war.

Another saying runs as follows:

"A gentleman uses his mouth,
A 'small' man uses his fist."

That is to say, a respectful person will be reasonable while a low man will resort to force.

Another common saying:

"A great man cannot be seduced by wealth and honor;
He cannot be subdued by terror and force."

All these sayings indicate the fact that when force is used wrongfully, it loses its effect.

The western people have heard a decade ago about many war lords in China each of whom occupied a province as his own private property. Each taxed the people for every conceivable thing. You may wonder how the

Chinese people could tolerate such oppression. Does it not show that the Chinese are passive and, maybe, fatalistic? The following is a description of Chinese war lords by John Gunther in his *Inside Asia*. He says:

"In simple fact the war lords were not war lords at all. They were political bosses who gained control of large provinces and milked them. They were really Land Lords. They did not fight often; when they did, the wars were tame affairs. Very little actual fighting took place, and then only between professional retainers, whose object was that of bullfighters - to come close to danger without getting hurt. The people seldom had anything to do with it. As a rule, wars were concluded by financial arrangement, not by combat in the field. The agent of one war lord would buy off the troops of the other in a monetary flanking operation." (p. 273)

The Chinese do have a great deal of tolerance and endurance. However, there is a limit. They will resist when it is required by the situation. The quick success of the political revolution of the Nationalist Army in 1927 was chiefly due to the cooperation of the people who disposed of or worked out the plan for the disposal of local war lords and welcomed the entry of the Nationalist Army.

The same thing is true of the landlords. The peasants will offer resistance when the oppression of the landlords is beyond the limit of their endurance. The present rapid increase of strength of the Eighth Route Army who are leading an effective guerrilla warfare against the Japanese, is mainly due to their sympathy for the poor people and their help in liberating the peasants from the oppression of the landlords. People voluntarily joined the Eighth Route Army because there everyone enjoys equality and opportunity. There is no domination among the members of the group but kindness and comradeship.

Besides, some of the landlords and warlords were cherished by the people just because they did not use their force against the people like the others among their class. Marshal Wu Pei Fu, for example, is

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described as the philosopher Marshal. "He has cared little for money; unlike most war lords, he never looted the countryside, starved the peasants." He is respected by the Chinese. (Inside Asia, p. 274)

The attitude of the Chinese toward the present war is quite clear. The Chinese, by nature, love peace and detest war. They realize, as Laotze pointed out, that an evil time will follow even a victorious army, thus they hesitated to take up arms against their enemy. Again and again, they endured their enemy submissively. But about three and a half years ago, the situation was such that the people cried in one voice for resistance. Even the calmest and most peace-loving scholars and professors urged the central government to resist. Only after the Japanese had already started the fighting in the north, did Generalissimo Chiang Kai Shek call a conference of the nation's professors and leaders of all ranks and consulted with them. Thus the people were asked to make the decision. These leaders, as representing the voice of the common people, all agreed that all possibilities for a peaceful settlement had been exhausted and they had to fight for the life of their nation. Thus, even knowing the inevitable consequences, Generalissimo finally mobilized his army and organized the present staff resistance. For the people "would rather be broken jade than whole tile", and the "scholars would rather be killed than insulted", so say our proverbs.

The Chinese recognize the abuse of military power by their enemy and, therefore, denounce it and resist it. However, realizing that the common people of the opposite side are victims, they treat the captives quite differently from the customary way. To illustrate, the following quotation is taken from "Twin Stars of China" by Carlson:

"We also make a point of treating Japanese captives well. They usually have the freedom of the village in which they are located. Some of these we send back to the Japanese army in the hope that they will find an opportunity to tell their comrades how well they have been treated. The results of this work among the enemy are slow in developing, but we feel that if we keep at it persistently, it will bear fruit in the long run."

The above quotation was about the Eighth Route Army. The Eighth Route Army represents a group of young people. Many a time, they have to fight without food or sleep, yet they are glad to do it. Many of them died in oblivion. There is no promise of wealth, power or honor. They fight because each of them realizes that he has his part to play in gaining freedom for China.

In conclusion, the spirit of Confucius and Laotze is reflected in most of the Chinese people. The Chinese conceive of power as real strength in the individual which enables him to perform the task which is required of him by the social situation, but not as power created by military force or by other external things such as wealth and position. The person who performs what he is called for by the society naturally has a great influence upon others and this influence is considered as real power.

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Jinling

Li

Han - Fen

1945

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June 8, 1945

Miss Florence Kirk, Head of the English Department at Ginling College, sends us these paragraphs about Miss Li Han-fen, and a copy of Miss Li's "A Chinese Girl Gives Her Impression of the G.I."

"Li Han-fen is a Senior who has returned to College after being a few months at the air field as a telephone operator. She has just been awarded a \$10,000 scholarship by the Institute of Comparative Culture, which has arranged these to promote research projects in the cultural exchange between China and the English-speaking countries. She is tiny, but has a keen, bright mind and a vivid way of expressing herself. The other night at an organization meeting of the English Majors' English Club, she spoke out against standardization and domination by any committee, and pled for freedom of speech and action. She is liked very much, for she has a 'way with her' even as she speaks in what might in others be a blunt manner. She is an interesting student to have: alert, interested, and knows how to take the initiative and carry a thing through.

"She wrote her impressions of the G.I. out at the camp, and so I give parts of her account here. When she came back to school, she said to me, 'Really I am sorry to leave the field. I felt that I was doing something to help, and I found the work most interesting. It has been quite an adjustment to make to come back to this peaceful campus.' "

A CHINESE GIRL GIVES HER IMPRESSION OF THE G.I.

