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COLLEGE FILES
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Huachung
Corres.
Wei, Francis C.M.
1946 Jan-May

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Wu chang
January 1, 1946

Dr. Francis C.M. Wei
Union Theological Seminary
New York, New York

Dear Doctor Wei:

I have been back on the college compound for almost a month. Robert Kemp has been here for a week. Samuel Beng arrived yesterday, and intends to stay for a few days. Bishop Gilman is busy in Hankow, but has made several visits to the college. William Yuinn who was more or less the guardian of the place, continues to function very well. Peter Ko has not been here for any work, although he did visit once. Bishop Gilman is keeping him busy in Hankow.

The campus is in much better condition than anyone could have expected. Aside from Miss Wood's house, the Scout building, and the greenhouse, and the Ingle-hall kitchen, no buildings have been destroyed. The places which suffered most damage are the double house in which Dr. Kwei and I had lived, and the new house in which Dr. Bien had lived. One house on the compound in which Dr. Bien's house is located, is in perfect condition. The small house in which the Coe's made their residence, Miss Clark's house, is also almost untouched, and is now occupied by Kemp and myself. Windows and doors have suffered in all the houses. The new Yale houses on the city wall are only slightly damaged. Furniture and equipment has been practically completely destroyed or carried away. There is not a single book in the library, and no shelves, but we are on the track of some of the books.

I have engaged six carpenters and one mason, as well as several servants. The first thing I have done is to protect the houses from further damage by the elements. Mats cover the windows. All roofs have been repaired. Latrines and the odd buildings erected by the Japanese are being torn down and the materials used for repairs. On inclement days the carpenters are making windows and doors from salvaged lumber. New lumber is hard to obtain. Glass is not yet available, except at very great costs.

The lower part of the campus, Ingle Hall, the Library, the Gymnasium, the Middle School, are occupied by a headquarters division group of the Chinese army. With our permission, and in exchange for guarding the rest of the property, within the walls and outside, as well as St. Hilda's & Co. So far it has not been any inconvenience to us.

There are some pressing problems which I have no authority to touch. Plots of ground which we very much desired in past years are on the market at reasonable prices. The Chekiang Guild place, the Flower Guild Place, the Buddhist nuns' place, the other half of the Practice School compound. The wall between these two compounds has been removed. The Villages near our new property have been obliterated. It would seem that land here is also available.

0506

Wuchang and Hankow are not recovering very rapidly. I cannot tell whether it is a lack of capital or a lack of confidence. But, I am certain that the lack of materials and transportation has something to do with it.

In regard to furniture, there is a problem I do not know how to solve. We need practically all new furniture. A good bit of this ought to be of the permanent kind we intend to use in the newset-up. If I had the designs and the authority, I could have a great number of pieces made, or at least cut, in Changsha, where materials and labor are cheap and available at the present time.

In regard to apparatus and equipment, such as pianos, there is need for haste in getting orders to the USA, or to whatever place we shall have to send for them. Imports have not yet begun to come via Shanghai, at least not in quantity. There is talk of a system of transportation by which all goods must be transhipped at Shanghai to Chinese river steamers. This will add considerably to the cost of our imports.

So far I have received no funds from the college treasurer, and have had to advance my own, or borrow from Bishop Gilman. Bishop Gilman is very short of funds for his own immediate work.

There have been some changes in the surface of the land we have purchased, outside the city wall. Many deep trenches may make some changes in building plans necessary, unless we can fill them in and pack the earth solidly.

The red brick which Mr. Bergamini had stored up for use on the property has had various migrations. It, at present, forms a wall for one of the government compounds near the Y.M.C.A.

The one new or old idea which holds prominence at present, and is almost in the nature of a plan, is that Boone School will move to a new site and leave us the old. The experience of Boone and St. Hilda's at Ching Tsen seems to have convinced them that they like the country, and that they want to be much closer together and have fuller cooperation than was previously possible.

My very best regards and wishes for your personal health and happiness.

Sincerely yours,

'Signed' Paul V. Taylor

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January 8, 1946

Dr. Francis C. M. Wei
c/o The Church Missions House
281 Fourth Avenue
New York City 10, U. S. A.

Dear Dr. Wei:

My last letter to you was written some weeks ago. I had intended to write you earlier, but there was the usual rush of events over Christmas. Last week Dr. Bien asked me to write a letter to Mr. Lyford, and so I did not write you at that time. As I wrote you, I asked Mr. Allen about the money which you refunded to him. Writing under date of December 17, 1945, he gave me a copy of the card signed by you and filed with the vouchers there.

"Aug. 8	Cash advance	\$20,000.00	
	Returned by Dr. Wei	18,000.00	
	Balance outstanding	\$ 2,000.00	
Sept. 1	Trav Chex \$10= 12500		
	Rs 18/8	5820	
			18,320.00
Jy 20	Catherine	20000	
21	do	20000	
			40,000.00
Jy & Ag	board	120,800	
Add Sep	board	9,900	
			130,700.00
			\$218,620.00
	Cash returned		3,500.00
	Balance		\$215,120.00"

He further writes on December 29:

"Re The Dr. Wei \$30,000 I wonder if you would ask him the source of it, i.e., if money I advanced on a IOU there would be no record; when he returned it the IOU would be destroyed. I have failed to bring the thing to my memory, and I cant believe that I would have received \$30,000 without writing a formal receipt for it as that is the way money gets into the account."

If there is anything else that I can do for you in this matter, please let me know.

Since I last wrote you, I have received a long letter from Dr. Fenn, dated December 1. This letter cleared up many of the points which I had been uncertain about earlier. He stated that the sums Dr. Bien mentioned to me, and which I wrote you and Mr. Lyford, for rehabilitation etc., were what he was asking for Hua Chung from UCR and the Associated Boards. He is on his way to Shanghai and expects to make a hurried trip to New York in February, I suppose to clear up the question of rehabilitation monies for the colleges. You will probably see him there and get more information than we have been able to get here. I wrote him a letter, sending it to Shanghai, summing up certain points. I have already sent a copy of this letter to Mr. Lyford and am enclosing a copy it with this letter. Dr. Feen went on to say that the grant to Hua Chung from UCR for 1945-46 was \$16,000,000. 35% of the UCR grants were being paid during the first six months on the expectation that living costs would be higher during the second six months. In addition to this there are the grants from the British Aid to China and the Association for China College in Great Britain. If these gifts should continue somewhat the same rate as last

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year, I estimate that we should receive somewhere around \$25,000,000. from UCR and the British sources, in addition to our regular income. The recent rise in exchange to 1300 and the rumors that the government may stabilize exchange at somewhere around 1300 will, of course, increase our income for the year. Prices after their rise in early December slumped somewhat, and rice has been holding steady at 900-1000.

I suppose that you have already heard that the English Department will be facing a crisis next autumn. Miss Burr has told Dr. Bien that she is leaving for Fukien as soon as the academic work of the present year is over. She has had a number of telegrams from Fukien, urging her immediate return, but she decided to finish this academic year with Hua Chung. Further, Mr. Constantine has just had word from Mr. Heady that the Synod of the Methodist Church of Hupeh has decided that Mr. Chamberlayne should go to Chungsiang next autumn. I understand that Mr. Rattenbury has been in correspondence with you about the probability that Mr. Tregear will return to China to join Hua Chung next autumn. The question of where the Pinoffs are going, as far as I know, is not settled. This would look as though the Methodist Mission considered that its quota of two missionaries to the college would be filled with Constantine and Tregear. Mr. Chamberlayne has been a hard worker and entered into the activities of the college. It might be a good plan if you were to write Mr. Rattenbury, asking whether or not it would be possible for Mr. Chamberlayne to remain with the college for the autumn term of 1946 to fill in the English department until the return of Miss Bleakley. Also, the Rev. Carl Liu is expecting to go to America next fall.

There is little further to report in regard to the moving plans. Dr. Taylor reached Wuchang early in December and has taken up his residence on Boone Compound. He has sent a report to Dr. Bien about the condition of the college buildings. A copy of this report was sent last week by Dr. Bien to Mr. Lyford. In it Dr. Taylor says that if material and labor were available, the college buildings could be put into condition in two months. No estimate of the cost of rehabilitation was given by Dr. Taylor. Dr. Bien has written asking for this.

