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Collection of Reports of meetings, letters, confidential notes, speeches of the period July 4, 1949 to November 1950 - the situation of the church with communists taking over - for someone studying this particular period of history of the church these could be very valuable. No doubt copies were sent to NY offices of Methodist Board of Missions to help determine action.

July 4, 1949- Christian Emergency Council
9/7/47 Extracts letter by Bliss Wiant
? Open letter by Central Conference Executive Council
? Confidential - notes concerning Higher education 9/21/49
Incomplete notes on meeting with Bishop Ward and Missionaries
New Duties of Chinese Christians defined
Letter from Chao to British Missionary in Foochow
Dec. 1949 Report on Protestant Missions from "Monthly Report"
May 1950 Confidential letter from National Christian Council
July 1950 Report from House of Bishops
July 5, 1950 Report by Paul Wiant "educating the Bishop"
? Confidential - Path to be pursued by Christianity in China
8/1950 C. Medical Assoc - EPHayes report
9/15/50 Fukien Christian Worker's Cultivation meeting -
establishing an independent self supporting and self propagating
Church and suggestions.
? after June 1950 Confidential notes on reports of conferences
with Premier Chou En Lai regarding the Christian church in China
Letter of Wallace Merwin - regarding this meeting
Oct. 1950 National Christian Council of China Newsletter
October 1950 Parts of speech Deputy Mayor - high ranking official
of the party.
NOV 1950 letter from Miss Purchas GMS rep in AMT to GMS London
? date Main points for propaganda on present situation - by
"Preparatory Committee for Celebration of People Government and
Liberation of Foochow and Standing in favor of World Peace"-
Apparently Chiang still on mainland
? a page re Catholic University turned over to Government.

PLEASE RETURN TO
E. PEARCE HAYES

CHRISTIAN EMERGENCY COUNCIL

Report of Special Meeting held on July 4, 1949 - Shanghai.

This special meeting was held, through the courtesy of Mr. K. Z. Loh, in the Pa Hsien Ch'iao Y.M.C.A. Proceedings commenced at 2 p.m. and concluded at 8.20 p.m. Dr. Y. C. Tu, Chairman of the Council, presided over the meeting, which was attended by 25 members of the Council and 25 specially invited friends. The guest-speakers were Dr. Y. T. Wu, Mr. T. L. Shen and Miss Cora Deng, in whose honour an evening meal was taken together at 6.15 p.m.

After informal sharing of news for a quarter of an hour, the Chairman formally opened the meeting, calling upon Bishop T. K. Shen to lead in prayer, and himself welcoming the speakers.

The three speakers addressed the meeting one after the other, and after 15 minutes recess there followed free discussion from 4.20 to 6.05 p.m. A résumé of the three speeches, in the order in which they were given, appears below, followed by a brief report of important points brought out in the subsequent discussion.

Dr. Y. T. Wu

The new regime under which we are now living is really new, and no mere change of dynasty. For the first time in China's history, the rulers are now the people. (Although this rule of the people cannot as yet be fully implemented, it is already a fact by intention, and will become completely actualized in course of time.) We have indeed great cause for rejoicing. We must, however, realize that so radical a revolution cannot but be hampered for some time to come by legacies from the past, on account of which progress will often inevitably be slow. This revolution has been accomplished chiefly through the Communist Party. Yet we are not to think that we are already entering upon Communism, or even the Socialism which, according to Marxist theory, must precede it; we are at a still earlier stage - one to which the name of "New Democracy" has been given. This New Democracy differs from the 'democracy' of the old bourgeoisie, under which the common people had nominal political equality, but were actually under capitalistic domination, and were not free economically. China is as yet materially unprepared to embark upon the coming socialistic stage. Thus, under the New Democracy, small-scale capitalism and private enterprise will be encouraged although large industries will be nationalized. The land reform which is to enable the tillers themselves to own the land which they work has not yet been carried through in many of the newly liberated areas, lest the revolution should move too quickly. Whereas in Russia social revolution has been advanced through the dictatorship of the proletariat, in China many other classes besides the industrial workers are being called upon to further the common purpose of bringing China out of her present semi-feudalistic and semi-colonial status. The New Democracy means not a dictatorship, but a United Front. This common platform will be formulated and implemented by the New Political Consultative Conference, through which a Coalition Government is to be formed this autumn. While comprising many different parties, the Coalition Government will naturally be led by the Communist Party. The attitude of the new Government towards Christianity will therefore be determined by that of the Communists, whose avowed policy is that of religious freedom. This policy is not to be regarded as a temporary political expedient, but as a genuine and permanent principle. On the one hand, the Communist Party recognizes Protestant Christianity as a real social force, capable of cooperating in the new United Front, and therefore desires to win such cooperation. On the other hand, since in the view of Marxists religion is the product of an unhealthy social system and will in course of time die a natural death when the need for it no longer exists, the Communist Party regards oppression of religion as such as a mistaken policy. The difficulties and even certain cases of persecution actually experienced by the Church in China have not been in accord

with the intention of top-ranking leaders, but have been divergencies from policy made by local authorities for various not unintelligible reasons.

Miss Cora Deng

Women have a very important place in the New Era, a place which has been earned through their active participation in the revolution itself. Thus the women of North China, formerly incapacitated from such active work by their bound feet, have for some time been doing most of the farm labour, while their husbands and sons have gone to fight at the front. Even in the army itself they have rendered various forms of invaluable non-combatant service. The intellectual classes of women have also been doing their part, and standing on the side of the proletariat. A woman engineer, working on vital dyke-repairing, said, "One can be useful only when one is with the people." Miss Deng further illustrated her point by the stories of other women in important industrial positions. In the liberated areas, women do not live on the merits of their husbands, but acquire their own status in the Community. They are one of the important groups in the New Democracy, and a Federation of Democratic Women in China has already been organized. Women will play an important part in the forthcoming P.C.C. Although thus participating in production work and public affairs, women in the new society will continue to care for their home responsibilities. Although home duties will not take priority over other social duties, home life is to be preserved. Under the new marriage laws, much greater stress is laid than hitherto on women's rights. Monogamy is the system recognized, with both parties in marriage being responsible for the home; divorce will not be easy. In the new society, women are not concerned to struggle for equal rights with men, but to make their own particular contribution to the social revolution.

Mr. T. L. Shen

Mr. Shen spoke of the favourable conditions obtaining in liberated areas. The period of military control usually lasts about three months. There are many differences of conditions in various areas, including differences in the treatment of foreigners. The remarkable speed made in military progress naturally cannot be matched by even the highest possible rate of progress in economic and social life; understanding and patience are therefore called for. The four classes which will unite under the New Democracy are the proletariat, the farmers, the petty bourgeoisie (intelligentsia, small shop owners, etc.), and national capitalists (who work for the good of the nation as a whole, in contradistinction to compradore and bureaucratic capitalists). Communists have clear ideas about the various religions in China. They regard Moslems as essentially a racial minority, Taoists as superstitious religionists who may be ignored, and Roman Catholics as reactionaries taking their orders from the Vatican. The Buddhists are regarded as relatively unorganized; they are therefore paying chief attention to Protestant Christians, for whom they have a real respect as being more liberal and capable of cooperation in the patterns of New Democracy. Thus at the forthcoming new P.C.C., it is probable that of the seven seats to be allocated to religious groups, two will be given to Buddhists and five to Protestant Christians. In the field of education, the first steps being taken are to restore normal conditions. Far-reaching experiments are being made in North China, where various special Colleges have already been set up, including a People's Revolutionary University, and North China University, where among the 10,000 students enrolled are many College professors who are taking post-graduate studies. Military control over education has already ceased in North China, where a Commission for Higher Education has already been set up. A Commission is also already functioning to provide new text-books

for secondary and primary schools, which are to be ready this summer, and will be first used experimentally in North China. It is noteworthy that students who were eating rice but complaining about their food before liberation are now eating only millet, and yet are happy! The New Democracy Youth Corps is to be the centre of students' political activities, and no other political groups will be permitted to function in schools and colleges. Since the Communist Party itself will be recruited from this Youth Corps, care will be taken in enlisting members, students with poor records as regards either studies or discipline not being admitted. In North China, the membership of the Communist Party is now being made public, which means that students now known to be in the Party or in the Youth Corps will be extra careful that their conduct reflects credit on these organizations. No interference need be anticipated with religious instruction or worship services in schools, so long as these are not compulsory. Most troubles actually experienced by schools during the period of liberation were due to the reactionary records of their authorities. In other cases, difficulties which arose over the collection of fees have now been rectified. It has been established that schools may determine their own rate of fees, but also that they must provide a satisfactory percentage of good scholarships for really poor students. As regards foreign support, there has been no indication that this may not continue, provided the schools are not under foreign control. Universities and Colleges are to be governed by the Committee system. Secondary and primary schools will continue to be controlled by their Principals, who will, however, be assisted by School Councils, on which teachers will be in a majority, though there will also be student representation (in some cases school servants will also have their representatives, but these will function only in dealing with staff welfare matters). Yenching University has a fine reputation and status with the new authorities, as a result of which the People's Government has given them very considerable help and encouragement. There is here an example of the way in which Christian educational institutions can cooperate with the new regime.

Discussion

The following points were brought out in replies by Dr. Wu or Mr. Shen to questions asked:

It is not yet clear whether missionaries can remain on the Boards of Christian schools, if recognition is desired; they certainly can continue to serve as staff members.

The Government will be unable to give legal recognition to any organization as a "People's Organization" in China if any non-Chinese members remain on its controlling Board or Committee. This applies to nationally organized Churches or Christian organizations, as well as to others.

The question was asked whether it would be possible for new missionaries already assigned to China to sail to this country during the coming summer. Dr. Wu offered to take up this question with the United Front authorities in Shanghai, as he had already done in Peiping. He also promised to set up liaison facilities between Church organizations and United Front authorities in Shanghai.

Schools in North China which have continued to function without any break have not been required to register again.

Although the three major parties which will be joining with the Communist Party in setting up a Coalition Government will each have their own particular emphases, they will not have separate political platforms, but will all unite in a common New Democratic Front.

No definite time-table for the industrialisation of China and the period of New Democracy has been set. Dr. Wu offered a guess of 15 years for the period of New Democracy, and 30 years for the subsequent stage of Socialism.

It is probable that Chinese participation in ecumenical gatherings abroad will be permitted after foreign recognition of the future Coalition Government.

The present treatment meted to foreigners by the new regime must be understood against its historical background. The present temporary policy is a comparative ignoring of all foreigners without distinction. At a later stage more favourable treatment will be given to those who are trusted as being cooperative with the new regime.

The Communist Party not only practises constant and thoroughgoing self-criticism; it will also gladly accept any criticism from those it recognizes as being truly friendly in intent. In this sense, there will be toleration of divergent political opinions under the New Democracy, provided they are non-reactionary. Free election will also be permitted, though not in the Western bi-partisan sense.

In later discussion, Dr. Wu expressed the opinion that, since Communism is practising what Christianity merely professes, Christians have no right to stress the points on which they differ from Communists, until they are similarly practising their beliefs. Bishop Houghton pointed out a fundamental difference in that when a Christian hates his enemy, he knows he is doing wrong, whereas when a Communist does so, he believes he is doing right. Bishop Tsu said that the fact that Christians have a point of reference beyond their own group, from which to judge themselves, makes a vital difference between them and the Communists.

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After the evening meal, in which forty-two persons participated, Dr. Wu gave a talk on his visit to the Peace Conference in Prague, and to Moscow, expressing in the strongest terms the inspiration and encouragement he experienced at both places. After his address, Dr. Wu replied to several further questions.

The Chairman concluded proceedings with the reminder that all truth, whether in Christianity or in Communism, will eventually manifest itself as truth, no matter how much it may be opposed, and with the warning that the most serious challenge for Christianity in China at present arises from the fact that as yet the Christian Church here is so little indigenous in nature.

Respectfully submitted,

Victor E. W. Hayward
Recording Secretary.

13.7.49
lmb

EXTRACTS FROM A LETTER WRITTEN BY DR. BLISS WIAW, Sept. 7, 1949.
NOT for publication, of course.

EPH

Prospects for a good student body are unusually bright, unexpectedly so. Some 2500 took our entrance examinations out of which we chose some 400, the real cream of the crop and a very high quality of student too. There will be about 400 old students from last spring. Then some 150 of the students who began leaving the campus last fall will be readmitted without examination. More than that have applied but we have screened them out. This will make as large a student body as we have had in recent years and about fills up our space. Classes start Sept. 26th.

Concerning the Nanking Theological Seminary, it seems that no Chinese is willing to stick out his neck at this juncture. It is unspeakably hard for a Chinese to be running an American-financed institution now. It is impossible to run without an able Chinese. Sam Moffett and wife are leaving for Nanking in about 2 or 3 weeks. They hate the prospects but their original assignments were there so they feel obliged to go. We hate to let them go especially under these conditions. Until counsels indicate to the contrary they must fulfill their duty. The securing of an exit permit was not easy but they do have it. Mylarwy Wood got one for Cheloo recently. Foreigners move with a little more ease here than in your area. Consul-general Clubb thinks that life in Peking will be pretty good for it will be the model city of the regime.