"To go to work in the U.S. Army! This is really a novelty and a thrill to a Chinese girl. In the eyes of some conservative Chinese my action in doing this appeared shocking, for they had a wrong picture of the G.I. - who consequently got the wrong impression of China. I feel it is the job of us students to help improve mutual understanding between China and America whenever we can. Moreover, I believe that thus we can help the Allies who are fighting with us for a common cause by doing office work on the air fields and thus releasing G.I.'s for other kinds of work. So here I am, working in a G.I. camp as a telephone operator.

"This kind of life is all so novel to me that everything has interested me very much. I want to tell you how the G.I. first impressed me, but I must say that many things which seemed strange to me are taken

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for granted by the Americans because of the difference in our temperaments and customs. Therefore I hope my readers may make allowance for my attitude and expression.

"The lively and carefree air of the G.I. was what I noticed first. They feel the burden and sorrow of war, but they don't show this in the least in their expression. Whenever they saw us - they told us afterwards that the coming of seven girls made life on the field much more endurable - they yelled joyfully to us, even from a great distance. Their favorite words in Chinese were 'Ting Hao', the equivalent in English of 'Very good'. But when they pronounced this Chinese expression, they put their thumbs up and waved their hands in the air, which made them look comical to me. At first I was embarrassed when they teased me, but I got used to this. These signs of being carefree, high-spirited, and somewhat naughty - if I may say so - are the expression of a young nation.

"From my personal contact with the English and the Americans, I have found that the greatest and most striking difference between these two nations is that the Americans are not so reserved and conventional as the English. But I think that the G.I.'s are even more straightforward and freer than the average American. When they called me by my first name on first meeting me, I was surprised, but their friendliness made me at home in their company. They appeared very frank and open.

"I noticed that before long some of the boys looked much tidier than when I had first met them. They confessed that since they were so long away from home, they tended to forget their appearance, and how they should speak and act in front of girls. This seemed rather pathetic to me. Most of the boys have been away from home for more than two years, and they are very homesick. It is touching when they talk of their

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mothers, their wives and children; some have not seen their children born since they have left America.

"Before I went to the field, I had the idea that Americans have all received at least a high-school education, but now I have learned that this is not so. Some of them have not even finished primary school. More important than that, however, is the efficient way they know how to do their jobs.

"As a telephone operator, I have had a lot of fun. In the first week when we girls first went to the switchboard, there was no doubt that everyone who first heard a female voice on the phone was shocked. Some of them tried to be 'fresh' and called me 'honey, darling' and such things. At first I was embarrassed, and I must say that I did blush a bit. But now I have gotten used to it and I know that the only way to do is not to take them seriously or to tease them in return. Yes, you cannot take the G.I. seriously; if you do, there will be trouble.

"There were certain inconveniences in working at the camp: it took me some time to get accustomed to living in a tent, having around me only wide spaces of treeless ground, eating foreign food, and so forth, but it is an interesting kind of work to do. I feel now that it is an experience I would not have missed to get to know the G.I.'s as they work in China."

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"My Reaction to the News of the Japanese Surrender"
Li Han-fen (a Senior English Major)

Dec 1945

I shall never forget the date August 10th, 1945, any more than I can forget the date December 8, 1941. Yes, I will talk of these two memorable days for the rest of my life, but I will attach contrary feelings to them when I think or talk of them. December 8, 1941, was the day the Japanese dropped the first bomb in my home district of HongKong; it was the day that marked the beginning of my life as a refugee, and it was the day I started being independent. I left Hongkong and came to the interior of China, sharing all wartime experiences with my fellow-countrymen: air-raids, the high cost of living, and deprivations of all sorts. Nevertheless, I still think I am fortunate to have the

chance to continue my study in this beautiful campus.

Thus four dreary and difficult years passed until August 10th of this year, a day which brought me great excitement and ecstasy. It is hard to retell what I felt, but I could not believe my senses when the news was brought to our dormitory that the Japanese had surrendered. But I still remember what I said to my room-mates, "Thank goodness! So the world has been cleared of the war devils. Oh, home, oh home, sweet home, we will go back to our homes!" I was too excited to go to bed, and yet I could not sit up all night. After the electric lights went off as usual at 10:30, I sat up and used a dim old vegetable oil lamp to write letters home. Now I could talk of everything freely without fear of Japanese censorship, but I did not know how to write. The exciting news was really too much for me! We did not worry about the reality of the news: that the Japanese were willing to surrender meant to us that there was no question peace had come.

In my letter I told my sister of my excitement. I tried in words to picture her ecstasy when she received the same good news in occupied territory; I thought of the dead soldiers who had given up their lives for such a great cause, and of the living soldiers who will be able to go back to their previous occupations, their wives, mothers and sisters. But how would they feel on their return when some members of their families were no longer there to greet them, and their absence reminded them of the tragedies in connection with their deaths? Would they be as happy as we are here? I thought, too, of the suffering of the vanquished nation. Poor Japanese people: some of them were innocent and yet they had to suffer because of the misdeeds of their military leaders. On the whole my letter was full of rejoicing at the fact that the miseries which were the results of war had all gone. But I asked my sister, "What is now lying in front of us? How are we to cope with all the problems after the war and thus maintain the peace which has been obtained at such a great price?" I concluded my letter to my sister with hopes for the future: "I hope this is the last war, at least I hope our generation will not witness another one."

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