Dr. Bien has not been able to make definite arrangements with the military transport people as yet. It looks now as though our best plan would be to charter either through the highway administration or the military for the trip to Kunming. Then rail to Tsanyi just beyond Kutsing, and truck from Tsanyi to Henyang. Rail from Henyang to Wuchang. A semi-official company is advertising to take people to Tsanyi to Henyang, allowing each person 50 kilograms of baggage, for \$117,000. There are reports that they are working on the railway to Indo-China, but the latest information is that it will not be ready for use before sometime in the autumn or next year. Our present estimates for the trip as outlined via Kunming, Tsenyi, and Henyang are as follows:

140 people at \$220,000 /	.....	\$30,800,000
60 students at \$141,000	.....	8,460,000
7 truckloads Hsichow to Kunming at \$1,000,000	.....	7,000,000
3 truckloads Kunming to Wuchang	.....	7,210,000
remaining equipment Kunming to Wuchang via rail and sea	.....	6,000,000
overhead and contingency	.....	2,000,000
		<u>\$61,470,000</u>

The rail fares Henyang to Wuchang are merely an estimate based on comparison with Kunming to Kutsing. It is also merely an estimate as to the cost of moving the remaining equipment from Kunming by rail and sea. It is also an estimate for the number of students.

The figures for the faculty are based upon present information in regard to bus and rail fares, and include a subsidy for living costs en route. The figures for the students are less because it is expected that some or all of these students will be able to pay at least part of their way, and also it may be possible to send them by a cheaper bus fare from Tsanyi to Henyang because they will not be allowed as much baggage as the faculty. "Overhead" is the matter of expenses of people who may have to go to Kunming to make arrangements for accommodations at the various stopover places.

The general plan is that the faculty and staff and their families will be transported through to Henyang and thence Wuchang, as outlined above. Essential college quipment will be taken over this same route, and every effort will be made to cut this down to an absolute minimum. The rest of the college equipment and books and extra luggage for the faculty will be stored in Kunming to be sent out by rail and sea when that route opens. This has not been decided, but is the result of an unofficial talk between Dr. Bien and me. The Transportation Committee will be meeting within a few days to draw up rules and regulations governing faculty transport. They have already drawn up and published with the approval of the Senate rules in regard to students. Preliminary student applications for transport are to be in not later than the middle of this month.

The Christmas week passed over well, and everyone entered into the spirit of it. Mrs. Coe has already sent a letter to Mr. J. E. Whitney at "281" telling of the events of the week, and I am sure that you can get a copy from him if you wish.

Registration for the second term was held last week Thursday, the 3rd, and classes started without delay on the following day. So far the number of students is something over 200, with a number of latecomers trailing in. Some of the freshmen students did not bother to take their examinations at the end of the first term and have simply dropped out. Three freshmen were requested not to return because of the lowness of their grades.

Yin Chung-fu is leaving the college very shortly as his papers are nearly in order for his trip to America. In order to plug the gap in the Physics department Dr. Bien has appointed Mrs. John Yang (Hwang Chieh) for the second term. This is partly necessitated by the fact that Mr. Shen of the department of Mathematics has not been heard of since August, and Mrs. Yang will be teaching half mathematics and half Physics, as Dr. Bien is carrying a light load so that he will be free when necessary to go to Kunming to make contacts in regard to transportation.

Peter Kao will do only halftime work and receive two-thirds salary and subsidies during the second term. Dr. Bien is trying to arrange for some sort of a grant for him from the International Relief Committee in Chungking. You have no doubt heard that the announcement was made on Christmas Day of the engagement of Mr. Kao to Miss Yang Chin-hsien.

I trust that you have had my earlier letters in which I raised certain questions about next year and the necessity of any early decision by you people in New York in regard to them. Mail from the States continues very erratic, though the service between here and Kunming has improved slightly. With best wishes,

Yours sincerely,

(signed) John L. Coe

0510

Boone School, Tuchang,
January 24, 1946

Purchase of Land

Dear Dr. Wei:

We hear that you have received a grand reception in the States, just as you should. And it appears that your visit comes at a most opportune time, when the future of Christian colleges in China is hanging in the balance and Hua Chung being pushed over to the lower side. Your presence there will insure that Hua Chung receives the consideration that its cause merits.

Since talking with you in Kunming I have continually talked up the possibility of Boone School moving out to make room for an enlarged Hua Chung. Rather to my surprise I have encountered no one person opposed to the move, even among the old guard of Boone ex-students. If it should become possible to obtain a new site and the needed buildings, you may be assured that the change can be made. If the move were properly engineered we might even count upon the enthusiastic support of the Boone old students, provided we could find a suitable site, and I believe that would not be difficult.

Wang Tung-yuen, the chairman of the provincial government, was in here with Samuel Seng just a week ago, and when I told him of the proposal to move the school out of the city, he said, "We will give you a piece of land for the site".

If there is to be a change, now is the time. If Hua Chung is to remain here, the decision ought to be made as early as possible. If the College plans to seek another site, the same is true, for the School must begin now to plan improvements, new methods of housing students and teachers and larger athletic facilities. It would hardly be possible financially for the school to begin a program of improvements here, and then later move to another site. In justice to the school the College ought to make its decision as early as possible.

At this time land has become available that could not formerly be purchased. Much of the land immediately adjoining the college and school has been completely cleared of buildings and could now be purchased at better prices than any other time. I have drawn a very rough plan of the college, school and surrounding part of the city, marking on it the land now empty and for sale, or probably for sale. You will find on this plan property which we have always wished to buy, and which would greatly improve what we have. We have had enquiries and are making enquiries. Building materials are very expensive and money to rebuild is very scarce. Little building is being done in this section of the city, or in any other but the business sections. Owners cannot afford to buy and need money for immediate use, and they are therefore more ready to sell than ever before.

The Flower Gardeners' Guild is completely demolished and little remains, other than broken brick. The purchase of this piece would straighten out the college property line immediately back of your own house and make room for other buildings. On the other side of the old St. Hilda's Gate House, now the athletic store room, is a private garden with Chinese house in fair condition, but this can now be purchased at a reasonable price (?) Next to this is the

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Chkiang Guild, on which there is now no building standing. It is believed that this can now be purchased. Next to this is the Buddhist School. During the war this was offered for the sale and could probably now be purchased, but not too cheaply, as there are school buildings in fair condition still standing on it and being used.

This block of ground would considerably enlarge and greatly improve the old Boone property and would appear to be first on the list of essential purchases, for this reason and for the other that most of the buildings have been completely destroyed and the present owners can not expect to include cost of buildings in the selling price, as they formerly could. There is also this further reason, that the present owners are now in great need of money and cannot build here or anywhere else until this is obtained. The first price asked for the piece marked "G", a private garden and residence, corresponds to what we paid for land about here some years ago, and would therefore appear to be cheaper than formerly by comparison with the upward trend of land prices. (?)

Another highly useful piece, marked "H" lying to the south of the Boone School Second Teachers' Compound and belonging to some relative of Hsia Teeyin, is also completely empty of buildings and could probably be purchased if properly handled. The merits of this piece is that it backs up against the old city wall just opposite the College Outside Residences. The old city wall is here composed of first rate hard clay, which could be used for raising the level of the new college land, marked "CCU" on the plan, thereby enlarging the area which will stand above high flood level. At the same time the area now covered by the city wall would be levelled off to bring the ground inside and out to an even height, thus making valuable building space available. The Second Teachers' Compound, the city wall area and the Outside Residences area could thus be combined all in one area and add considerably to the useful space.

The section marked "T" belonged, at least partly, to the temple which formerly stood there. Here the Japanese army has dug a number of deep trenches, entirely erasing all old buildings and gardens, and have also completely demolished all houses in the former village at the upper end. A good deal of work would be needed to put this piece into shape for gardens or for building and it is safe to say that it is probably immediately available.

To the west of this T section runs the remains of the small country road, now partly obliterated by dumpings from the Japanese trenches. This road could probably be bred into the area by providing a substitute across the south end of this T section, joining the new maleo as shown on the sketch.

My suggestion would be that the college arrange with the city roads department to extend the Chi Pan Kai - Teo Su Yin street to the north across the flower garden, passing thru the site of Miss Clark's little house, passing to the east of the Kemp house and the gymnasium and joining Tan Hua Linn just inside the city wall. Then arrange to take over all Boone School property to the east of this extension, combining it with the adjoining land by purchases, and levelling off the whole area as building sites, using the large quantity of earth thus moved to bring up the lower levels to something above high flood level. Ultimately the CCU should possess all

land lying between Teo Ssu Yin and the Wei Tsen Malee. As the sketch shows, large sections are now completely empty and in this shape are worth less than they will be later when buildings are replaced.