Russians on diplomatic passes are beginning to come into the city -- military and economic advisers most likely, although there is no mention made of their presence here. The old Japanese Legation, just opposite the British, is being completely renovated for the Soviets, -- another symbol of the replacement of one foreign domination by another. At a meeting of the Changli Hwei Wen Bd. of Trustees night before last a Mr. Shih, managing director of the R. R. in this area, reported about conditions in Tung Pei and even into Dairen. Russian goods are beginning to appear in the form of bicycles, autos, cloth, drugs, soap, etc. I asked him what the price of rubles was in terms of JMP, and he said that all these goods had been paid for in USA \$\$\$!

An interesting shift in the emphasis which students are now making shows that for the coming year at Yenching there will be few majors in Economics and Political Science. Journalism led the campus last year and has now fallen way down. The race for first place will be between Industrial Training and Western Languages. Of the 400 students who have been recently admitted 200 declared Industrial Training as their major, 168 in the College of Art and only 32 in Public Affairs. There was talk of abolishing Sociology entirely but they still have a few fundamental courses left. Music is doing as usual. In fact, it is doing better than usual. Kuo Mo-jo, the No. 1 "min chu jen shih" is sending his daughter to our department to study western music. She has already taken placement tests. Her mother is a Jap. Kuo has been the loudest mouth in talking down western imperialistic cultural aggression. Really, the inconsistencies of this regime are as bad as human imagination can conceive. I'm glad to see them go off, away off on a tangent. The further away they get the sooner this outfit will collapse and something sane come to replace it. You know there is a LOT of organized opposition now, and they are called the "9th route army".

An Open Letter

? 4/15/50

EPA

Addressed by the Central Conference Executive Committee of the Methodist Church in China

Dear Fellow Workers & Fellow Members;

On November 7th - 8th, the Executive Committee of the Central Conference called an ad-interim meeting in Shanghai for the discussion of all tasks confronting us at the present time and in the future. Having assembled quite a lot of opinions in regard to the development of the Church affairs and at the same time voted the policies for the work ahead of us, we are now presenting you this report together with our deep greetings and sublime salutations.

Due to recent change of the political situation, it is doubtless to say that all the institutions as well as the individuals in China have stepped into a new period of life, no longer allowing us to remain in the old stage, so we should recognize the environment as well as ourselves, reviewing what we have done in the past so as to make well ~~management~~ arrangement for the future, by which it is hoped that we could fully make use of our own strength in order to fulfill our commission for the salvation of the people and the world.

In the past, we have done quite a lot of work for liberation and reforms; most of these were in a nature of pioneering. For example, the cultivation of people's virtue as well as intelligence, propagation for equality of man and women, promotion of welfare for farmers and laborers, presenting models of democratic life, practicing of education for doing away superstitious customs, widespreading of new thoughts and launching the campaigns for taking care of children, of anti-evils, for knowing the characters, such and such, have been facts much appreciated of. But during the present time in the midst of national renewal, we cannot but re-evaluate what we have done and have access to the mass for learning.

The following points are what we want to suggest for your information.

More Learning and More Self-examination Learning, learning, these are being sung high up into the air. We should be so empty-hearted to learn everywhere. Criticism will be welcome, no matter whither they come or whether they are ground the or groundless. We should bring out our valour and bravery to meet the. If the criticism is true, we should rectify and reform ourselves, otherwise, it will give us more encouragement. We should get more learning from the mass. Regarding new theories and principles, if they coincide with truth, it is harmless for us to learn and to absorb.

With a Renewed Spirit for Doing Work Since our environment has been drastically changed our ways of working should undertake a new change too. Although our man's power and material resources have become lessened and lessened but the opportunity for bearing witness for the Lord has been more and more; the institutions where we have served have been more difficult for their maintenance, but the field for service has been enlarged day after day. We should know that the epoch we are facing is a big epoch. If it is not with a spirit of sacrificial service, we will not be able to do the new task and to fit the new environment.

Rebirth Through Own Strength We have cried for self-support for quite a long time. What the result is, the facts will tell and it is of no necessity for us to say more. It is heard that some churches will be closed as soon as the Mother Church in America stops her support. What a heart-broken thing it is! But it is true to the fact. Frankly speaking, if we do not plan for rebirth through our own strength and still relying upon the support ~~for~~ from the Mother Church, it will not only hurt our character but will also be misunderstood by the outside, giving them a chance to attack us. So we should immediately promote production; every one

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has to live by the sweats of one's brow. Some, although being deficient of technique and skill for production can make use of the leisure time for more learning of knowledge on farming and labors, or they can use a collective way for production through cooperation, so as to raise funds for church running expenses. The earlier we can realize self-support and self-supply, the better it ~~will~~ be.

~~times~~ At the end, we want to say that although our ways of doing work and system can be ~~things~~ changed but our central faith will never be changed. The words of God are forever firm in heaven. This is our final standpoint. If the church of Christ lose such a standpoint, it means that it loses its own existence. What offering will be made available? It is fortunate that the Central People's Government has made known ~~through~~ the Common-to-all Constitution clearly declaring the freedom of people's faith under the new regime. We can proceed to carry on our work as preaching, establishing schools and administering hospitals, and running philanthropic and relief works. But for the sake of increasing efficiency, we should, on the one hand, coincide with the need of the nation as well as the people and, on the other, ~~wisdom~~ we should mobilize all the man's power and material resources to help build a new China along the line of material and spiritual reconstruction. This is our obligation but is also our privilege. It is our wish that we will consider the freedom of preaching as our privilege. We will take care of it and make good use of it, so as to let the Gospel of Christ ~~be~~ shine and develop among the Chinese people.

We still have some more words to say, for which we will quote the scripture in Book to Phillipians Chapter 4, verse 4- 7 to end this letter.

CONFIDENTIAL

3/9/50

E P H

Notes Concerning Higher Education

The government is not likely to take over the private colleges and schools, but also it is not likely that they will give much help to private colleges and schools. The Government financial resources may not be sufficient to permit them operating these private colleges and schools. Clearly, the private educational institutions have to fit in with the government program for education. Consequently, they are expected to follow and to promote the policies of new democratic education. Three points may be stressed.

(1) The colleges must not oppose the policies of new democratic education. (2) The colleges have to prove themselves useful. (3) The colleges may show a spirit of being willing to cooperate with the People's Government. The first essential is that Christian colleges must give a clear proof that they are of use to the up-building of the national life. If a college should promote specially useful work, the government may give financial aid to such an institution.

The Christian Colleges have to think out carefully, how they can go along with the educational policy of the new government. This policy is working (1) for the national (which may mean advocating anti-imperialist ideas), (2) for the use of a scientific approach and method, and (3) for the people.

Definitely, the People's Government will not have one general plan for all colleges and schools, but will deal with each case on its merits. It is very important to understand this point. For example, if Yenching should be given certain favours, it must not be assumed that other Christian colleges will receive similar favours.

With reference to the question of party members being put on to the staff of colleges, the expectation is that this will not happen for some time, because the new authorities do not have sufficient personnel to put their appointees into all colleges. Just now, they are primarily concerned with putting their available personnel into government colleges, old and new. However it is probable that the new authorities will make use of people in the colleges who already follow their ideas.

Although the general line of policy is a Communist one, many of the appointments in the new government show that the highest leaders, who are nationalistic and realistic, believe they must open the door to some who do not follow blindly the party line.

In regard to the teaching of theories other than those of Communism, some observers have stated that this question hinges, to some extent, on the desires of students, as well as on the ability of the lecturers. If students are willing to listen to, and to enroll for, a course of lectures on theories other than those associated with Communist policies, then the college may be able to hold such courses, especially if the lecturer is able to present his subject attractively.

Eight professors of Yenching University have been appointed to government committees. Probably of all the Christian colleges, Yenching will occupy the most privileged position.

During the present period, great emphasis is laid on study of the new doctrines. In regard to study in general, nowadays this is carried on largely by using the method of small groups. In some institutions, representatives of the students and workers have joined with the faculty, in setting-up conferences to consider policies for the future.

National policies, of course, are still in the formative stage. One observer considers that the all-China Congress may be held after three years, but that if the people of the country as a whole have not been prepared sufficiently for this election, another meeting of the PCC would take its place, so in the course of the next three years, the national policies should become more clear. In the existing period of socialism, it is assumed that there is some chance for religious work to be continued. It is too early to prophesy about the long future. The statement has often been made that there will be freedom to believe in religion and also freedom to attack religion. It is felt that to this statement, there should be added the point that the Christian church must not be attacking the People's Government, must not be propagating extravagant superstition, and must not have too new nor too big a program. Undoubtedly it is in the realm of the religious purpose and program that the greatest difficulties will arise. Religion deals with spiritual affairs. The more intangible a religious idea is, the harder it is to express it. In the middle schools there may be less chance of carrying on good religious education, but the colleges can still offer elective courses on religion (though possibly such courses may not be counted for credits). As the new authorities make their politics the center of their philosophy, they can not understand the ideas inherent in western liberalism. Hence though it will be difficult, we must try to teach liberal theories strictly as liberal theories.

The administrators in the Chinese Christian colleges and schools are working very very hard. They are leading their institutions through a maze of many varied and complex difficulties. The most difficult problem concerns the religious work. As it is the most difficult, they need to be given much time in which to discover the right ways in which to carry on this fundamental part of their work. At present, much of the religious work should be carried on in small groups, amongst the Christian faculty and Christian students. Definitely, we must try to add to the faith of those who are Christians and increase their knowledge of the meaning and application of Christianity for life today. In the last analysis, the living out of the full implications of the Christian Way of Life is the most important task, so we have to live on the highest level.

EPH

INCOMPLETE NOTES ON MEETING WITH BISHOP WARD AND MISSIONARIES
AT FOREIGN Y.M.C.A. - Sept. 21, 1949.

105 country churches closed in Shantung.

Well being, safety, work of the missionaries in China will be affected by what homegoing missionaries say in American in their talks.

Next steps for new missionaries. Channel through which we can work but cannot get to field until new government formed and new procedures set up. C.I.M. now bringing 40 new missionaries into West China to study language.

What we say at home will be brought back to China and put into Chia Fang Er Pao.

MEDICAL WORK.

Dr. Thoroughman - Methodist hospital s over China still functioning more or less as previously. Minimum interference. May have opportunities to carry on with fewer regulations. Central Hospital taken over and enlarged from 300 to 800 beds. Discovered how very expensive to run. New government and decided against accepting subsidy from cotton mills. Less than 2 months called old board together and asked their help again. Taxes high. Question of trying to get money where they can and not to oppress hospitals so hoping for remittance of hospital taxes. Two hours a week of teaching of new democracy in our Nurses School. K.M.T. did the same thing. Chapel services carried on as before. Thing most on my heart is that this period of emergency be used to the best advantage. Type of institutions we have built up as missionaries is vitally important. Do not believe the time has come when we can do our best Christian work without missionary personnel. We have called for two missionary doctors and two missionary nurses for our East China conference. Chinese feel it very necessary to have missionary personnel. When we feel that our Christian institutions are not carrying on as a Christian instut, we do not want the church to support them. But right now we are trying even the our limitations for Christian work are limited sometimes by our own shortcomings and personalities. We can go on to far greater fields of service now if we have what it takes inside of us. So the church at home should help us carry on and in order to do this we must have money and personnel. Taxes so far only 18 tan of rice, which we think quite reasonable. We have kept our ear close to the ground and so far they have been rather satisfied with our hospital fees. We are trying to educate the people. The govt. said they thought our fees quite reasonable.

Emphasize that we are Christian people - if we have a case to make and make it in terms the Com. can receive and do it respectfully we can make headway. Stand up and present your case fearlessly. Bishop Chen good example. L. I. Chu, Joe Wharton. Stormy Perkins. Small staff. Many refugees. Flood sufferers. Hospital sort of evangelist center.

Nanchang hospital carried on steadily for a while but having internal trouble. Hiechow and Changchow hospitals. Dr. Dih done heroic work. Attempts to wrest these hospitals from Christian control. Thoroughman, the medical advisors to Whhu. Lines held fairly well.

Dr. Nancel. Soochow Hospital. Medical school carried on outside area in spring. Diseases and many difficulties. Dr. Nance mentioned this in one of his classes and the Christians students gathered clothes and such and doctors and nurses carried on clinic to help these people.

EDUCATION.