I need make no suggestion as to the desirability of the sections B, C, F and G, as these have always been regarded as essential additions. There is just this remark, that C, F and G are now immediately available, while B, the Buddhist Nuns school may not be so pressing a purchase, since the buildings there are still standing and are in usable condition, and are being used. No opportunity should be overlooked to buy this in, however, as it could be held later and make an inconvenient bottle neck in the college campus.

As you will see, there are numbers of empty pieces inside the city, all lying on comparatively high and easily drained areas and all therefore suitable for your purpose. The number of these will tend to discourage speculation on the part of the owners at this present time, since there is so much offered. Negotiations carried on quietly might bring in a good many pieces at reasonable prices.

In any case, enquiries have been put under way and Dr. Taylor should soon be in a position to give you definite information about a number of this pieces.

He asks me to say that the owner of the property between Yuin Chia Chow and the new CCU property to the east, who is a relative of Hsia Teo Yin's, claims ownership of all the city wall between. Dr. Taylor believes that he is rightly entitled to only half of this city wall area and that the boundary fence or wall should be placed along the middle line of this area.

Rumors from official quarters are that Wuhan is to become a large industrial area. We may therefore expect this city to expand most rapidly along the river bank above and below the city, where both rail and water transport can be cheaply provided. Because of its position between hills we may expect the Tan Hua Linn section to keep its residential character and to command only medium prices. For years to come there will be many cheap quality Chinese buildings retained here and this will tend to keep price levels fairly low.

It would appear to be quite possible to build up a well consolidated area of adequate size to accommodate a university of 800. As a later time adjacent properties could be acquired for departments which do not need to be so closely joined to the main body. As the city develops there will be no great need to include faculty residences all within the main compound. Space at present occupied by purposes as these residences become old and can economically be replaced by others in less ~~convenient~~ areas.

Naturally all this is contingent upon the provision of a suitable new site for the school within reasonable distance of the city. The Department of Missions and whatever other bodies are prepared to approve and support the enlargement of the CCU would probably recognize the value to the university of the present school property and be willing to assist the school to make the needed change. If the CCU is prepared to work things out in this way it will find the school more willing and ready to co-operate than ever before.

At present the school teachers are occupying some college buildings, waiting for the school buildings and the school residences to be vacated by the soldiers and by refugees. Repairs to these buildings are underway and we expect to have the school housed in its own buildings by the time the college begins to arrive. We are now building temporary furniture for the school and hope to be ready to open by the first of March. Still as Lienho Chung Nsich, at least for this term.

The Bishop has sent word for Mrs. Kemp to come out and I am beginning to feel once more something of a permanent fixture, and well satisfied to be so, a feeling you will readily understand.

All good wishes for the continued success of your mission and of your plans. But get back just as early as possible.

Sincerely yours,

(signed) Robert A. Kemp

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99 Claremont Ave,
New York 27, N.Y.

Feb. 9, 1946. [1]

Dear Mr. L. Ford,

I hope you have received my letter returning your draft report on plans for moving the College, etc. with some of my suggestions for modifications which are only minor ones.

By the way, you spelled "Tsan yi" as "Teausyi". I hope you have corrected it. I was not sure what you meant when I first read the draft in a hurry.

^{W-VII} Enclosed I am sending you John Coe's letter to me dated Jan. 8. Please keep it until we meet at "281" on Friday ~~afternoon~~ morning for the Board of Trustees meeting. Unfortunately we shall not be able to meet before that, for I come back from Cambridge only on Tuesday evening; on Wednesday I have

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to teach the whole day, & on
Thursday I shall be going to
Allentown, Pa. to return that
evening.

The first part of John Coe's
letter of Jan. 8, deals with the
money advanced by Arthur
Allen to me. It is strange that
for the US\$10 given to me by
Allen it should be at the rate
of 1250 to 1 and when John
Coe turns the Chinese currency
advanced to me into American
currency, it should be 700 to 1.

The only way to settle this
matter, I suggest, would be for
the College to pay me my travel
from Hsichow to New York &
count it as my sabbatical
year allowance, if according
to the new regulations you
are drawing up to govern
sabbatical leaves, this should
not be too much. In addition
to the amount of \$215,820 Chinese
(minus \$40,000 paid to me).

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daughter Catherine, which was not travel) there was also the amount of US \$1,475.67 advanced to me in Calcutta. The total of my travel would be about US \$1,600. You may think of some other way to settle this matter.

Mrs. John Lo is in town again. I am afraid she is expecting much more from the College than we can provide for John Lo's sabbatical leave. Whatever allowances we may recommend & the Board may adopt, they could not pay John Lo's travel to America even by boat, the expenses of a family of four for at least eleven months in America, & the travel of the whole family back to China. The total would be at least US \$3,500⁰⁰. The pre-war sabbatical for a Chinese professor cost US \$800 + \$420 = US \$1,220. It was like

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This. US\$800 for travel, and
exchange of half of the man's
Chinese salary for a year
at 2 to 1. This exchange meant
NC \$1³³ subsidy from the
College for every US\$1. The
highest salary was \$350 Chinese
a month. Multiply this by 6
it would be \$2100 Chinese.
Change this into US\$ at 2:1 +
it would be ^{US\$} \$1050. For every
US\$ thus exchanged, the
College would subsidize
NC \$1³³. The highest subsidy
for exchange would be, therefore,
NC \$1400, equivalent to US\$420
at 3.33 to 1. Even we should
increase the total sabbatical
allowance by 50% on account
of higher prices in America, it
would be only about US\$1800
which would be fair. But it
would be only half of what the
family would need. We may
discuss ^{this} on Feb. 15, but I
would want to know what

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The Founders' decision is as soon as you have met.

She may not realize that by the end of July she will have received from college funds already US\$5,000 in addition to John's salary & subsidies. The College could not afford to take care of many cases like this. She said to me the other evening, "I don't see why the College shouldn't find US\$5,000 & let John take his sabbatical." I could make no comment on a remark like that.

My schedule is just hectic. I travel between Boston and New York every week for six weeks. In addition to my teaching at the Union & two Hewitt lectures I have to speak at least three times a week, & sometimes four. In the meantime friends press me for magazine articles. But I am well and enjoy the work. You may be interested to know.

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That the National Council has appropriated US\$5,000 to Hsueh-Chung for the replacement of books. With this we may go ahead with our purchases of books at once.

I am working on a project to get US\$16,000 for the Theological Plan & stand a good chance of getting it in the fall. This would be outside of our current budget, because it would be for scholarships.

Every little bit like this would help.

Have you received US\$2,000 from Dr. Goetoch?

Mr. Gerald F. Winfield of the Associated Boards would want publicity material from us.

Please read the last paragraph of Fowler's letter to me dated Jan. 31, enclosed herewith. You may send him your report on conditions in Wuchang. You have more details than in Taylor's letter of Jan. 1.

Yours sincerely,
Francis C. M. Wei

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February 23, 1946

DR. FRANCIS WEI
281 Fourth Ave.
New York, N. Y.

CABLE YOUR INSTRUCTIONS NEXT YEARS BUDGET SEES COE LETTERS
FIVE SIX STOP HOW MUCH AMERICAN AVAILABLE THIS YEAR MOVING
REHABILITATION STOP MOVING ESTIMATE SIXTY MILLION

RICHARD BIEN

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Boone Campus, Wuchang, Feb.26,1946

Dr. Francis C. M. Wei
Union Theological Seminary
New York City

Dear Doctor Wei:

There are just a few things I think I should report to you at this time.

Repairs to college buildings are going as rapidly as possible. Materials are still very difficult to obtain. I have used CN\$601,000 so far, and have nearly all doors and window frames and sash necessary for the dwelling houses. I have not yet begun on the other buildings. Until yesterday, when I received NC\$5,000,000 through the NCC relief committee, for some purpose unspecified, but which I take for granted, comes somehow from the college for college use. I had to use personal funds. Glass is still too expensive to be purchased. Exchange has gone wild. Prices of materials are four to ten times as high as they were when I arrived. According to an estimate we have just made, it will require NC\$10,000,000 more to put the buildings in condition for use in the Fall. This is not counting glass or screening, and figuring a minimum of the cheapest kind of furniture.