Dr. Dyson. Staff under good leadership. Getting along very well. Dean of College

went to Wush Training School and indoctrinated and vaccinated. Hope did not take too deeply. Enrollment down to about half in both College and middle school. Finances low. Some students trying to tear down standards, but there are good students who are carrying on. Fine Christian group. A.N. Steward. University of Nanking. Able to give two entrance examinations and complete registration with expectation of about 750,-800 students this semester. 1100 before. very marked change in the choice of friends on the part of students toward practical scientific engineering fields. Some departments of College of Arts not able to furnish very much because under present circumstances these fields are somewhat a government monopoly. Large development of department of agricultural engineering. Have had almost no interference or attempt to direct policies of the school on part of the incoming regime. They have given "go ahead and carry on". Dean of College of Science spent several weeks in Peiping with Scientific Conferences. Several of our staff made trips to the North in connection with agricultural extension and experimental stations in that region. It seems that the nature of our work need not greatly change nor the opportunity to carry on if we can keep things running smoothly among ourselves. Funds come from abroad in large part and they are very important in maintaining moral on the part of members of the staff. One of the most interesting and hopeful things is the continued interest, if anything more than before the liberation, attendance of a mixed group of students who come to our home each Saturday evening to enjoy fellowship with a little of the social element mixed in and Bible study, as we have had it for some years. After liberation we were afraid they might be sensitive about coming but they are not. Day after liberation 7 present - last week 31 present.

Dyson. No American interferes with the administration of Soochow University. Completely in hands of Chinese. Academic, administrative, religious freedom. Workman. Soochow, Shanghai, Law School. The regular profession has been wiped out in the new day. No lawyers. No legal law. Entire court structure abolished. What the future of the law school will be you can imagine. Registration about half and most of these are taking accounting. When blockade lifted it is supposed there will be need for lawyers again.

Johannaber. Middle and Primary Schools. Fourteen institutions of higher learning, one being Mukden Medical College. (Hospital rumored taken over but missionaries still there moving toward taking over from the Christian Church) Other 13 operating. 4 of our Christian Univ. looking for new presidents. (Fukien president chased out by Com. Students. W. China, wanted new president for some years; Fenching, been without president, ?). 247 Middle Sch. Have not heard of the actual closing of any of these in China. Could be snuffed out easily by taxation and to demand for personnel on their staffs. Com. want certain number of teachers hired by them. Robin Chen and other courageous in standing against this, People still want to send their children to Christian schools. Not a single middle school in this area closed. All carried on by vigorous Chinese. "Most of the difficulties we have in our Christian schools today come from within the school themselves and not from without". Many of these difficulties are directed from without. Students planted to make trouble. "Students the biggest headache we have". S. Anderson. Provisional Board. East China Union Universities. Hangchow. St. Johns, Soochow, U. of Shanghai. Shanghai withdrew. Other three carrying on. Foreign missionaries staying at all the institutions in which our Methodist church has a share. Southern Bap. (Shanghai U.) will have 3 Or 4 women. All men

sent to Wush

going. Putting men into the University for the time being because the Com. said if they do not they will take it from us.

Swift. Middle schools, Huchow. Strong leadership of Miss. Cher. (Tsur). Enrollment cut about 30%. First cut at request of Com. - 20% in High and 30% in primary. First period of high school taken over for discussion of new democracy teachings. All school take part. Bible classes changed to discussion groups. Some of Christian teachers not too strong, except for two. Pastor's home occupied by Com. soldiers and pastor's work will probably be curtailed. Miss Tsur asked to post on walls pictures of new leaders. She did it but it hurt her very much to do so. Hopeful in that the school is open and running.

Nobles. Primary school open. Enrollment almost as much as last year. Future of middle school bright. 2 teachers attended training school but not greatly changed.

Kesler. 5 faculty members required to go into training classes. Olivet one of 7 private schools and the only Christian one. Enrollment over 300 - higher than last spring. Parents evidently want their daughters to go to Christian school. Training course for principals. Plan of new set up is that after 3 years there be Training course for principals. Plan of new new set up is that after 3 years there be no private schools. All accounts that are out are open to parents, students. Subsidy from which was asked by an outsider. Will it come next year? It depends upon whether the school is a success or not. What is meant by success? I do not know. Anyone with free scholarships must report. Come from school funds.

Miss Winn - Laura Haygood - Girl's Normal. Have a fine principle and faculty Greatest problem is finances. Teachers salaries greatly reduced. Teachers salary 1/2 tan rice. Head servant 7 tou less Enrollment good - fees very low. Complaints from students because of high fees and many have not yet paid them. Planted students found, but influence not so great because of the Christian students. Normal school officially closed by Govt. Not allowed to take in new classes. Will be allowed to graduate two classes already in school. There will be no more school - religious work last year very good. Hope to continue. Bible and vesper classes continued.

B.T.T.S. Pearle Mc. Outlook very good. 1/2 as many students as last fall. Few refresher. Most of them new students. Very fine spirit in school between teachers, pupils and servant working not only for school but for Christian cause. Children welfare project for 10 mos. Great drain on time. All interested and cooperated whole heartedly. 150 children - soldiers wanted building and ground - but children talking point and they left. Want Shuteh (Marcia) new president. Students and teachers interested in making work kind that will help meet new day. Social service - outlook good. Rural Churches - Stallings. Rural church in China exposed and inoculated by every "ism" that has come to China. Church and people found marvellous ways of carrying on. "We have changed the brow but we have not changed the medicine". Small groups worship in homes. We do not go into the city because do not know who is coming to homes to criticize who and what families. Rural people have hard time economically because of political pressure, and because there is no provision made for school for their children. Great hopes for rural church because it can find ways of doing things. People live through it work through it and have faith. 80% of China rural. We need freedom for the farmer to plant his field with enough crops to furnish food and education for his family. Their determination to continue Christian living whether in the home or in the church is unbelievable. T. Jones - Churches. Small churches in market towns. Immediately after and before lib'n most pastors were pretty well paralyzed in the sense that they had no way out. What did the future and how to meet it? More desire now to

circumvent the govt.

- 4 -

I. Hale - Reports from some country church rather pessimistic - from part occupied. Other places pressure of officials has been rather against the church. One pastor had a good class of young people - he rather suddenly stopped coming. He called on them and they said the mayor told them they had better let the church alone. Meeting the mayor on the street the pastor said "I thought we were supposed to have religious liberty. Why are you trying to scare them away?" Miss Yuen at Pan Chiao has a flourishing self-supporting community church. Recently told if more services held the church would be sealed. We hope this is a temporary situation.

W. Henry - Shanghai - new church. Only question asked "where the money came from and were foreigners coming out there." These people waited 40 years for their church. Very happy about it - have worshipped here two Sundays. Christian laymen architect and builder. Cost of rice up, so all members took part of the loss. People gave land, \$1400 worth of material - 400? This is not all that the church cost, but that is another secret!
Another area - market town. Asked Dr. Henry not to turn up, but send a representative. Person at one place asked if "that foreigner is still around and under what bed he sleeps." Soap making, stocking weaving etc. Hope they may earn enough to keep themselves going. Making their own support during week day and preaching on Sunday.
Anderson. On new church. In spite of efforts over long years by many earnest Christians it could not have actually accomplished after liberation came had building committee introduced Ward Real Christian women had given everything she had to church. We had 600 buried back and forth. After her death daughter dug up this and kept the money buried and finally when it looked like everything was o.k. Henry carried it to town and locked it up. Changed into G.Y. and put away until Henry could get it changed back into gold and held until time to help build the church.
The country people are having the hardest time.

City church - Youth Fellowships at Moore. Wondered who would come and stir up trouble. When it actually came ~~announced~~ we found that 2 of our officers had leadings that ~~announced~~ way. Resigned from their offices and took activities outside but it is interesting that they attend our meetings when they can. They have not tried to hurt the Youth Fellowship in any way. Ways in which Youth Fellowship carried on work. 1. Every person who wants to join fellowship fills out a sheet with his history. These kept in a folder and can be referred to find their particular interest. These young people come and go. One boy said he was not sure yet what I want to do. He decided to stay with the Christian church.

Mrs. Anderson. Opportunity greater than ever. Find cooperation from young teachers. One teacher took her vacation and went to a rural nursery taking care of children while mothers worked in the field. She was convinced that the Christian church is doing what the Com. are talking about. Great opportunities. Country people suffering. Miss Wei lecturing for Madame Sun's school and thousand ~~announced~~ of people come and observing her methods. So Moore running ~~announced~~ a training school.

S. Anderson - Moore. All facts are optimistic. All theories pessimistic. Every door that has been opened people have come in great numbers. Have had more people than we could take care of. Feeling of fellowship and strength. 2. Well dressed men said "We want to become Christians. How can we go about it?". They came to Young Peoples fellow. Bought 2 Bibles - one in English and one in Chinese. Also come to church. Thousands like them. "Yellow un-informed" people shown around through buildings were also impressed. All ~~announced~~ to our

center and help us." This was their spirit. Group of bootblacks started in the church years ago. They came in and said we must organize a union of all bootblacks in Shanghai. We are the oldest group and before we organize we want to meet in the church. Preliminary group of organizers all Christians. Sewing classes. Taxes had us greatly frightened. House electricity multiplied ten times. Land taxes added on still higher. Just before liberation wrote in and got the tax reduced. Two week set for payment to be made. Reduced about 1/3. This all to the good because if they were trying to injure the church they would not do this.

Chinkiang - Nagler. Big Vosses! Happy with the condition of the church in Chinkiang. Invited to come back and be friends and councilors. Do not load us too heavily with responsibilities. Fine leadership of the pastor who is using examples of present conditions in his sermons. Churches required to register. Requirements. 1. Absolute Chinese control. Are there any foreigners? Are they in control? No. 2. No political activities. 3. Absolute obedience to the local government. The churches agreed, but in their hearts they made the reservation "so long as we can." Com. asked, what good do you get out of eating Jesus? One pastor answered it and next Sunday Wang preached on "eating Jesus" "I am the bread of life." Fine ministry. Work of the abundant Living center taken over by the church. What do we believe? Young people trying to meet conditions as best they can. "Now that we have come what kind of a gospel have you to preach? Church is answering the challenge!"

Tracey. Emergency Council of 11 Chinese to find ways to new government with what the Christian message is. Small pamphlet "What is our Faith? What do we want? Who are we? Every Minister with name and address and where his work is. When call comes from government officials about our work one of these statements is presented to him. Statement good sound Christianity. Real sense of unity. Church taxes. Immediately this committee called to decide whether to pay or not. \$10,000 J.M.F. All paid without further questioning. Spiritual vitality in youth meetings, adult education and children program. Concerning recent People's in Nanking. 269 delegates of which about twenty were Christians. Two represented Christian church. John Shen and Y.M.C.A. man.

MCCR - Wiant. Bolster the budgets. Funds have saved our church in China from utter disaster. Original budget was for \$40,000 per month has been divided among all the conferences in China for workers, in all departments of the church evangelistic, religious, social service, etc. Field or relief and rehabilitation committee to make these divisions. Funds used very largely to help support or pay in full the salaries of the workers in these fields of the work. Proportion of these funds to be administered in the north where need was greater. Emergency fund set aside. Disaster relief money left over used for this. Disaster was faced in some of our schools. Scholarship for children of pastors and Christian workers, some hospitals to cover cases which must be taken care of and for which there are no funds to pay. Flood victims, new projects of our hospitals and schools under the new government. Scholarships and hospital needs greatest. Our Christian workers children will not have a look-in at the schools under new government.

Rulison people telegraphed they want scholarships for 15 students. Flood early. Suffering. Very grateful for relief sent under, MCCR.

Teachers salaries less than higher paid servants. Self support for Bible Women. Income in every family short. Taxes and emergency needs.

Berkman - Good news. Nothing as bad as we thought it could be. Wise christian speculation but have observed the law just the same. We will make the

grade in taxes. No other Board has responded as well as ours and backed up their missionaries in such a fine way. Our appreciation to them. Question on how to pool yellow slips. Important service to render, namely; many people are faltering about sending their money out here. They think the church has folded up since country taken over by Communists. We have a going concern. We have current work which has been dependent upon personal work and which needs this giving as much as, or more than before. We will hold our lines. Do not say what kind of missionaries can come and what kind cannot come. Clean bill of health politically.

Christian Policy Showing increasing understanding about the Christians and clarifying their own thinking in relation to the Christian church. The vitality of the Christian church has a regeneration under which they may live for many years, and they must find a way to continue as Christians and keep the church going. What are the policies by us foreign missionaries to be toward this new regime?

Mrs. Johannaber. Two words help us sum up the way in which we would work with this new group. They are cooperation and courage. Cooperation in every way we can but always as courageous Christians, never compromising on any issue even though it may mean suffering by those of you who stay. Let us show everyone what it is to be a Christian and how Christians treat anyone with whom they have contact. Courageous in our Christian venture and showing a kindness. Courageous and courteous Christian spirit and showing somewhat ~~theyxxx~~ type of living our Master would ask of us.

Mrs. Thoroughman. 8 adults and 2 boys leaving Soochow. Went to the station early to attend to certain matters. Young man assigned to see that they got passed and things at the station at appointed time and ~~xxx~~ on train and on time was very matter of fact, very ~~xxxxxx~~ courteous and really trying to help. Gathered them together in a private waiting room he told us "ladies and gentlemen I have been appointed by the bureau of foreign affairs to inspect your baggage. I hope there will be no objection I hope you will have the right attitude." This is what we Christians must have. Very important that we have the right attitude toward this regime. Your impression of this matter may be one thing, mine another, but we all want to have the attitude of a Christian, open minded, trying to do what is expected of us. Humility. May all of us stay in the background, not seen so often and so much but still working.

NEW DUTIES OF CHINESE CHRISTIANS DEFINED

Peking, September 23 (Hsinhua)

49-50
year

Christians in China are giving full support to the declaration issued last July by forty leading representatives of various Christian churches in China. Up to the end of August, the declaration, which calls on all Christians to assist in the construction of New China, had been signed by 1,527 people, and the signature campaign is still in progress.

Under the title " Direction of Endeavour for Chinese Christianity in Construction of New China", it runs as follows.:

"More than 140 years have elapsed since the introduction of Christianity into China. During this time it has made certain positive contributions to Chinese society. But, unfortunately, not long after its introduction imperialism also commenced activities in China. And because missionaries chiefly came from imperialist countries there have been close relations between Christianity and imperialism.

"Now China's revolution has gained victory. This unprecedented historical event is against the will of imperialists. By every possible means they will try to undo this achievement; they will attempt to make use of Christianity to carry on provocative and agitational activities and to develop reactionary power in China.

Document/ Issued

"In order to heighten our vigilance against imperialism, to show the clear political standpoint of Chinese Christians in New China, to establish a Chinese Church directed by Chinese and to point out the responsibility of all Chinese Christians for the construction of New China, we issue the following document and call on all Christians in China to strive to realize the principles in this document.

General Principles: Christian churches and institutions in China fully support the common programme of the Chinese People's Political Consultative Conference. Under the leadership of the government they will oppose imperialism, feudalism and bureaucratic capitalism, and strive for the independence, democracy, peace, unity, prosperity and strength of New China.

Fundamental Aims: 1. Christian churches and institutions in China must endeavour, through utmost efforts and by effective means, to enable masses of Christians to recognize clearly the crimes committed by the imperialists in China and to know facts of the way in which imperialists have made use of the church in China, they must rid of the churches of all imperialist influences; they must keep alert against imperialism, especially U.S. imperialists' intrigues to rear reactionary power through the medium of religion; at the same time, they must encourage Christians to take part in the movement for peace and educate them to understand and support the government's land reform policy.

2. Christian churches and institutions in China must effectively increase the self-respect and self-confidence of their believers by developing their patriotic and democratic spirit. The self-governing, self-supporting and self-promoting movement launched by churches in China in the past, which has achieved certain results, must be brought to fulfillment in the near future. At the same time we, as Christians, must promote self-criticism, and proper inspection and economics in our work, so that reformation of Christianity may be attained.

~~CONCRETE MEASURES~~ MEANS: 1. Those churches and institutions which are dependent upon foreign assistance in faculties and finance must draw up concrete plans which ~~will~~ will enable them to become self-supporting in the near future.

2. From now on, religious work of churches and institutions should aim to develop knowledge and understanding of the nature of Christianity, unify various sects, educate and create leaders, and improve the church system. In their general work they must promote education against imperialism, feudalism and bureaucratic capitalism; help in labour and production; study and understand the present situation; and carry on cultural activities, elementary teaching, health work and child welfare in the service of the people.

Among those who have signed the declaration are democratic representatives to the Chinese People's Political Consultative Conference, leaders of national Christian institutions, professors, teachers, students, regional pastors and members of the Young Men's Christian Association, and the Young Women's Christian Association. They include Wu Yao-tsung, chief of the publication department of the National Council of the YMCA, Teng Yu-Chih, chief executive of the National Council of the YWCA, Chao Chih-chen, professor of Yenching University and dean of its school of theology, and Liu Liang-mo, chief of the work department of the National Council of the YMCA.

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EPH

50

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EPH
Extract from Letter of Dr T.C. Chao to David Paton
Written from Yenching, Dec. 14, 1949.

British Mission
in Tientsin
Early years

There should be a revolution within the Church, I am convinced. The Church in China seems to have ceased to be a revolutionary body, though existing in the midst of an unprecedented political, economic, and social revolution. Christianity has always insisted on collective living and the Church today - I mean any sect - is not even a living collective. The first thing in a Church-revolution of the kind I desire to see, is the creating of a vital fellowship in which every one loves every one else. The second thing is the attempt to make all forms, organizations, theology and liturgy agree with the realities of the day, all meeting the needs and problems of the believers of the gospel. And then, a native theology must emerge, fundamentally an interpretation of the eternal revelation in Christ and also essentially related to Marxism and Chinese culture.

In your letter, I see you echoing your father in the desire to see the emergence of some heresy in the younger churches. Such heresy is not far to find. I wonder if you have read Y. T. Wu's "No Man Has Ever Seen God," which is a good heretical book. And I consider him something of a real prophet, the more so after having been a delegate to the People's Political Consultative Conference with him as leader of the group of religionists.

Nothing much has happened to churches in Teking and Tientsin. While Christianity has external difficulties, its enemies are within its own fold. There are Christians who have virtually forsaken the Church by being out-left leftists. There are people, both among laity and clergy who struggle for power, position, money, etc. and carry on strifes and contentions. The situation before us Chinese Christians is very serious. For the Church has forfeited its mission and has lost nearly all power for martyrdom and for creative living. We need a new vision of the living Christ, a new baptism which will swallow up our sins of faithlessness and give us strength to bear witness in a hostile environment.

Our School is functioning as usual. We have 16 college graduates studying with us, intent upon investigating into Marxism as well as Christianity. We have some first-rate students this year. I hope you have students to recommend to us. I have again and again told my students that if we have ten prophets in China we can carry on the Church, even if all our support is cut off from the outside.

Rev. S. L. Hays & Son
Friends

Report On Protestant Missions

12/49 EPH
(Continued)—Protestant Missions

FIVE religious philosophies—Confucianism, Buddhism, Taoism, Mohammedanism, and Christianity—make up the currents of religious life in China today. Of these, two—Confucianism and Taoism—are regarded as antiquated religions which are rapidly dying out and for which there is no place in New China, both religions having been deeply associated with the feudal era which has come to an end. As both Taoism and Confucianism are unorganized religions, it is impossible to give any statistical information on the extent of their influence except to mention the thoroughgoing hold of Confucianism or neo-Confucianism as a feudalistic code of life, typified in the rule of Chiang Kai-shek. Unlike Buddhism, which still has considerable following among the common people, Taoism has lost touch with the people and for all practical purposes has degenerated into a code of superstitious and mercenary practices.

The organized religions of China—Christianity, which is divided into the Roman Catholic Church and the Protestant Churches, Mohammedanism, and Buddhism which is partially organized—represent the three most important religious philosophies in Chinese life. All except the Roman Catholic Church are expected to make adjustments and indeed have already begun to do so in order to participate in the new era which China has entered. With the single exception of the Roman Catholics, all of these organized religions were represented in the recent People's Political Consultative Conference which established the People's Republic of China. The composition of the religious delegation included five Christians (Protestants), two Buddhists and one Mohammedan.

One explanation for the government's attitude towards the Roman Catholic Church may be the belief that the Catholics (who number close to 4,000,000) are too reactionary to have any place in the New Democracy. This feeling is based on two factors: (a) distrust of the Roman Catholic Church's international connections with the Vatican, and opposition to anticipated attempts of the Vatican to exercise political control over Catholics, and (b) Catholic Church ownership of large estates in the interior which has made the Church itself one of the biggest landlords. In certain regions (Shensi, Honan and Kansu) it is charged that the Catholic Church not only owns large portions of land but also controls the local governments even to the point of maintaining its own militia in some places. Gradually land reform is expected to reduce the land holdings of the Catholic Church rather drastically. The influence of the Catholic Church is likely to decline seriously unless sweeping reforms are carried out both in organization and program.

Within the Buddhist groups major reforms have been reported. The PLA has occupied many Buddhist temples which have been turned into centers of production. The main reason given for the reforms, however, was that the Buddhists, who have been declining in influence, want to strengthen their ties with the common people. The majority of Buddhist monks have already left the temples and returned to their homes to become ordinary citizens and those still remaining in the temples have for the most part taken up some form of handicraft or engaged in farming. This is a new development in Buddhist religious life and it is expected that within a few years China's Buddhism will reflect many radical changes over the old form of Buddhism.

Within Moslem religious circles there have been fewer changes so far, but the position of the Moslems is a special one. They are regarded chiefly as a racial minority rather than a religious group. Embracing more than 20,000,000 people, China's Moslems have given their support to the new government because of its liberal policy towards racial minorities. It is expected that Islam will continue as a religious faith but that its influence will not extend beyond this racial minority. The Moslems themselves are organized within the government not as a religious group but as a racial minority. While the religious delegation to the PPCC included only one Mohammedan, there were many Mohammedan delegates representing this important minority group at the PPCC.

Protestant Christianity, which numerically represents the smallest of the organized religious groups, is regarded in many circles as the religion most capable of making an adjustment in China, as well as the most liberal of the religious sects. The main change which is discussed in left-wing circles with regard

to Chinese Protestantism is the need for a complete severance of relations between Christianity and foreign imperialism.

Interpretations of Communist Attitude

One of the Christian delegates to the PPCC summarized the position of the Communists towards the Protestant religion at a meeting held in Shanghai prior to the convocation of the PPCC as follows: "The new democracy means not a dictatorship, but a united front. This common platform will be formulated and implemented by the New Political Consultative Conference, through which a coalition government is to be formed this autumn. While comprising many different parties, the coalition government will naturally be led by the Communist Party. The attitude of the new government towards Christianity will therefore be determined by that of the Communists, whose avowed policy is that of religious freedom. The difficulties and even certain cases of persecution actually experienced by the church in China have not been in accord with the intention of top-ranking leaders, but have been divergencies from policy made by local authorities for various not unintelligible reasons."

Another prominent Chinese Christian, Kiang Wen-han, in a discussion of Communism and Christianity states: "The Communists oppose religion from both the philosophical and social standpoint. Philosophically, they regard religion as idealistic. According to the Marxist analysis, the whole history of philosophy falls into two main systems: idealism and materialism. These two systems possess two different world-views. Briefly stated, idealist philosophers affirm that the ultimate reality is of the nature of reason, mind, or spirit, and that matter is but its reflection or appearance. The consequence is that the environment has no final authority but that human ideas and spiritual concepts are the ultimate determining factors. Materialism, however, emphasizes at least two things. First, it recognizes the existence of an objective world. Second, it points out that human ideas and purposes are determined by the objective world and not the reverse. The Communists maintain that since religion is idealistic, it is incompatible with the Communistic philosophy.

"Socially, the Communists regard religion as the 'opiate of the people.'

"Under the summons of the United Front," this Christian leader adds, "The Chinese Communist Party has considerably changed its attitude toward the Christian institutions. They have even made an effort to permit religious freedom in the territory directly under their control. But Mao Tze-tung declared (in the 'New Democracy'): 'Chinese Communists may form an anti-imperialist united front politically with certain idealists and disciples of religions, but can never approve their idealism or religious teachings.'" (1)

Closely related with the Communist view of religion is the subject of religious freedom. When the Common Program was drawn up, in the original draft there was no mention of religious freedom. There was a clause in which "freedom of belief" was guaranteed. The Christian delegates to the PPCC proposed that the specific mention of religious freedom be inserted in the Common Program, for they felt that "freedom of belief" did not apply specifically to religious freedom but to any view, social, economic or political. After discussion, this suggestion was adopted and under Chapter One—General Principles, Article 5 states: "The people of the People's Republic of China shall have freedom of thought, speech, publication, assembly, association, correspondence, person, domicile, moving from one place to another, religious belief and the freedom of holding processions and demonstrations." The Christian interpretation of religious freedom is broader than this. Certain Christian leaders believe that the Communists interpret this clause as freedom of individual belief implying another freedom, "freedom of disbelief." The Christians, on the other hand, believe that religious freedom means that a group should have the right to propagate beliefs which they

(1) Kiang Wen-han, "The Chinese Student Movement," King's Crown Press, New York, 1948, p. 142.

Reprinted From the December 1949 issue of MONTHLY REPORT—

Published by the Millard Publishing Co. 160 Chung Cheng Rd. (Eastern) Shanghai (o), China.

Protestant Missions—(Continued)

hold, and to them the right of propagation is a most important part of religious freedom.

While there may be difficulties in reconciling these two interpretations, the new authorities have made it clear that while they do not subscribe to the Christian doctrine, so long as these doctrines meet the needs of the people at a given stage of society, they do not wish to suppress them. It is their belief that when society has changed there will be no need for such things as religion, but they recognize the fact that until such changes take place, certain elements of society will want the continuance of religion. Therefore, the Communists tolerate religion today and with other political groups subscribe to freedom of religious belief.