The most expensive part of restoration will be a kitchen for men students. My own opinion is that we should build a semi-permanent kitchen and dining-room combined, but since I was asked to do things in the cheapest way possible, I shall probably end up with a matshed kitchen with a galvanized iron roof.

The Central China Union Theological Seminary has been re-born. The Rev. Mr. Heady will head it. The Rev. Mr. Craig of the London Mission is the present chief-mover. I put out some feelers and found that the organization, as now constituted, would welcome some kind of cooperation or even amalgamation with Hua Chung. They have set a middle school (senior) graduation as their minimum entrance requirement.

The Swedish Mission has organized a language school, and would welcome Hua Chung affiliation, if the opinion of individual members of the mission, with whom I spoke, are correct.

The Lutheran groups in the Hankow area, according to the Rev. Mr. Holm, who approached me, are seriously contemplating asking for a full share in Hua Chung, as an affiliated unit.

We have purchased no land so far. Exchange difficulties and the uncertainties of the situation seem to make it impossible for owners to think of anything of value except gold bullion. I have suggested to our middle-men that they talk price on the basis of the silver dollar. We could then figure an equivalent in both CN dollars and US dollars.

Our mission has decided to send its six new recruits to language school in Wuchang and has asked me to put Dr. Keller's house in repair for them.

With every good wish, and the hope that you may be able to return at an early date.

Sincerely yours,

(signed)

Paul V. Taylor

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Training Educated Leadership for the Church in China

by

Dr. Francis C.M. Wei

February 27, 1946

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Training Educated Leadership for the Church in China

An Address given at the Mid-Winter Quiet Day of the
Alumni of the Episcopal Theological School,
Cambridge, Mass., Feb. 27, 1946.

There is always the need of educated leadership in the Church in China, and the need is particularly urgent in this new day after the War.

We need more men for the ministry, better educated men and as many of them as possible in the shortest time. They must be trained; the need must be met.

The Chinese have their traditional respect for their educated leaders. Only men who are really educated can ever lead in China. There have been a few exceptions, but those are born geniuses. They are too few to be depended upon. We must educate the others.

Leaders of the Church in China must not be just practical men, men of affairs. These are valuable and necessary, but we must have real leaders, if the Church in China is to command the respect of the people. After all, the Church is still new in China. It is not quite understood yet. People are waiting to see what it is all about. They will watch its life and the life of its members. But they will want to know whether those who are most active in working for the maintenance and expansion of the Church are people who have any other way of making a living, and whether their zeal comes from convictions reached after careful study and thinking and religious experience. Emotional appeals touch only a few in China. By and large, the Chinese are not emotional. Their culture has trained them to control their emotions. Speakers or preachers who can make only an emotional appeal are apt to put their audience on its guard. The Chinese will listen to close reasoning. They are reasonable people, even those who lack book knowledge. Church leaders must, therefore, know pretty well what they are talking about and be able to make a balanced presentation of their case. In other words, they must be well educated, at least as well educated as leaders in the other walks of life in China. Even the Chinese peasant reasons cool-headedly, although he may not be able to read or write. He may be illiterate, but he thinks and thinks shrewdly.

And the Church in China is confronted with some very complicated problems, family and social problems, problems of the economic and political structure and policy, educational moral, religious and international problems, and problems concerning directly the

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future and the strategy of the Christian Church itself and the whole Christian movement in the world as well as in China. We need the best Christian leaders in China to face these problems which will tax them to their full mental and spiritual capacity. Christian higher education in China must help to prepare them, and Huachung has its share.

This raises at once another question. When all the people have been prepared for leadership in the Church, with the best opportunities of education, to reach the highest possible standards (and there will be so many of them if we are successful in our educational undertaking) how are they to be supported? The Church is still young, numerically weak and financially feeble. Would not highly educated leadership defeat our purpose of getting the Church to be self-supporting? This is a question of mission policy and I have had it put bluntly to me, because I have always been advocating educated leadership for the Church in China. What is the answer to it?

Many years ago my answer was: We expect our Chinese Christians to have the sacrificial spirit and be willing to serve the Church for a salary considerably lower than they could get elsewhere. This is a sound principle and ever since I assumed responsibility as college president almost twenty years I have wanted to realize this high ideal, but I have found it difficult to work.

It is difficult to work, because, in the first place, income for the professional classes in China is as a rule low; not low, of course, when compared with the wages of the coolie or day laborer in China. Before the war a professor in a government university or a government employee with equal training and ability would get a salary about fifteen times the income of, say, a man who pulled a rickshaw for a living. In the pre-war period in Huachung we aimed at paying our professors about 80 per cent of the salary of a professor in the government, i.e. the tax supported university. It worked with some Christians but not with all. The rickshaw coolie was pitifully underpaid, due to the social conditions and economic development of the country. China was going through a transitional period in her economic development even before the war. You would find in the same community in the urban areas some people who belonged economically to the 18th century, some to the 19th, and some to the 20th. The university graduate belonged to the last mentioned group which consisted of men and women with economic requirements of the 20th century, perhaps of the 4th decade of the 20th century. But the economic development of China before the war, and therefore her social structure, was of the early 19th century even in the city. For instance, there were little or no public library facilities and therefore the professor or the man in the other professions would have to buy their own books and subscribe to their own special periodicals to keep themselves intellectually alive and to keep reasonably abreast with the 20th century world, because he realized that he belonged to it. But at the same time the 18th century village from which he could not set himself loose and the 19th century urban community in which he lived had other demands on his income and put him under social obligations which the 20th century man in America would not have to meet. As illustrations I may cite

the support of a blood-kin even of the third degree, contribution to the funeral or wedding of a distant relative or friend, an occasional feast he returns for the many feasts to which one had been invited; and much business had to be transacted over the feasting table in China. It is bad to be caught between two worlds like that, the old and the new. It is costly. That was the fate of the Christian leader in China before the War, and that of the Chinese educated Clergyman was even worse. He had a lower income still. One of my Christian colleagues in Huachung said this to me one day: "It is all right to expect the Chinese Christians to sacrifice for the Church; they ought to do it. But there is a limit. One cannot sacrifice the education of one's children or the health of one's family." His remarks were very sobering to me as administrator, for I knew what it meant for I had my own family budget to look after. That is one reason why the principle of self-sacrifice alone does not always work, and I have had to elaborate it somewhat because of the peculiar social conditions in China which may be difficult for you to understand from a distance.

The second reason is that to put the self-support of the Church before a church that is worthy of support is putting the cart before the horse. The cart simply wouldn't go. For self-support we get a poorly educated minister for the church or a poor educated teacher for the school. People are not attracted to it, still less willing to support it. At the most they would give it a poor support. A university or even a good secondary school can't be self-supporting in any community in the world. It is an investment, not a profit-making enterprise. I am notorious for making strong statements, but I sometimes do it when I am faced with a desperate situation in order to call attention to it. I have said it more than once both in writing and in speaking in China that if we should find a Christian university or Christian school self-supporting from student fees, the best thing would be to close it down. There must be something wrong in it educationally, and I wouldn't labour on this point.

A Church can become self-supporting. But we must begin by getting for it a good minister first and give him time. A poorly educated ministry only delays the process of getting the church to be self-supporting. Would you think a drug store selling stale and inferior drugs would ever get any business even though the Public Health Bureau of the city would not interfere?

I envisage the work in the Church in China will develop more rapidly than its financial strength. Even financial aids and aids in personnel from the Church abroad would not be able to keep pace with it, if we should be successful in our work in the Church in China.

To meet such a situation I would venture the suggestion of unpaid church ministers. I would experiment with the project of giving the minimum theological training to as many students in Huachung, both men and women, as there are students willing to receive it, and I would combine this theological training with an arts, or education, or science course leading to the B.A. degree or

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equivalent by spreading the four-year college course over five years. The extra time is for the students to take courses in theological subjects, some of which may be counted towards the college degree within the regulations of the Government, for even private institutions of education when registered with the government have to operate under government regulations, but some of these theological courses will have to be taken care of by the extra time in a prolonged college course. It will work, for it has worked in the past. The bulk of our modern educated clergy, graduates of St. John's or Boone, have been trained in this way, and you know quite a number of them who have come to this country for further studies. They are not such a bad lot. One of such men, our own graduate from a combined Arts and Theological course, came to the E.T.S. and in three years he got his Ph.D. from Harvard. Several of our Chinese bishops are products of such a course of training. We call this type of training the "B" grade. It gives adequate training for the ministry, but not for the specialist in sacred learning.