Summary of Protestant Growth

PROTESTANTISM was an unsolicited import to China from the West. Its rise would never have been possible without the actions of the guns of the Western powers in China. For a century it made little progress despite the fact that, like foreign business, it had the protection of the military might of the West. Later its appeal as a source of Western knowledge and as an aid to modern methods of science, education and medicine helped it flourish in China. But that its initial foothold had to be secured by imperialist tactics is a fact which history does not hide. That its foreign connections—both personnel and finance—were associated in the minds of nationalistic Chinese with an era of imperialism is attested to by the many attacks which it underwent, particularly after 1922 when anti-imperialism and nationalism were on the rise in China. Present-day accusations of ties between foreign missionary sponsored work and imperialism are nothing new; these accusations have been made often during the last 50 years or more.

In 1800 Protestantism was not actively represented in China. There were a few foreign merchants in Canton of the Protestant faith but they would never have dared propagate the faith and if they had, they would have been stopped immediately by the Chinese authorities. In 1793 in a message from the Emperor to the King of England which was sent through Lord Macartney, the propagation of the English religion was specifically forbidden by the Emperor in any part of his domain. This attitude held throughout the 19th century until the Chinese were forced to accede to Western demands.

It was around 1810 that the first Protestant missionary, Robert Morrison, sent by the London Missionary Society arrived in Canton where his movements were very restricted. Morrison worked with the British East India Company as a translator, having become proficient in the Chinese language, and at the same time carried on his religious work, concentrating in the early days chiefly on the preparation of literature, including the translation of the Bible. Reinforcements came for Morrison, and other sects from Europe, England and the United States began to send missionaries to China, but the activities of the missionaries were restricted and persecutions were common.

For the most part Protestant missionaries settled in the coastal provinces where protection afforded them by their government was greater.

Treaties and Proselytizing

It was not until after the first Anglo-Chinese war in 1841 and the treaties which followed that the door was pushed ajar for the Protestant missions. The five ports which were opened up and the island of Hongkong gave the Protestant missions the greatest opportunity they had had so far to carry on their work in China. More and more missionaries who had been waiting on the fringes of the empire, in Penang and Bangkok, came to China. Missionaries took up the study of Chinese and in the early days frequently served as interpreters in negotiations with Chinese for diplomatic and commercial treaties. The treaties of 1858 and 1860 theoretically made the whole empire accessible to the efforts of Protestant missionaries, but the period between 1860 and 1895 was still largely one of pioneering for Protestant missionaries.

To most Chinese during this period foreign missionaries were still unwelcome for they represented the civilization of foreign barbarians. The schools which they had established were attended chiefly by those who hoped to find work with the missions or with foreign firms and consulates. Under the Mandarinate, examinations for official posts were very complicated and mission school education was not recognized by the government. The middle class,

what there was of it, studied for the government posts under this complicated procedure. Missionaries often could find students for their schools only from the poor and at first sometimes even had to subsidize their pupils. In the second half of the 19th century the majority of Protestant missionaries were British.

Statistics for the period gave the number of Protestant communicants in 1842 as 6; in 1853—350; 1865—2,000; 1876—13,035; 1886—28,000. In 1889 the Protestant missions were reported to have a foreign staff of 1,296 people. It was in the years after 1895 that the Protestants had their greatest rise in membership. This was due largely to the crumbling of the old Confucian order, the stirrings of nationalism which looked beyond the ostrich-like attitude of officials, and the desire for scientific knowledge. By 1898 the Protestant missions had established a number of colleges and middle schools where scientific, medical and engineering subjects were taught. Protestant communicants by the same year totalled 80,682; by 1904 the number had risen to 131,404 and by 1914 to over 250,000 while the foreign staff of Protestant missions increased to 5,409.

In the years preceding 1895 (when Japan defeated China), foreign missionaries had prepared the groundwork for medical colleges, public health work, experimented with romanization, opened the first modern schools for girls and devoted considerable attention to the preparation and distribution of Christian literature. It was after 1895 when the demand for Western scientific methods began to take shape that foreign missionaries recognized that they had the opportunity through their network of educational facilities to influence the whole of China rather than individual Chinese. The Protestant missions were in a good position to supply the demand for Western learning, for schools were a vital part of their program. Hospitals were built and Chinese physicians and nurses were trained.

The program of the Protestants was far more diverse than that of the Catholics who were much more intent upon building the Church and saving souls than in the Protestant program of spreading the gospel through their schools, hospitals and orphanages. And the influence of the Protestant missions in the years ahead was a strong one. Future leaders of the country turned to Protestant mission schools during this period to modernize and learn Western techniques of science, medicine and education. In turn Protestant missionaries spread Western culture and ideas throughout the country wherever they could. But there was little attempt during the first 20 years of the 20th century to develop Chinese leadership and to transfer responsibility from foreign to Chinese hands. This was to come much later, though beginnings were made immediately after World War I.

A Protestant missionary himself, Kenneth Scott Latourette, comments on missionary attitudes during this period as follows: "The fact that both the Roman Catholics and Protestants were slow to place Chinese in positions of leadership in the Church and to develop deliberate adaptations to Chinese traditions appears to be associated with the temper of the Western imperialism which was prominent in China in political and economic realms. The age was one in which Occidentals were aggressive and triumphant and viewed non-Occidentals, including the Chinese, with disdain. Usually only half-consciously but no less strikingly this attitude was reflected in the relations of missionaries with Chinese, in the position of the foreigner in the Church, and in the view taken by missionaries of Chinese culture and customs." (2)

The Boxer Uprising at the turn of the century, which was cleverly diverted by the Empress Dowager and her entourage into anti-foreign channels, affected the Roman Catholics more seriously than the Protestants in terms of loss of life, although close to 2,000 Protestant missionaries lost their lives.* But with the suppression of the Boxers there followed even greater opportunities for the Protestants as a result of privileges granted them. In this period the influence of the United States in Protestant missionary work increased so that the US surpassed Great Britain in the number of foreign missionaries sent to China as well as the financial support raised.

Although many leaders of the 1911 Republic had been educated in mission schools and Protestant missionaries exerted considerable influence on government leaders, the setting

(2) Latourette, Kenneth Scott, *A History of the Expansion of Christianity, The Great Century in North Africa and Asia*, Vol. VI, p. 366.

* Correction—This sentence should read: The Boxer Uprising at the turn of the century, which was cleverly diverted by the Empress Dowager and her entourage into anti-foreign channels, affected the Roman Catholics more seriously than the Protestants in terms of loss of life, although close to 2,000 Protestants including a number of foreign missionaries lost their lives.

for the development of Protestantism after 1914 was very complicated. The question of the relationship between Protestantism and the Kuomintang is a controversial one, but wherever relations did exist, they were between individuals rather than between the church and the Kuomintang. In this connection it is significant to note that, according to Latourette, in the three decades after 1914, 35 percent of those listed in "Who's Who in China" were at one time or another connected with Protestant schools. Mission schools were popular; by 1915 all the present Christian colleges had been founded; equipment and educational standards were superior to those of government schools; and about a third of the students were from Christian homes.

Anti-Imperialist Movement

The difficulties confronting Protestantism after 1919 were largely associated with the anti-imperialist issue which was beginning to rouse and unite many sections of the people. The Russian Revolution and the formation of the Chinese Communist Party had a direct effect on the formation of the Anti-Religious Movement of the 20's but the movement was by no means supported and instigated by Communists only.

The whole country was showing signs of ire against the past encroachment of the foreigners, and disillusionment towards the West was increasing, particularly in view of what Chinese felt was a betrayal of Chinese rights at the Versailles Conference by the Allies.

In 1922 there was the Anti-Religious Movement with Christianity as its chief target. At that time opposition was on the ground that religion was incompatible with modern science. The May 30th Incident of 1925 marked the climax of the anti-imperialist movement among Chinese students; the chief demand was for the abolition of "unequal treaties" which the students said prevented China from becoming a free and independent nation. Soon their attention was directed toward missionary education and the object of attack was the mission schools. Many of the country's prominent educators joined in the attack on mission schools.

It should be recalled that at that time these institutions were purely under foreign control; no one of them was registered with the Chinese government. The administration was in the hands of missionaries who were not subject to the regulations of the Chinese educational authorities. Missionaries occupied the posts of presidents of colleges and principals of middle schools and were responsible to boards outside of China. Another point of attack was that religious life was part of the requirement of missionary schools and religious courses an integral part of the curriculum. It was charged that Chinese studies were neglected in these schools, which put their chief emphasis on English. At a time when nationalism was rising, these points of attack were supported by many sections of the population. And this agitation had its effect on the mission schools; those who took part in such agitation within mission schools were sometimes expelled and themselves became the ringleaders of the movement.

St. John's University was the scene of an argument between its president, F. L. Hawks Pott, and the student body over the question of raising a Chinese flag in the mission compound in commemoration of the Chinese killed by the Settlement Police in the May 30th Incident. The president refused to allow the flag to be raised and the students walked out in protest.

Strong words were used against mission schools a month later when the National Students' Union passed the following resolution: "Since the unequal treaties were signed granting 'freedom of religious propaganda' Christianity has absorbed millions of Chinese to be Christians, and mission schools are established everywhere with hundreds of thousands of students. But lately Chinese students as a body have gradually come to recognize the evils of Christianity and to realize that Christianity is an instrument of the ruling class used to oppress the class of the ruled."

The people's feeling against imperialism and feudalism was so strong that the Kuomintang was able to succeed in its Northern Expedition without too much difficulty. But before the Northern Expedition was completed there was a political split between the Kuomintang and the Communists in which the Kuomintang won and began the purge of Communists which formed a bloody chapter in the history of the period. Within the Kuomintang areas there came an increasing control of thought. But despite this the influence of Communism within the student groups continued to grow.

In the late 1920's the Kuomintang adopted measures for the control of Christian institutions which were intended to lessen foreign influence and prevent education from being used for purposes of religious propaganda. These steps were necessary in view of the strong resentment against all that smacked of imperialism, and of strong nationalist sentiments. Regula-

tions insisting on Chinese heads of schools and colleges went into effect without any great opposition. But missionary groups protested vigorously against the regulation which stated that no religious instruction was to be included as a requirement and that attendance at religious functions should be optional. Some schools even closed but most made the adjustment.

With the drift towards secularization the period of the 1930's witnessed the dropping off of the proportion of Christians in student bodies and faculties. The problem of finances made higher fees necessary with the result that more and more young people from richer families were attracted to the Christian colleges. Enrollment, however, continued to grow; in 1937 there were over 6,000 in the Christian colleges and in 1941-42, over 9,000 with most of the subsidies now coming from the United States. Protestants in 1936 were said to number close to 600,000 communicants.

Wartime Period

During the Sino-Japanese war many of the mission schools and hospitals moved to Free China, evacuating student bodies, foreign and Chinese faculties and equipment wherever possible. West China opened up an area which had been less developed by missionary groups than the coastal provinces and the Free China era saw a considerable expansion of Protestant work in the western provinces.

Some missionaries and Chinese church workers remained behind in Occupied China to carry on their work as long as possible. During the first few years Japanese interference with church work was negligible, but later on churches and mission institutions came under the open suspicion of the Japanese. When the United States and Great Britain entered the war in 1941 large numbers of foreign missionaries in Occupied China were interned, by the Japanese and much of Christian Church work was broken up.

In the war years which followed missionary institutions and church work suffered considerable damage at the hands of the Japanese and as a result of the fighting. However, it has not been possible to estimate accurately the extent of this damage, for another problem was to face Protestant work soon after the conclusion of the Sino-Japanese war: this was the outbreak of civil war.

Post VJ Day

Before most of the missions could investigate the extent of damage resulting from the Sino-Japanese war and re-open churches and institutions closed either by the Japanese or as a result of wartime conditions, they found themselves faced with the problems of civil war.

The nation most responsible for the upkeep of foreign missionaries and for the maintenance of the Protestant missions was the same one which was backing the Kuomintang most vigorously with supplies, arms and money. It was unavoidable that missionaries and mission institutions and even the Chinese churches which received a large measure of support from US funds should come under suspicion. Some missionaries made their position clearer than was necessary by stressing the atheistic nature of the new regime and by throwing their support openly behind the status quo. As missionary organizations are made up of individuals, the prejudices and viewpoints of the individuals and their organizations play an important part in their attitudes towards social changes such as have occurred in China in the past few years.

At the present time there are said to be close to 100 different Protestant sects in China of which there are eight or nine leading ones representing the large denominations—the China Inland Mission, the Seventh Day Adventists, the Anglican church (Episcopal), Baptists, Methodists, Presbyterians, Congregationalists and the Friends. A number of these denominations—Baptist, Methodist, Presbyterian and Congregational—participate in the Church of Christ in China, the inter-denominational indigenous church which embraces approximately one-third of China's Protestant members.

General Conditions

REPORTS on the overall picture are still very fragmentary. Local conditions vary considerably, as do the attitude of individuals, both on the church and missionary side and on the government's side. Some from the church side welcome the PLA; others make clear their distrust of any forces which work toward socialism or communism. Some have found the adjustment very difficult; in the past missionary leaders were sometimes "big shots"—now they must work through their Chinese colleagues who lack the prestige given a foreign missionary in the past chiefly because he was foreign and Western educated and backed—at least in popular imagination—by considerable power. Some of the local authorities have been

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cooperative; others have not been. Where there have been fewer foreign missionaries and fewer foreigners in general, the foreigners have had greater freedom of action. Where foreigners have been engaged in medical, welfare or technical work, they have received greater cooperation than those engaged purely in evangelical work. But this attitude is not restricted to foreigners; it extends to all Chinese as well—those engaged in productive work fare better than those engaged purely in preaching the gospel.

In this connection one foreign missionary said that he thought that in the future all missionary and church workers should be trained in productive work of some kind—in agricultural improvement methods, handicraft work, cooperative organization and so on—in order that they might contribute materially to the country's advancement.

It has never been easy for foreigners in China to establish contact with the common people; language barriers, customs, and standards of living have stood in the way. All too often the pattern has been that when a foreign missionary or Chinese pastor or church leader entered an area, his educational level immediately put him in touch with the magistrate, the leading businessman or the wealthy landlord with the result that his social contacts would be with this group and his interpretation of political and economic affairs derived from such contacts. These were the groups who would seek the church leader out and this was often a grave handicap.

Another point which must be taken into consideration particularly during a period of military changes is the fact that although the Protestant churches never entered into the business of large property holdings like the Catholics, very often, particularly in isolated rural areas the only good building in the village or town would be the church and the church residence. As the PLA advanced, it needed buildings for holding meetings, accommodating soldiers, civil administrators and granaries for foodstocks; it would see a building, frequently the only building of any size in the town, used only two hours a day on Sunday and it would ask to "borrow" the building temporarily, explaining that the present use of the building for only a few hours each week was uneconomical. Church leaders have in many cases interpreted such action as confiscation rather than borrowing. In Shensi, where a number of mission buildings were borrowed last August to serve as military hospitals, when the KMT resistance in the area collapsed and no fighting was necessary, the buildings were returned to their owners. Even when the churches are "borrowed", however, it is reported that in many cases church services may be held on Sundays, and the soldiers are said to be taught to respect the articles of religion.

Early Difficulties in Shantung

Two years ago the churches in Shantung had many difficulties. Protestant missions reported the deaths of many pastors and church leaders at the hands of "mobs." Many attributed these deaths to the "ruthless policy" of the Communists in Shantung. The whole picture of what actually did happen in Shantung in that period and why is unobtainable.

Various interpretations have been given for the sufferings of church and missionary groups in Shantung two years ago. Some, ignoring the smoother relations of the past year, point out that this was simply in line with the avowed atheism of the Communists. Others point out that it was because of the intensity of US aid, which was beginning to be felt at this time, that the churches and pastors who had US connections through US mission boards and financial assistance came under suspicion.

Another explanation is that since the cradle of the revolution was in the Yen-an area, it was unfortunate that the churches in these areas should have been so backward so that the first contacts which the local Communist forces had were with the less enlightened sections of church groups. In this area there were said to have been a large number of Roman Catholic churches as well as numerous small religious superstitious (non-Christian) sects operating in isolated districts with their own military and political administrations. These sects were said to have been used by the Kuomintang to propagate rumors against the Communists. Called "Huei" societies with names like Red Spear, Big Sword, these groups are described like the Boxers as having been primitive and highly superstitious sects. These—together with the Catholics—were the most numerous of the religious groups, and it was with these sects that the Communist cadres had their first contacts with church groups.

The cadres who had been trained in an anti-religious philosophy made little distinction between the churches, looking upon them all as groups which exploited the common people. Sometimes it has been said that lower cadres acted too mechanically in carrying out their orders to liberate the people. Protestant church groups suffered because the cadres made little distinction between the various churches.

In some cases, groups of peasants rose up against reactionary leaders who sometimes happened to be associated with the Protestant churches and simply meted out their own punishment to these individuals, some of them landlords. The cadres were said to have been powerless in such cases involving mob actions of irate peasants. Many rural churches were closed.

Which of all these stories is correct or which of the factors was most important, it is difficult to say at this point. All that can be said is that the difficulties of two years ago have not recurred nor have there been similar difficulties reported from other parts of China. There have, of course, been many cases of misunderstanding between local government officials and church groups.

Shantung Synod

In November, 1949 church affairs in Shantung took a decided turn for the better with the calling of the Shantung synod, the first since the Sino-Japanese war, in Tsingtao. Arrangements were made at this meeting for the Christian churches to have representatives at the various people's public meetings with the representatives to be chosen by the local Christian councils. At this meeting it was also decided to open a number of Christian service centers in the leading cities of Shantung. The purpose of these centers is to encourage production, to give general information to the people on political and national affairs and to carry on religious education. Productive work includes training in spinning woolen yarn, bee-keeping, pig raising and similar types of work. This plan has proved very successful so far and the latest reports to reach Shanghai indicate that in certain localities the government authorities have "even been enthusiastic" about the plan which is now going forward.

Reports reaching Shanghai indicate that about 20 percent of the Christian-supported hospitals in Shantung have closed, though some of these closures date back to the Japanese war. Of the 40 hospitals in Shantung still operating all are self-supporting.

There are reports of cooperation between the local military and civilian authorities and the Christian groups, just as there are many reports of misunderstandings and difficulties. In Taiyuan, where a 60 bed mission hospital and a church are maintained by one of the Protestant missions, the situation just prior to the liberation of Taiyuan was so tense that the missionaries and Chinese pastor of the church left. Most of the church and hospital property was taken over by Yen Hsi-shan who turned the hospital into a military hospital and the local Christians were told to go and worship at another building. After liberation the mission hospital, with an all Chinese staff, continued operating but there were a number of difficulties partly through internal troubles and partly through lack of staff. The temporary solution which has been worked out for this situation is that the government and the mission will run the hospital jointly for a period of three years. The church has been returned and people are worshipping there once more.

Rural Churches Show Decline

In 1937, it was estimated that China had 15,000 churches throughout the country, of which over 60 percent were said to be rural churches. A large number of those counted as churches were simply small church groups which met in a private residence in the countryside. That is, there were never 15,000 church buildings but rather 15,000 places for worship. While it has been impossible to estimate the extent of losses of church groups and property during the Sino-Japanese war, it is known that particularly during the latter stages of that war, churches and church and mission property suffered losses.

While no easy generalizations are available from the data on hand with regard to the condition of mission work since liberation, for reports are still too fragmentary as to what has actually happened in many areas and contradictory reports are made, one generalization seems to hold true. While the city churches have been able to carry on without interference, the rural churches have suffered heavy losses in terms of the number of churches which have closed. This has been particularly true in North China and Manchuria, but holds true as a generalization for most of liberated China. Church leaders estimate that between 70 to 80 percent of the rural churches have closed. Before the Sino-Japanese war, the Church of

Christ in China, which was the major church in Manchuria, had 290 churches throughout the province. Now it has only 47 churches functioning in Manchuria and these are mainly in the cities; almost all the rural churches have ceased functioning. While the Church of Christ in China used to operate 14 hospitals in Manchuria, there are now only four; whereas formerly it sponsored four middle schools, there are now only two.

Why did Christian work in these areas suffer so seriously? There were a number of reasons; first, some church buildings, schools and hospitals were completely destroyed by the fighting during the Japanese war and later during the civil war; second, before the approach of the People's Liberation Army, a number of Chinese pastors and church leaders fled, leaving their posts without leadership, with the result that many of the churches and institutions automatically closed. The most prosperous members of the church also fled in a number of cases. Once closed, it was extremely difficult if not impossible for the church leaders to try to return and reopen their churches and institutions. Third, misunderstandings between local church people and the local authorities resulted in a number of cases of rural churches being suspended or closed completely. Chinese church leaders who have made a study of this situation say that the cadres assigned to the rural areas have in general been less educated than those who entered the cities, that these rural cadres saw little difference between the churches and regarded them all as superstitious gatherings which exploited the common people without recognizing the welfare aspects of some of the Protestant programs.

In the cities government workers were usually people with wider contacts and better education, with the result that they knew something about Christianity. There have been very few cases of churches or church institutions in the cities being closed down.

One of the most interesting facts to emerge from this recent survey of the condition of the churches in Manchuria is that every one of those 47 churches which are still operating is self-supporting for the first time. They have had to become so as funds from abroad were unobtainable once they were cut off from headquarter offices in Shanghai. Church pastors and personnel associated with these 47 churches realized that if foreign subsidies were to continue, this would not help their position with the local authorities who were already suspicious of their connections. Pastors started to engage in farming, raising bees, handicraft work and became fully self-supporting or partially self-supporting aided by contributions from their congregations.

While the number of churches operating in Manchuria seems to represent a staggering decline, Chinese Christian leaders feel that a winnowing process has taken place which has left those churches which have survived in a far stronger position than ever before.

Situation in Northwest

In the Northwest, in the provinces of Shensi and Kansu mission work is functioning practically as normal. Reports state that foreign missionaries are able to travel freely in the area provided they keep to places along the railway and main highways. An evangelical team of the China Inland Mission has proceeded from Lanchow to Sian without any difficulty whatsoever.

Relations between the new authorities and the Chinese Christians in Shensi are said to be good with a sympathetic attitude reported on the part of the government authorities. The main changes in church work in this area are that religious mass meetings in the open air have been banned, though the authorities have indicated that perhaps it would be possible to resume them in the future. Another change has been the sharp drop in student enrolment in the mission schools, and this change holds true for most mission schools throughout the country. One reason for the situation in the colleges is that many students from both mission and national universities have gone into government work or joined the revolutionary universities sponsored by the government.

In Sian where the English Baptists help maintain a large hospital of 100 beds, the hospital has continued with the support and encouragement of the local authorities. In the past this hospital took in a large number of charity cases, which practice it has continued. It has also made its services available for treatment of local PLA personnel. It has, together with the local church, established three rural clinics since liberation on the outskirts of Sian and plans to establish more as soon as additional people have been trained. It is significant that this hospital has been totally exempted from land tax as a result of its contribution to the people's welfare.

In response to the challenge of the new era the Chinese Christians in Shensi recently held a church conference on the subject

of "The Church in the New Age" in which the question of productive work was raised, showing that there is a genuine attempt on the part of many to reorient themselves.

South of the Yangtze

A number of Chinese church leaders believe that with the crossing of the Yangtze and the announcement of the convening of the PPCC, the Communists took a more conciliatory attitude towards the problems of the Protestant churches and mission supported institutions. Church leaders believe that this was in line with the policy of the United Front which included representation from Chinese Protestant groups. Others say that there was no basic shift in policy, but that after the crossing of the Yangtze there was so little resistance that liberation took place more easily and a more lenient policy was possible.

South of the Yangtze all the mission groups have reported that conditions as far as the churches and church institutions are concerned have been good. There have been very few reports of interference with church services or confiscation of church, hospital or school buildings. A training program for Chinese pastors in Soochow has run into difficulties but this case is now being deliberated. In Fukien reports indicate no major difficulty of any kind and in this province foreign members have actually been freer to travel than in the Shanghai area.

Early reports from Kwangtung indicate that mission work in South China underwent liberation smoothly, that most missionaries were staying on their jobs, and that "there has been no pressure for alteration of curriculum and no demand for the rejection of Christianity in education." The situation at Lingnan, the large Christian University in south China, is described as "normal in every respect."

Foreign Missionary's Experiences

An interesting account of a foreign missionary's experiences during liberation was given by the Rev. George Cherryhomes from Chiuhsien, Anhwei, who described his liberation at a meeting of the Rotary Club of Shanghai as follows:

"At Chiuhsien there were several foreigners, all missionaries. On January 23, 1949 Chiuhsien was liberated by the People's Liberation Army. The day before liberation we heard some gun-fire outside the city. Early next morning, I was awakened by some Chinese friends who told me that the PLA was in town and that we ought to go out to welcome them. When I came to the street, I saw rows of soldiers on the street, tired but orderly. A small committee, representing the churches, went to pay their respects to the leaders of the PLA in the city and was received very cordially. We reported to the leaders the number of foreigners in the city and the work of the churches. Soldiers were immediately sent to protect our property. There was no looting in the city and the behavior of the soldiers was most commendable. Some soldiers came to visit our homes during the first two or three weeks. One day there were about 600 of them who went through our house. At one time when too many of them came and the house was not large enough to accommodate them all, they asked me to speak to them outside. I took my guitar and played some cowboy songs for them. They all visibly enjoyed the entertainment.

"I took them to visit the church. They went in very quietly and orderly and sat there for 20 minutes, listening to my talk on Christianity and the Christian principles of life. A friendly feeling prevailed. This feeling has permeated all dealings with them up to the present day."

Mr. Cherryhomes' group maintained a policy of frankness with the local authorities, trying to give them a full understanding of church activities.

"We explain to them without reservation our church work, school work and the Christian ways of living, as we feel that there is nothing about our work to hide," said Mr. Cherryhomes. "We believe that with full understanding, we have a very good chance to push ahead the Christian movement in the New China."

"I wish to explain our Christian work in Chiuhsien, an area which covers about 50 miles square. During Japanese occupation, all Christian work was suspended. For the last three years, our main work was to revive our church work and we have gone a long way toward our goal. Since liberation, our work has been going on without any handicap. Our program has been developed and expanded. The picture in the city is very bright, indeed. In the country, it is less so."