To train specialists for theological teaching and research, for writing, translation, and original ^{work} we must have a three-year course of theology, on the top of a four-year college course, mainly pre-theological in character. I say "pre-theological", because we would want the candidates seeking admission to this "A" grade course of theology to have sufficient preparation in the Chinese culture in the languages in Chinese and English, which are two of the most difficult languages in the world, in a second modern European language and a Biblical language in history and philosophy. Such a course of studies in the college will give him the cultural background as well as some of the tools for his theological studies. We can train only a few of these each year, but we need them in the Church in China. Please do not misunderstand me here. I do not mean to say that only men of this "A" type of training can do the work we have in mind for them. Some of the men with the "B" type of training may also do it. They are the exceptions and we cannot depend upon exceptions to get the work done. I am here discussing plans and we can only plan as our human reasoning leads us.

There are churches in China, even within the Anglican communion, which would employ preachers with a much lower educational standard. It is not my concern here to comment on this policy. We have had in China preachers and church workers whose training measured by educational standards is very inadequate, being equivalent to high school standard or at most junior college. These people meet a great need in the church and will perhaps continue to do so for some time to come. Some of them do very creditable work. It would be a grave mistake as well as gross injustice to minimize the value of their service. As long as we cannot have a sufficient number of candidates with better educational preparation to take the more advanced training, we shall have to continue to train the lower standard men in order that the work of the church may be carried on. But men with such training would find it hard to reach the educated Chinese such as university students and professors, government officials, the more intelligent business men, the professional classes. They would not have the self-confidence if they are given the work which we would give to the men with the more advanced training with such men. The Church may be carried on, but not developed.

But there will be for some years to come theological seminaries even in the city of Wuchang to train these men of lower grade. We shall seek to cooperate with them. We shall cooperate with them by throwing open to their faculties our library facilities. Some of our theological professors and lecturers may teach some of their courses or give some special lectures. Their students may have the fellowship of our students. They may come over to our university for some of the public lectures in all the departments. To accomplish such aims we would do everything possible to help these seminaries to locate in our neighborhood, so that cooperation may be easier. In this way Huachung will become a centre of theological learning and training in the central China region. We would not be satisfied with anything less than that.

All our theological courses are open to men and women alike. The Churches in China need woman leadership as well. They need church workers among the women. They need women as Sunday School directors. They need particularly women for woman's adult religious education and religious directors in the schools for girls. These workers must be trained and our theological training is intended for them, too. The combined course of Arts and Theology or Education and Theology will suit particularly their needs.

Our theological courses, particularly the combined course of five years in the college, which we call that of "B" grade, are taken not only by those students who are candidates for the ministry. We would encourage as many students in the College to take them and get as much theological training as the candidates for the ministry get. Those students who have had the combined course of Arts and Theology or of Education and Theology or even of Economics and Theology may go out after graduation to teach, to serve in government offices, to do business, or to be engaged in other lines of service in society. With their regular college course they can make their living as the other college graduates can make their living. But with their theological training they may serve the Church better. It is our hope that with the theological training they would want to serve the church as lay teachers. Some of them may even seek ordination but will not depend upon the Church for a living. They can carry on their secular work and continue to receive their income from that. We don't see any reason why they should not do that and give their spare time to serving the Church. We are aware of the objection that the ministry is a full-time job and therefore ministers have to devote their whole time to it. Of course they ought to do so, if they are paid to do it. But the young struggling Church in China with 99% non-Christian of the population of China to reach would not be able to do its job and fulfill its tremendous mission if it had to depend entirely on paid ministers, especially when a religious teacher with a regular salary paid by the community is totally a new institution in the country. Many voluntary non-salaried church ministers will have to be enlisted, and we believe that when many laymen properly trained for the ministry will seek orders and serve as voluntary ministers by giving a part of their time to ministerial work while they earn their livelihood in some other way. Our minister's work in a parish may have to be divided among two or three of such voluntary unsalaried part-time ministers. We would keep the parish small, not only to make it more effective as a parish but also

to make it possible for the voluntary ministers to administer it efficiently.

We envisage, therefore, a considerable number of students taking the combined course of theology if our project should prove a success, perhaps 20 or 25, if not more in each class. Then, there ought to be a few of the post B.A. theological students who will take the "A" grade theological course, very similar in nature to the course in the Episcopal Theological School here in Cambridge, with one half of the three years given to required course, in the five gain theological disciplines and the other half of the time devoted to concentrated study in one field. Only students of honor calibre will be admitted to this course. They are trained not just for a "job", but for scholarship. In China we are poor economically. Particularly the Church is so and will remain so for many years to come, poor financially at least, for no matter how liberally the Christians may give and how generally the Church abroad may help, our work is bound to outstrip our available resources. We would not be able to afford the academic luxury of "post-graduate" work, especially in theology, as the "A" grade theological course requires 19 years of formal education, that is, six years in elementary school, six in secondary school, four in college, and three in theology. To our mind that is enough. If a student is not prepared for scholarship by that time, additional training can do little more for him. Our "A" grade theological course should do the work of the past B.D. course in this country, I am inclined to think that our "A" grade course when properly planned will be sufficient. Circumstances will compel us in China to do it anyway. At least we believe it a worthwhile experiment to try. We must make this course efficient to prepare competent translators of the Bible and of the Christian classics into the Chinese language, theological teachers, Christian writers and thinkers, not only on Church and religious problems but also, and equally as important, on all the problems confronting China so as to bring the Christian point of view to bear on the solution of all problems.

This is an ambitious program and we must have an adequate and well-trained teaching staff to implement it. We need two specialists as professors in each of the five main theological disciplines, and in due course of time we shall have to appoint teaching fellows or assistants to share a part of their routine in teaching and research and writing and editing. The "B" grade combined course has to be taught, the "A" grade students need tutorial training besides instruction and tutorials, if properly done take time.

But we expect our theological faculty not only to teach students, but also to do other jobs. Whether we like it or not, it is a fact we cannot hide and still less deny that in the Church in China ministers ten years out of the theological school may get into a rut and become stale, if not intellectually dead. They have to be kept alive by refresher courses and other devices to be mentioned later. The Churches ought to cooperate with the theological training centre to make this possible. Ministers and other church workers must be given the opportunity to return to the university from time to time, at least after every seven years of active service, and be refreshed by taking short courses of say six weeks in some theological

subjects by coming into contact with scholars whose business is to keep abreast with world scholarship in their own fields, by browsing about in the university library, particularly among those stacks which should interest the Church minister most. Of course, if they are expected to run high-class social clubs called the Church, to keep their parishioners amused and in good humor, or just to marry people, to baptize babies and to bury the dead, they could have learned all that is to be learned, once for all, in the seminary. But if they are to lead their people, old and young, in thinking as well as in enlightened devotion in a rapidly changing world, they dare not to be left too far behind the thinking world. They ought to know the latest ideas and the latest movements which have to do with religion in general and Christian life and work in particular.

To enable our Church ministers and Christian workers to do this, occasional refresher courses, valuable as they may be and necessary for many, are not sufficient. The group of theological scholars in a Christian university like Huachung owe to their brothers working year in and year out in the rural churches, particularly those at the far-flung out-posts, the duty of relaying to them in popularised form the most up-to-date religious thinking and thinking in other areas related to the religious field. This can be done by a theological periodical combining in purpose such magazines as the Journal of Biblical Literature, Theology Today, the Anglican Theological Review, Christendom, etc., to mention only a few published in this country with which you may be familiar. Through such a publication we would attempt to keep our church workers posted as to the current theological thinking and the world Christian movement, introducing to them from time to time the best literature in the theological fields and hoping that through a lending library of books in Chinese, and at least in English also, they may keep up in a measure their reading and thinking. Through such an organ they may share with one another their experience and maintain their fellowship in thinking and in service.