Mr. Cherryhomes reported further that three rural pastors have gone to the country since last summer and are trying to restore church work in the rural areas. He said that these pastors, when

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they arrive at a locality, first inform the local authorities of the nature of their work and their intended program. They invite their criticism and inspection. They visit old church members and carry on the usual church work without much advertisement. They open reading rooms in which Christian literature as well as literature on the New China is provided.

Schools and Hospitals

All of the 13 Christian Colleges are functioning though many have found their enrollments considerably reduced. For example, at Ginling College the student body has fallen off from 400 to 160 this term. Many of the students have joined the government's foreign language school or entered other special training courses which the government has established for the training of future administrators and leaders. In certain cases, like Yenching, there is close cooperation between the school authorities and the local government.

The 236 mission schools (middle schools) scattered throughout China have had some difficulties on the question of religious education. Many of the schools—in the belief that a ban on religious education will come sooner or later—have dropped the subject. Others who interpret the regulations to mean no religious education on the school grounds are holding classes voluntarily in mission residences. The problem of religious education in middle schools and colleges harks back to the era of the 20's when the problem was much discussed.

On a local level, the attitude toward voluntary religious education seems to vary. In Shanghai, for example, regulations have not been set up with regard to religious education on the school grounds. A meeting of middle school representatives towards the end of November discussed the subject with representatives of the Educational Office; regulations were drafted saying that school buildings cannot be used for religious services, but then the point of Sunday Schools was injected into the discussion and no final decisions were reached. In general, the attitude of the government authorities seems to be to permit religious fellowship activities on school grounds but to ban what is termed "religious propaganda." However, this whole subject awaits clarification. In the meantime, many mission schools have dropped the subject from the curriculum though the colleges continue to offer it on a voluntary basis.

The schools and colleges of the Protestant missions are approximately three-fourths self-supporting through China funds which include tuition fees, contributions from alumni and special grants. Mission contributions pay for the services of a teacher or teachers, special projects and equipment for the school. If foreign support for these Christian schools and colleges were cut off tomorrow, most of them could continue. There are exceptions, however, like the University of Nanking, which is still supported largely through foreign funds.

Throughout China, there are 19 theological seminaries, 14 theological training schools and 17 Bible schools. There have been cases of local difficulties, and in the case of the religious seminary located on the campus of Chefoo University, the local authorities ordered the seminary closed; appeals were made to Peking stating that without the opportunity to train religious leaders freedom of religion was incomplete. Peking issued instructions to the local authorities to allow the seminary to reopen.

Of the 322 hospitals in China established by the missionaries, 62 have been closed over the war years since 1937, nine are reported to have been destroyed or burned during the civil war fighting and three were looted. Of those continuing, the usual practice of approximately 20 percent free patients is going on. The hospitals have reported very little difficulty in carrying on their work as usual.

Chinese Leadership

Before 1914, the development of Chinese leadership in church and missionary institution work was not emphasized very much, but after that date foreign mission boards realized the importance of such leadership. The nationalism of the 20's pushed the process along, and though in some cases transference of responsibility to Chinese was purely a paper matter, in others real transfers were made.

Before the Sino-Japanese war it was estimated that there were approximately half a million Protestant Christians. Present day statistics are still very rough but range between 600,000 and 1,000,000.

Again, figures are incomplete, but the number of ordained Chinese pastors is estimated to be between 3,000 and 4,000. Of the ordained pastors, through mission funds in most cases paid directly to the church organization, about one-third are partially supported and one-third are largely supported by mission funds, whereas one-third are said to be entirely supported by their congregations. Church work itself is not nearly as self-supporting as the hospitals and schools which the various missions have established. In addition to 3,000—4,000 ordained Chinese pastors, there are 10,000 salaried church workers. Their support too follows the pattern of the ordained pastors.

In general those Chinese Christians with the greatest talents who remained in Protestant work were attracted to the fields of education, welfare and the social sciences. Realizing the tremendous needs of their country for technical and specialized skills, these leaders combined the propagation of Christianity with the propagation of improvement of the country's educational and welfare facilities. Many of the best talents of Chinese Protestantism were directed into the YWCA, YMCA, social services and education. One Chinese Christian said that in general the most backward went into evangelical work, those who were tied psychologically to foreign missions and who were the least conscious socially. If this generalization is true even in part—for there must be exceptions—it would help explain the great timidity of Chinese pastors in the face of PLA advances, particularly those pastors who left their churches without any leadership. It would explain too the suspicion which some pastors faced after liberation.

There are, of course, courageous Chinese Christians who hold fast to their beliefs, and the story of a Chinese pastor in North China who clung to what he decided were his rights makes an interesting commentary.

A Chinese pastor at a railway station in north China was having his luggage searched—the usual practice for all during the period of military control—and a copy of the Bible was found. The official who examined his luggage picked up the Bible and confiscated it despite the loud protests of the pastor, who insisted on seeing his superior. The higher placed official at the railway station explained that his subordinate had taken the Bible because it was a superstitious article, whereupon he pointed to the regulation which stated that all superstitious articles were to be confiscated. The pastor explained that this was not a superstitious article but part of his religious faith, that the Common Program guaranteed him the right to religious freedom and that he was entitled to keep his Bible under the rights guaranteed him in that document. The official was adamant, but the pastor was not satisfied. Upon arriving at his destination, he wrote a letter to Chairman Mao Tze-tung telling him of the incident and explaining that he felt it his right to keep possession of his Bible which was part of his religious faith. Within a few days he had a letter from Chairman Mao's office supporting his interpretation of religious freedom and telling him to present this letter to the official who confiscated the Bible. This was done, and the Bible was promptly returned.

Attitudes of Chinese Christians

WITHIN the Chinese Protestant groups most of the leadership, particularly in the cities, now supports the new government in varying degrees. On the one hand, there is a small core of "philosophical" Christians who support the new government wholeheartedly and who believe that a successful adjustment between their Christian beliefs and the New Democracy is possible. Although this group is very small in number, it has considerable following, particularly among the students.

The great majority of present-day Chinese Christian leaders are people who were Christian leaders under the Kuomintang, people who in many cases had friendly relations with individual Kuomintang leaders. For the most part this group is trying earnestly to make an adjustment and encouraging foreign mission boards and foreign missionaries to do likewise. Many leading Chinese Christians, among them several university presidents, are making this adjustment. The united front has given these people an opportunity to adjust themselves and their thinking in order that their talents may be used to the full in the new era. In addition to the five Protestant delegates who represented the Christians on the Religious Delegation, there were between 20 to 30 delegates participating in the PPCC who had had some connection with Protestant organizations.

On the extreme right are people like the Chiangs, H. H. Kung, T. V. Soong and lesser reactionary lights who have fled to Taiwan and abroad, people who will never make an adjustment with the

new society emerging in China. This group is small in religious influence but one which until recently wielded enormous power. Of this group it has been said: "They used Protestant Christianity to build up their prestige abroad, while certain Protestant leaders used them (the reactionary Kuomintang leaders) to build up the prestige and influence of the Protestant missions in China." In fairness it must be pointed out that throughout the last decade of Kuomintang rule there were a number of Chinese Protestants as well as foreign Protestant missionaries who were very unhappy about this mutual exploitation.

In October 1949, an influential and varied segment of Chinese Christianity represented by 21 Chinese Christians, sent a message to Mission Boards abroad in an attempt to explain the changing conditions to these organizations. This message reads in part:

"Heretofore, the Chinese church has been keeping itself aloof from the political torrents that surged around it. The new philosophy considers that all phases of life must necessarily come under the influence of politics in contradistinction to the traditional Protestant view of the separation between church and state. In a world where political influences play such an important part and affect our lives and work so extensively, it is a challenge how the church as an institution and Christians as citizens in society can perform their Christian functions and discharge their duties to society at the same time. In areas of social service and education we shall have to accept the leadership of the government and conform with the general pattern of service, organization and administration. Just how these new adjustments are to be made is for the Chinese churches to determine. We have our privileges as Christian believers. We also have our duties to perform as Chinese citizens and Chinese social organizations.

"Specifically, we wish to invite your attention to three fundamental points of future policy:

"1) The authority of policy determination and financial administration must pass over to Chinese leadership wherever it has not yet been done. Definite steps must be taken for its realisation. The principle of self-support must be reiterated and steps taken for its final consummation.

"2) As regards the future position of missionaries, we would like to state:

"a) There is nothing in principle which makes the future position of the missionary untenable, or renders his service unnecessary. On the contrary, there is a definite challenge to work and serve under adverse circumstances, and to bear witness to the ecumenical fellowship. Even though circumstances may render active participation difficult, the mere presence of the missionary will give articulate expression to the Christian quality of our fellowship which transcends all differences and defies all obstacles.

"b) The future contribution of the missionary will lie along lines of special service projects, and not along administrative lines. To BE, to SHARE, and to LIVE will be a significant contribution in itself.

"c) The missionary, from now on, will be living and working in a setting that is entirely foreign to the newcomer. Difficult physical and mental readjustments will be demanded from him. We deem it our duty to state some of the important adjustments so far as we can pass our judgments at the present time, so that you may be properly advised in your endeavor to enlist the services of missionaries to the China field.

"The missionary will be placed in a political environment much different from the one he is accustomed to. It is necessary that he should have an open mind and have due sympathy with and endeavor to understand the political and social trends now operating in China. To learn and to know is to be stressed more than ever before.

"The missionary will be living in an economical environment, whose standard of living is much lower than the one he is accustomed to, and in which practice of austerity will be the rule rather than the exception for some time to come. He should be prepared to share in the general economic struggles of the people among whom he lives and whom he tries to serve.

"Travel is likely to be restricted. The missionary should be prepared to be located in one place more or less permanently during his term of service. As a rule, his work will be more intensive than extensive.

"Adjustment for families is likely to prove more difficult. Clear understanding should be reached beforehand to avoid difficulties arising from maladjustment.

"3) Regarding financial support, there is nothing in principle that prevents its continuance. It is understood that mission funds are still welcome provided no strings are at-

tached. It is to be stressed here, however, that such financial support should be regarded as temporary in nature, and it is the duty of the Chinese church to build up its own support as soon as circumstances permit. An understanding needs to be reached between the Chinese church and the mission boards concerned, based upon the principle of self-support on the one hand, and a realistic evaluation of the problem on the other.

"The Christian movement will have its due place in the future Chinese society and will have a genuine contribution to make. Its future road will not be a bed of roses. To build a new nation on the ruins of the old will not be easy, neither will it be easy to build a genuinely Chinese Christian movement. Difficult as it is, the task will be easier if we can clear away some of the unnecessary obstacles which we ourselves can remove. The Chinese church will not emerge through this historical change unaffected. It will suffer a purge, and many of the withered branches will be amputated. But, we believe it will emerge stronger and purer in quality, a more fitting witness to the gospel of Christ."

Attitude of Foreign Missionaries

Most of the foreign missionaries still in China feel pessimistic about the future position and contribution of foreign missionaries but hopeful about the development of the Chinese church. The major difficulty which the missionaries report is the restriction on travel which they say makes it impossible for them to attend meetings or inspect church work, and prevents them from keeping in touch with various parts of their program. Most missionaries, however, acknowledge that this problem is probably connected with the issue of recognition which many of those in China wish would come quickly.

Another problem is the question of land tax which a few have protested vehemently, pointing out that schools and hospitals are for the people. However, many missionaries did state that upon appealing for land tax reductions, they were successful in reducing taxes on hospitals and schools by 50 percent and in some cases, a small reduction was made on the taxes for missionary residences. Cases of total exemption of taxes for hospitals and schools have been reported wherever the local authorities believe that the mission hospital or school has been of real service to the community. In Shanghai, for example, the YMCA and YWCA have received special privileges with regard to land tax reductions because of the unique social contributions which these two agencies have made among poorer groups.

What the missionaries predict as a ban on religious education in the middle schools is another problem which worries a number of them. They point out that this may be a setback in the long run to the propagation of Christianity, for by the time students reach universities where voluntary courses in religion are offered, they are less likely to take up the study of religion. As one missionary leader said, "They are more independent."

Foreign Personnel and Finances

Accurate up-to-date figures on financial support from abroad are unavailable. In 1932 American Protestant property holdings in China were estimated at US\$70,000,000. While mission property suffered some destruction during the war, substantial grants running into millions after VJ day for the replacement of lost and damaged equipment has probably made the value of Protestant mission assets at least as high as it was then. In 1932 American Protestant missions reported that they were receiving US\$10,000,000 annually from the United States alone for the support of Protestant mission work. This figure probably increased during the war and then dropped considerably during the postwar period. One estimate states that overall support for Protestant mission work from all countries probably totals about US\$10,000,000 a year. This would include contributions from England and Canada.