Further more, there is the lay people to train, men and women who have not had the opportunity of even a high school education and who must be taught so that they may help to teach the others church members still less privileged. We see the possibility of a team of younger men under the leadership of a more mature theological professor touring the country and stopping at various centres to conduct short courses of study on the Bible, the history, the work, and the teachings of the church. We need better educated preachers, but we need also more enlightened and better informed people to fill the pews. We need more effective ministers, but their work can be more effective when the laity has been trained to cooperate with them in all their undertakings.

All these enterprises will consume time and energy. You should not wonder then, that we would need at least ten full-time theological professors. They will be kept frightfully busy, but we must see to it that they will not be too busy to do research and original thinking. They ought to have adequate facilities and adequate clerical assistance. No one should be idle, of which there is little danger in the mission field, but none should over-work which is the real temptation.

But can we find the professors we need to implement such a program, a program both elaborate and difficult? Not among the Chinese Christian scholars alone, for the next fifteen or twenty years at least. Very few Chinese Christians have been adequately trained to teach the Old or the New Testament. They have not had sufficient training in the languages essential to the teaching in these fields with any originality and authority. The Chinese language is not an easy one to master and it is the language which every Chinese scholar must master just for the sake of commanding the respect of his fellow countrymen, if for no other reason. Then, he must learn his English, his German, and French, and the Biblical languages. This is no easy task. It takes time. When a Chinese student starts college with the knowledge of only Chinese and English it is a pretty hopeless job for him to master at least two more languages and acquire the use of at least three more even for reading alone. Hence, we shall have to depend upon Western scholars to teach O.T. and N.T. for some years to come. These two subjects require four western Biblical scholars for our theological work.

Of the two professors of Church History we would like to have one Chinese and the other a missionary. They cooperate to supply the Western scholarship and the Chinese interpretation, both of which are necessary.

Systematics, Christian Ethics, Religious Education, and Pastoral Theology ought to be taught by Chinese scholars, because in these subjects the Chinese background is of paramount importance. Our theological faculty will be lined up with one half Chinese and the other half missionaries, i.e. five in each group, altogether ten.

Government regulations do not permit us as a registered institution to have a theological school or even a theological department. To obviate this difficulty we propose to distribute our theological professors over the different departments in the university, literature, history, philosophy, education, and what not. For certain courses of instruction we draw upon the university faculty, such as philosophy, psychology, social studies, and most of the languages.

Our theological training is not denominational, because in our institution several churches are cooperating in all the other departments. Nor would we have it on the union basis.

The churches work together but each is given full opportunity to keep its own tradition and to teach its own students in some special subjects on portions of certain subjects particularly in devotional practices according to the desire of the church concerned. In this way we hope to have the maximum inter-church cooperation with the minimum compromise.

After the student has finished his five years of combined course or the three years of post B.A. theology, he takes a year of internship. We expect to arrange with certain city churches, certain churches in middle-size towns, certain rural churches, certain schools with a good religious program under an experienced chaplain or religious director, certain social centres, certain Christian literature

societies, etc. to take our students as "interns". Every student after the academic theological training is assigned to one or two of these places as an apprentice to get his practical training according to the type of church or Christian work he proposes to do after graduation. During this year he spends half of his time in practical work under an experienced man. By this he will be able to pay his way through the year. The other half of his time must be devoted to reading under the direction of the theological faculty to round out the academic side of his training for the type of work to which he proposes to devote his life. Besides a satisfactory report from the man he works under for a year he is required to pass his comprehensive examinations on his whole theological course including his practical work and his directed reading during his year of internship.

Perhaps you may say that we are expecting too much from our theological students. That may be true. The usual danger, however, is to expect too little from them. The theological course should be at least as rigorous and as exacting as the medical course. The physician or the surgeon holds in his hand the life and death of his patient. But we entrust to the church minister the spiritual welfare of his parishioners, and he is to be confronted with problems different in nature from those confronting the medical man but more important and sometimes far more complicated and delicate. I wish I could be assured that the ministry as a profession has improved as much as the medical profession during the last half century and that the church as an institution has advanced into society for its uplifting as the hospital has. In China Church traditions are still in the making. Perhaps it will be easier for us than for you in the West to blaze some new paths. We must create good traditions before it is too late.

Another objection may be raised, and that is academic learning alone is not enough to make good ministers. A rich devotional life, spiritual experience, and a keen insight into the nature of man are more important. We are not unaware of this in our program of theological education, and we seek to emphasize devotional practice and spiritual discipline in our hostels. In our whole university we intend to house our students of all departments in separate hostels of fifty students each. Each hostel has a house master and an assistant house master whose business it is to look after the social cultural and spiritual welfare of the students in their own hostel. The hostels are under the auspices of the different church groups which cooperate in our university. Each church group has the right to conduct the hostels under its care in its own way and according to its own traditions, as long as it conforms to the broad principles governing the life of the hostels as laid down by the universities' authorities which represent all the church groups. On our university campus we maintain the principle of diversity in unity. As to religious life in the hostels, the church groups have absolute liberty to do what they desire. It is our hope that all the traditions and practices of devotion may be maintained and kept at the highest level possible. Perhaps with a variety of traditions we may test out what is really most congenial to the spiritual nature of the Chinese people and enrich it by new experience.

In theological education devotion and scholarship must receive equal emphasis. The neglect of either would be disastrous. But while the university can determine the scholastic standards of the one, the church groups in charge of the hostels must use their resources to promote the other, and the devotional spirit can be fostered only by professors who have it themselves. Scholarship and devotion are not incompatible. On the contrary, we believe that the one promotes the other, if both are wholesome.

Francis C.M. Wei

Cambridge, Massachusetts
February 27, 1946.

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WESTERN UNION

1201

A. N. WILLIAMS
PRESIDENT

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NLT = Cable Night Letter
Ship Radiogram

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March 1, 1946

HUACHUNG COLLEGE
HSICHOW TALIYUN
(China)

CABLE RECEIVED LYFORD EXPECTS MONEY AVAILABLE MOVING RE-
HABILITATION AND OPERATIONS NEXT YEAR STOP MORE DEFINITE
INFORMATION AFTER MEETING MARCH FOURTEENTH.

WEI

Chg: Huachung College
THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

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MAR 19 1946

J. EARL FUWELL

Hewett

The Board of Founders of Hua Chung College records
its gratitude to God for the presence of His servant,

Francis C. M. Wei,

in the United States during the present academic year.

Something far deeper has been brought to us than
just a visit from an officer of one of the China Christian
Colleges, eminent though his educational service has been,
and glad though we are for the renewed personal fellowship
we have had with him. We have experienced an uplift of the
spirit and a clarifying of insight through Francis Wei as he
has brought us more closely in touch with China's religious
heritage.

We are grateful that he has been so widely welcomed
as preacher and lecturer in this land, and that to so many of
us there has been brought a fresh realization of the religious
values of which Christian China may make us aware.

We bid Francis Wei godspeed as he gives his final
series of Hewett Lectures here in April and as he then makes
his way to England for further contacts in the Western world.
We hope he will be followed in visits to the United States
by many other Christian educators, coming with Light from
the East.

March 18, 1946.

Edward H. Hume, M.D.

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March 20, 1946

Dr. Francis C.M. Wei
99 Claremont Avenue
New York 27, New York

Dear Dr. Wei:

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Edward H. Hume, M.D.

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March 23, 1946

*Mr. Lyford**From Mary Coe [13]*

My dear Dr. Wei:

A week ago Sunday after the 10 A. M. service at the Lutheran Home, Dr. P. V. Taylor called a meeting of the Lutheran missionaries who were in the congregation. There must have been about ten of them there. Dwight Rugh, who was in town at that time, attended also, as did Rev. Farnum of Changsha, district superintendent of the Evangelical Mission.

Dr. Taylor told the meeting in brief about the set up, administration, and cooperating units of the college, as well as giving the historical background. The Lutherans asked a number of questions. They are definitely interested in the Pre-Theological training, but I would say they are not yet ready to become one of the cooperating units. However, they obviously are awaiting developments and are open to persuasion and suggestions. We told them what we knew of the plans for starting the theological training next fall, but they want to see our set up, I think, before they commit themselves to cooperating.

The Diocesan Middle School is getting started well now, at the moment with an enrollment of around 600. With this number desks and seats are short, and no student has a bed. Many more students had wished to enroll, but after they were "demoted" to their proper class, they would not enter. The school has running water and electricity (current from the Wu Shen Miao plant in Hankow), which are a great help.

Boone Compound now looks much better than it did the first week I arrived. Grass is coming out here and there, and there are more trees than I realized in February. Dr. Taylor has had Ingle Hall and the Library scrybbled several times, has had tinsmiths in Ingle Hall all last week, and has built one kitchen and has another in process. The repairs to roofs, floors, and doors in the college residence I understand have been done, but window glass has become so expensive that I don't know when that can be replaced. Dr. Taylor is beginning to get tables made. Carpenters are few and hard to deal with, so that Dr. Taylor let Mr. Kemp have "first choice" for getting the basic school furniture made. Now Dr. Taylor is going ahead. He has sent for a raft of cedar to be floated down from Yuanling. To date, or up until last Sunday, he had spent about three millions.

Prices here are fabulous, but you know all about that. However, one does not see much starvation in this center, and there does not seem to be much in the near by countryside. People on the streets look prosperous. As usual, the white-collar classes are probably having the hardest time.

John wrote that up to March 6th, the latest letter from New York to the college was one of Mr. Lyford's of late November. American mail just is not getting through to Hsichow. However, by March 11th, the college had had a cable from you, telling them that the amount of money would have to wait till after a meeting of March 14th. Our family letters are not getting through to Hsichow. Mail gets through to Hankow very well. Important news for Hsichow just has to go by cable and that may not get through.

The first party to start forth on the great trek back to Hankow hoped to leave Hsichow about April 15th. My latest from John is that of March 13th, which came in this morning, but there are many gaps in my daily letters from him. Mr. T'an was going up to Kunming to arrange trucking contracts through Kwangsi, (first Kweichow) and Hunan.

Letters, which you want to reach them in Yunnan, can go to Roger Arnold, 95 Shu Lin Kai, Kunming.

During this past week the purchase of one piece of land went through. It is the piece of land adjacent to the Practice School property on Chi P'an Kai - - on the college side of the Practice School. Dr. Taylor, Mr. Kemp, and Bishop Gilman felt it was a wise purchase, if the college was out to buy more land. It was 216 fang, for which they paid a total of \$11,500,000, plus 3% for the middleman, 1% for writing the deed, and \$39,500 for a very moderate feast. We asked Claude Pickens to exchange in

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Shanghai US \$7,000 of the US 15,000 sent out for land purchases, but we believe we shall not need that much money - - when negotiations were first starting, the owners were holding out for over NC \$12,000,000 and we thought we would have to exchange US \$7,000. [2]

I forgot to add what Dr. Taylor has told me, that he had a conference with Bishop Stauffacker, Dr. Carl Heinmiller, and Rev. Mr. Farnum after his meeting with the Lutherans. These men are of the Evangelical Mission. They likewise, Sr. Taylor says are considering the possibility of joining with Hua Chung.

We have been trying to meet Miss Cox at the boat since Thursday morning, and it is now late Saturday afternoon. I rather think it will be tomorrow before she gets in. She left Shanghai on the 13th, delayed one day because the ship had no coal, and has not arrived yet. Her ticket cost CN \$150,000, while the Bishop's trip up by air cost \$50,000. However, Miss Cox has over 30 pieces of baggage with her. Very little freight is moving upriver yet. However, UNRRA brought up 8 boats (small landing craft of American flour this week - - plus some other things in lesser quantity. Southern Hunan is the bad famine area and Honan - - but lots of country places are going to have a very thin time of it for the next few months until the rice crop is harvested.

With best wishes to you,

Sincerely yours,

Mary Richards Coe

P.S. Your son John has written me about his getting a passport under a mission appointment. Liao P'u-ho, who lives in this house and who works in the "Wai Chiao Pu" tells me that all applications for passports have to go to Wang She Chieh in Nanking. I doubt if much can be done about getting a passport until we have more information about his mission appointment.

P.S. The typewriter persists in sticking in the middle. We are having difficulty in getting the correct size ribbon. Not only does it make a poor piece of work, but it is also annoying.

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for Dr. Fowler
Associate Sec.
Hua Chung
Trustees
Council

Lincheung
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Hua Chung Campus
Wuchang, March 27, 1946

Dear Doctor Wei:

I have received your letter of March 6. Thank you. Meanwhile some things have transpired here, and I shall try to bring you up to date on college affairs at this end.

PROPERTY. After a lot of negotiations, we purchased the plot of ground north of the practice school, a bit over 116 fang, for \$11,500,000. We thought this a high price, and it is considerably higher than the assesment valuations, but there was no possibility of getting it one dollar cheaper.

Mr. T'ang, who sold us the piece of property, next to the Chekiang guild place, which we used as a basket-ball court, offered us the remainder of the property for \$10,000,000. It is 73 fang. We have asked Dr. Yieh of the LMS hospital to be our agent in purchasing. He has informed me and Mr. Kemp that a plot of ground next to the second teachers' compound, on the city wall, is for sale. He is likewise making inquiries about the land between the plot we purchased across the moat and the new road, which runs almost parallel to the railroad. All buildings in that area had been destroyed. The land is cut up by deep trenches, intended by the Japanese as railroad sidings. Across the road, three houses have already gone up.

THE DOLLAR. The present purchasing power of the dollar, here, is practically that of the ming-chi'en when I came to Wuchang in 1929. In my daily housekeeping accouts I write dollars in just about the same way in which I then wrote cash. However, there is one big difference, the American dollar, even if we are able to get \$2000 CN for \$1 US, gives the American dollar less than 1/3 the purchasing power of the US dollar in 1929. The Chinese dollar then was worth about 3500 cash. The US dollar was worth from 7½ to 8 Chinese dollars, if I remember correctly. Of course, if one figures that way, the purchasing power of the dollar is only 1/10 what it was. There is a discrepancy, but I believe that my figure of 1/3 is about correct. Much of the high cost is due to military manipulation of all commerce and trade.

REPAIRS. My first concern was to save the residences and other buildings from further deterioration or destruction. Accordingly, I moved all of the former servants I could find into unoccupied places of houses which I could manouver the military into vacating, and at once hired a mason and a few carpenters. One carpenter had been around during most of the occupation, helping Wm. Yuinn, whom we have to thank for saving quite a number of things. The first tasks were closing the breaks in the compound wall, roof repair (temporary), matting on all door and window openings, on the rainy sides, filling up slit trenches and fox-holes, which covered the campus, removing latrines which were almost as numerous and twice as annoying. With this done I was able, with Mr. Kemp's assistance, cooperation and advice, to take the second step.

The second phase of the work was getting ready for Boone & St. Hilda's. All residences were made available for faculty members. They arrived several weeks in advance of the opening of the school work. I have gone out of my way, not only in granting these institutions what they asked but in offering what I thought they needed. Our residences are more

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than enough for all their needs, and our other buildings are not at all in use. The Yale houses on the city wall had been rented by Bishop Gilman to some government people, but one of the leases was thrown up. The three residences in the small compound back of the Miller house are still occupied by non-school or college people.

For the opening of school, it was necessary to prepare tables, benches, desks; rebuild the kitchen and Yen Hostel kitchen; put Yen Hostel into condition for the reception of women students. For a time all available material and workmen were used in this work. The school opened on time and now has more than 650 students.

The third phase was marked by the need to prepare for the entertainment of a "retreat", sponsored by the NCC, and invited by Bishop Gilman to use the Library for the purpose. When I heard that there were to be 250 persons, men and women, it was evident that the library building would not be adequate. At first the school had promised to feed the group, but when enrollment was so high, the school had no equipment with which to do it. Ingle Hall was cleaned--and what a mess!! The roof had to be properly repaired. All gutters and many down-spouts had been rusted through, as well as many asbestos shingles broken. The work was done by the use of Japanese galvanized iron which we had found on the latrines. The Library roof needed considerable attention. At present the retreat is in session, and everything is going nicely. The library is used as a dining hall. A kitchen was put into the small engine room of the Physics Department. Men sleep on the top floor of Ingle Hall, women on the second. Straw mats. Electric lights are in service. City current. The re-wiring job was pretty big. City water supplies the compound.

During the same periods, carpenters and masons, as available were kept busy. Doors and windows made, first for the residences, second for the school buildings. Not all of these have as yet been placed. The offset which we could not formerly enclose in the Yang-Chia-Tang property, back of the Constantine house, has now been enclosed, with the permission of city authorities. Flooring, paint, hardware, and glass are presenting real problems: So far we have done nothing, and I am on the point of using oiled paper. I have had a path opened to the city wall houses, but not yet surfaced. Deep trenches presented some problems, as did the caves.

No furniture has as yet been made for the college. I have invested over two and a quarter millions, in a raft of cedar from Yuanling. I have had a sample chair made, but now await Mr. Bergamini's approval. There are several samples of our former furniture left, and Dr. Wan has agreed to supervise the construction of temporary lab. furniture.

Our total expenditures for repairs, so far are close to \$7,000,000, and, although I have had advice from Hsichow that money has been sent, so far as I know none has arrived. I have used \$5,000,000 sent by the NCC for undesignated relief and \$2,000,000 from the Reformed Church Mission, for repairs on our house at the CCUTS. It is possible that the NCC \$5,000,000 was sent by the college, and while I have asked the college about it in several letters, I have not written the NCC about it, and do not intend to do so until I hear from Mr. Coe.

You have no doubt heard from Mrs. Coe that the Lutheran groups interested in She-ko seminary are considering Hua Chung cooperation. If ever I wished for your presence anywhere, it was at a group meeting I had with them and some Evangelicals who are likewise interested.

The Swedish Mission seems to be the most active organization in Wuhan at the present time. Rev. Mr. Kanger is a pusher. He has engineered the reorganization of CCUTS and has begun a Language School in cooperation with the Methodists and London Mission. The Swedish people have likewise organized a junior middle school and are now pushing for a senior school, and needing property, they have taken some LMS property, I had hoped to be able to secure for the college. We have $\frac{1}{2}$ and $\frac{1}{4}$ of a foreign residence and the whole of the women's hospital compound, but I am informed, indirectly, that it is hoped we will relinquish that for the senior high school.

The group interested in the Language School would like to have me act as "dean", help organize the work and try to secure for it a University college standing in Hua Chung. This has not been said officially but by persons unofficially. Anyway, you would be doing a great service if you could secure and send copies of the newer language school courses such as offered at Yale and Stanford. I have no idea how much support these missions would be willing to give to a language school set-up.

It is indeed nice to know that you have been to Lancaster and seen my family. They spoke very appreciatively about your visit. I likewise think the Franklin & Marshall was honored to have you as commencement speaker, and that the honor of the degree is not only well deserved but adds some measure of importance to the college.

Dr. Bien's weekly letters keep me pretty much informed as to the work the college desires me to do. Mr. Kemp and I are working hand in hand and eating out of the same bowl. Some furniture has been secured. Heating stoves have not all disappeared. Kitchen stoves can be built. There is no scarcity of kitchen equipment or of chinaware...but the price! That is another matter.

I have just heard that there is a cable for me in Hankow from USA about funds, but I have been in bed for a week with a touch of pneumonia, and no one has brought the cable here. It is now Mar. 31 as I sign off, I have had to do this in fits and starts, as I was able.

With every good wish and no advice,

Because there are so many things you might settle for the future good of the college if you were here, but the need for your visit to England is equally important.

Cordially yours,

(signed) Paul Taylor

Paul V. Taylor

EAST

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APRIL 4, 1946

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APR 4 1946
JL EARL FOWLER

SIX LETTERS SINCE CHRISTMAS STOP CHINESE FACULTY STAFF BUDGET
4647 SAME AS 4546 MISSIONARIES INCREASED STOP EXECUTIVE
COMMITTEE DECIDE SALARY SUBSIDY SCHEME ACCORDING BUDGET
AND PRICES HOUSING EDUCATIONAL YOUR DISCRETION STOP BOARD
ACTION PAO ALLOWANCES TERMINATE JULY THIRTYONE

WEI

cc. Wai
Fowler
Lyford
Sherman
Greiner

Central China College file

FULL-RATE MESSAGE UNLESS MARKED OTHERWISE

Sender's Name and Address
(Not to be transmitted)

Form 100L TA 124

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Apr. 8, 1946

Dear Mr. Lyford,

I have looked over carefully your draft on "sabbatical leaves" which I am returning herewith, & I agree to it except the phrase "sabbatical allowances" on p. 5 which I put in brackets. Do you mean travel or \$1500 or both? It may be made more explicit.

I have been busy since Friday afternoon in getting my passport "amended" by the Chinese Consulate general and the British Visa Office. I have got both fixed up with practically no difficulty. The authorities have been very cordial indeed. They go out of the way to help me.

Yours sincerely
Francis C. Wei

P.S. We are getting some books from the Union Theological Seminary library, some free, & others at reduced price.

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Columbus, Ohio.
May 13, 1946.

Dear Mr. Lyford,

Sorry I have not sent back to you Dr. Taylor's letter earlier.

I was busy on Thursday until 12:30 midnight. Friday I went to Berea & had a good visit with Frank Hutchins, coming back again at midnight. I was in Glendale on Saturday, trying to see all the people there & I did see them all except one, Mr. Sawyer, who is Miss Johnston's brother-in-law.

I came here by train Saturday evening, preached in the morning, saw & friend George Bickford from Cleveland in the afternoon, & spoke to a group of men in the church in the evening on Sunday.

People are interested in China. George Bickford a lawyer in Cleveland who was instrumental in getting me air passage from India to get out last September, is going to give me US \$500 a year for student scholarships. He says he will continue for some years. This is a God-send, for we need some 30 scholarships next year of \$100-\$150 each. This means US \$4000. We have about \$3000 now. I hope I may find the remaining \$1000. All this is to be outside of our budget.

I shall be back at about 10:30 Thursday morning, May 16.

I am going back to Hastings Hall in the Seminary, & not to the same apartment as before. But you can reach me by phone just the same.

Best wishes to you, Mrs. Lyford & your daughters,

Yours sincerely
Francis C. Weaver

Whose Fowler has the originals of these letters?

99 CLAREMONT AVENUE
NEW YORK 26, N. Y.

May 20, 1946.

Dear Mr. Lyford,

- This afternoon Earl Fowler brought
1. me a cable from John Coe, apparently dated May 18, Hankow, one letter from
 2. Dr. Paul Taylor, dated May 4, two letters
 - 3, 4. from Mrs. Coe, dated May 5 and 6.

The cable reads as follows:

"First Huachung group arrived
^{May} Changsha sixteenth second expected
nineteenth. John Coe."

Taylor's letter reports further on repairs,
saying, "^{Finances} Finances received recently make
it possible to carry out all the program
of repairs as approved. --- UNRRA and
ENRA have a large stock of powdered
^{milk} milk on hand, --- available in local
markets --- several local dairies are
supplying rather good fresh milk.
--- Kitchens & heating stoves --- have
been gathered together & being repaired.
--- The Chickening guild and the Flower

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99 CLAREMONT AVENUE

NEW YORK 26, N. Y.

quild --- are or will be on the market.
Furniture is being locally made, for
students & faculty. Kerosine is
available, Coal in the form of dust
& coal balls (which we used before
the war for cooking & sometimes for
heating too.)

Mrs. Coe's letter of May 5:

"Office supplies --- should be bought
in America. --- The purchase of food
offers many problems. --- There is
no evidence of famine in the Weihan
area."

Her letter of May 6:

"Yves & Mr. Lyford's cable of the
3rd (I judge) for Dr. Richard Bieu
re faculty rehabilitation came in. ---

"I give you a copy of a letter from
Mr. V. L. Fartham, superintendent of
the Evangelical Church Missions, Chang-
sha, to Dr. Taylor, written on Apr. 29.

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99 CLAREMONT AVENUE
NEW YORK 26, N. Y.

" Voted that we recommend to the Board of Missions (Evangelical Church) cooperation with Hua Cheng College, on a temporary experimental basis, as follows:

- (a) A grant of US\$1,000 yearly.
- (b) Supplying of one missionary teacher on the staff.

" I would be glad if you refer it to President Wei or others there charged with the responsibility of dealing with such matters.

" I might add that -- there is every reason to believe that our Board will act favorably, if Hua Cheng desires it -- "

Bergquist has sent a letter from Seattle dated May 1st with a drawing of the buildings on the upper level in colors. It is very pretty-looking.

I am taking these letters etc. to Laurence tomorrow + shall show you on Friday.

Yours sincerely
Francis C. de Wei

Should the Board of Trustees or its Ex-Com. act on this?

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