While the reports from American mission boards indicate no drop in contributions since China's change of government, and in some denominations even an increase, the British picture is likely to be quite different according to reports received in Shanghai. The drop in British contributions is anticipated not as a result of the changes within China but as a direct result of the devaluation of the pound and the subsequent increased cost of living for small British contributors. Apparently this has already been felt in England, and British mission boards in Shanghai are facing the possibility of curtailing their work, which will probably take the direction of no replacements for work temporarily suspended as a result of war conditions and encouragement of Chinese efforts for support of church and church institution work.

Unofficial reports from Peking indicate that the attitude of the new authorities toward the problem of the Chinese

Protestant Missions—(Continued)

church receiving grants from the United States, Canada and Great Britain is to permit the continuance of such grants provided the money contributed is from the people and not from any government source, that the money is used for projects and not for the salaries of Chinese church workers and that the money has no strings whatsoever attached to it. Chinese church leaders have been worried as to whether continued financial support from the US, Canada and Great Britain, which they feel is still necessary, would be misunderstood. Informal talks between church leaders and the authorities in Peking have indicated that if the Chinese church can comply with the two conditions specified, there will be no difficulty.

In this connection, a recent report from the North China Synod of the Church of Christ in China notifying the foreign missionary boards participating in its program of a decision that for the coming year no Chinese pastor or church worker in that area would be paid from foreign funds is significant. Word has come from Hankow saying that for the coming year at least a portion of the funds used to pay Chinese church workers and pastors would be raised locally. If the Chinese churches can succeed in raising funds locally to support their work, they will surely continue on a far sounder basis than before. However, it is expected that this process will take a long time.

With regard to the question of foreign personnel, the attitude of government officials, as explained in informal and unofficial talks with Chinese church leaders, seems to be: 1) no foreigners should occupy administrative positions in any part of the church program or in the institutions supported by the churches; 2) The people's government would prefer foreign workers in the fields of medicine and the technical sciences. To date several new foreign doctors have received entry permits for China whereas evangelists have had no such encouragement.

These two points concerning finance and foreign personnel are closely tied to the relations of the Chinese church groups with the foreign missionary boards. Many of the foreign missionary leaders understand the situation and some even welcome the opportunity to accelerate the transfer of responsibility to Chinese hands. One difficulty which they mention is the lack of trained administrators among Chinese church leaders, but this is a shortcoming which they expect to be a temporary one. There is, of course, a small diehard group which is determined to hang on to administrative posts just as long as possible, but this group includes people who have no understanding or sympathy for developments which have taken place over the past 25 years. Administratively, the transfer to Chinese of responsibilities is proceeding, but the transference of financial assets has not been nearly so rapid. Various reasons are given for this—that the Chinese church bodies cannot afford to pay for the maintenance of mission properties, and that there is more "protection" for the property as long as it remains in foreign hands. This latter reason is based on the belief of certain Protestant missionaries that in some cases government officials might attempt to pressure Chinese church groups into turning over the property for uses other than originally planned, perhaps even for government use.

An interesting development with regard to the transference of administrative responsibility is the recent decision of the American Episcopal Board in the United States to withdraw all Episcopal bishops from China and turn the responsibilities which these bishops carry at present to Chinese church leaders. For the most part, Chinese welcome the changes in administration which the new era has speeded up; but many Chinese church leaders say that they hope that their foreign colleagues will continue in advisory posts.

At the present time the Protestant churches of America, Canada and Great Britain (who represent the three major countries active in mission work) have close to 2,000 foreign missionaries in China. In 1937 there were over 6,500 foreign missionaries. The China Inland Mission, with 770 missionaries in China last summer, has the largest representation followed by the Presbyterian and Reformed Missions.

Role of Missionaries

OVER the past 100 years, arising out of their proselytizing activities, the missionaries have made a number of contributions to Chinese life particularly in the fields of medicine, public health, engineering, education and the sciences. Training work in these fields has been another valuable contribution, as well as the introduction of Western techniques in scientific and educational work. Other contributions included the establishment of the first modern schools for women, crusades against bound feet, against

the use of opium, and language experiments with romanization and phonetics.

The most serious criticisms levelled against the missionaries—and against a large section of Chinese church workers—cover two points. First, that the foreign missionaries and their Chinese colleagues passively and, in a minority of cases, actively gave support to the facets of imperialism, sometimes in the hope of promoting their own work though there were, of course, individual missionaries who spoke up against the unequal treaties, extraterritoriality and similar impositions. While many missionaries today fail to see how this charge can be levelled at their present-day activities, actions like those of former Ambassador J. Leighton Stuart, himself long associated with missionary groups in China, in calling together a group of Yenching alumni in Shanghai after liberation and advising them to enter the government and serve as a "moderating influence" have been criticized in Chinese circles as unwarranted interference. Another instance which could conceivably bring the "imperialism" charge against foreign missionaries is the inclusion of a number of Protestant mission leaders with China missionary connections in the newly formed "Anti-Communist China" Committee recently formed in the United States which advocates a three-point program calling for "non-recognition of the Chinese Communist regime, moral support to anti-Communist resistance in China, significant aid, military counsel and supplies to anti-Red forces."

Missionaries were often accused of wanting to make China into the shape of the West, ignoring China's own environment and culture and emphasizing Western cultural values at the expense of Chinese culture. This too, was associated by many Chinese with imperialism.

The second major criticism directed against missionaries and Chinese Christians was the accusation that in most cases they were blind to the inequalities of society under the Manchus and the Kuomintang and failed to protest against the repression and corruption of the Kuomintang until its very last stages of decay. And sometimes, not even then.

The Chinese Christian community in the cities which was largely confined to the business and industrial class also closed its eyes to the inequities of society and tolerated and even supported the forces of reaction. Apart from the efforts of the YMCA and the YWCA in particular and of a handful of foreign missionaries who made a special study of work among the laboring groups, the churches generally neglected the welfare of the industrial proletariat.

It is still too premature to see what the future holds for Protestant groups in China. Clearly they have been presented with a challenge in the social program of New Democracy. It they can meet that challenge by showing through their work that they have a contribution to make for the common welfare of the nation, if they can purge themselves of ideological traditions which the new authorities associate with imperialism, and particularly with American imperialism, their chances of survival are good.

As for the Chinese churches themselves, the more independent they can become of foreign assistance, and the more indigenous is the basis of their support, the more likely it will be that they will make a successful adjustment to the new environment. Already reports have been received from Chuhsien (Anhui) and Hofei (Anhui) that the Protestant pastors there have been invited to participate in the local people's councils. In any case, Protestant Christianity as an influence on society is likely to be felt for some decades to come. As to the direction of the influence this is largely up to the Chinese Protestants themselves.

Establishment of Bureau of Religious Affairs

When the Central People's Government was established, a Bureau of Religious Affairs was set up under the Department of Interior. This bureau will deal with the problems of all religious groups—Christians, Mohammedans and Buddhists. The Protestant bodies are considering establishing a joint liaison office of all Protestant denominations in Peking through which all problems will be channeled to this Bureau. Many of the Chinese and foreign church leaders are hopeful that once this Bureau begins functioning, difficulties which they have had on a local level will be ironed out and greater harmony will be established between the Protestant church groups and the government authorities.

Chinese church leaders who have talked with Pu Wah-ren, a former Christian pastor who is now a Communist and the person considered most likely to head the Bureau of Religious Affairs, report that his attitude toward Protestant church groups is a very understanding one, which makes them feel optimistic about the possibilities of working out difficulties in trouble-spot areas.

(There follows below the text (apart from one minor excision to save space) of Victor Hayward's Newsletter No V. Victor is glad to know that I am circulating this letter with due discretion among the Churches in North Fukien, and will be glad to have comments or criticisms, either directly, or indirectly through me. D.M.P.)

c/o National Christian Council,
169 Yuan Ming Yuan Road,
Shanghai (O).
May 1950

OVERSEAS NEWSLETTER V.

Dear Friends:

When I started dictating this about a month ago, I was very pleased to think that I was keeping my promise of writing this Newsletter more promptly. Even at that time, however, I realized it would be difficult to keep my second promise of writing more briefly! It so happened that most of the materials I intend to present in this letter were then of very recent date, and could not have been given by instalments any earlier. Now I have to confess to failure in both respects; this letter will be somewhat late, and once again very long. After completing most of the first draft, I found it impossible for over two weeks to get back again to an opportunity for finishing it. So far from being relieved of my day to day administrative duties here in the NCC, I am now even more deeply involved! George Wu's resignation took final effect at the end of April, and I have been asked to carry on in his place (though, for good reasons today, without the actual title!) until his successor, or at least a Chinese Associate General Secretary, is appointed and takes up the work. In these circumstances, I feel I may venture once again to crave indulgence - especially as I now have some extremely important up-to-date news which is of relevance to several topics dealt with below!

1) General Situation. The chief thing to report under this heading is, I think, the unprecedented and truly remarkable success achieved by the Government in combating inflation. Prices of main commodities fell in all big cities during March, with the exception of Canton, where the increase was only very slight, and there has been a steady tendency towards a lower cost of living since then. The cost of the simple Chinese meal which I usually take at lunch time in a Cantonese restaurant near the office has dropped five times within the last six weeks, so that it is now only \$3,000, as compared with \$5,400. Bus and tram fares are reduced, and other public utility rates have been decreased. No longer are there daily headaches from the effort to meet the multitudinous problems arising from inflation. This phenomenal change of affairs has not been accomplished with any magical ease. Its cost has been, and remains, unprecedentedly heavy taxation, rice-levying throughout the countryside to the point of causing widespread grievous suffering, a great increase of State trading, and tremendous pressures on individuals and organizations to purchase Victory Bonds. Shops throughout Shanghai have been holding sales to meet their taxes, and it is obvious that vast numbers of people can no longer afford even cheap tram fares. It must be remembered that the Government still has to meet

the

cost of the civil war which is not yet completed, although the recent successes on Hainan and Chusan Islands have carried it considerably further towards its successful conclusion. The only other subject under this general heading which I would emphasize this time is the thoroughness with which the process of indoctrination of the whole population is being carried on, especially in all schools and colleges, involving also constant pressure on most people in what were imperialistically or feudalistically termed "white-collar" jobs, and terrific strain on many who are inwardly opposed to Marx-Leninism. Mindful of the danger and difficulty of any such generalization, I would yet suggest that the new régime has so far lost few of its convinced supporters, that it has educated vast numbers into a better understanding and appreciation of its aims and methods, but that it is - for natural reasons with a short-sighted and freedom-loving public - less popular now than it has ever yet been since the Liberation of the major part of the country, with the probable exception of certain areas in the North. To venture further on a political comment, it seems a terrible pity that Great Britain, having taken the step of proffering recognition to the Central People's Government, has not followed this up by giving clear support to the latter's case at U.N.O.

2) General Church News. From many different parts of the country have come requests for help such as that already given by the Central China and East China Visiting Teams. It has so far proved impossible to organize a team for South China, although several outstanding Christian leaders have fairly recently paid individual visits to Fukien and Kwangtung. The long-delayed North China Team, however, set out on its task last month, planning to start with meetings in Tsinan from April 15th, and to finish in Hsüchow on May 24th. The five towns to be visited were Tsinan, Peking, Taiyuan, Sian, and Hsüchow. The two religious representatives from the People's Political Consultative Council, Mr. Y.T. Wu and Mr. Liu Liang-mou, and Dr. Y.C. Tu, General Secretary of the National Committee YMCA, were to visit all five cities. The Rev. George Wu and Dr. H.H. Tsui went to Tsinan and Peking, and the Rev. P.H. Wang (Executive Secretary of the North China Christian Federation) was to participate in the work at all places except Tsinan, the Rev. Ai Nien-san (Lutheran) at Taiyuan, Sian and Hsüchow, and Miss Cora Deng (Miss Tsai's successor as General Secretary of the National Committee YMCA) was to visit Peking and Sian. The Team made an unhappy start at Tsinan, since Government did not permit them to hold meetings there, although they had many useful private interviews with Christian leaders. Satisfactory meetings were held in Peking, but by far the most important thing achieved by the Team on its whole trip was a series of conversations with the Premier and several other high Government officials in the Central Government. The total time spent in the three conferences which Mr Chou En-lai personally attended came to twelve or thirteen hours. This is of all the greater significance in view of the fact that people have had to wait in vain for periods as long as a month to see the Premier on Government business. No official report can yet be given on these conversations, but what is already unofficially known indicates their vitally important nature, and will be touched upon later in this letter. The whole matter will be separately dealt with as soon as it is possible to write it up. These conferences occasioned considerable delay, as a result of which the Rev. Ai Nien-san was the only member of the Team to visit Taiyuan, and Hsüchow has been cut out of the itinerary altogether. A telegram has been received from Sian reporting attendance at meetings there of 350 delegates from the provinces of Kansu, Ninghsia, Tsinghai, and Sinkiang, as well as from Shensi itself.

It has been decided to postpone the National Christian Conference. Such great hopes are being pinned in many quarters to this gathering, and such important issues will be raised, that it has been felt essential to give more thorough preparation than can be accomplished between now and next August; for many reasons our Chinese friends have desired to hold this big conference in Peking, but it is now realised that the attention which it will attract from Central Government leaders make it essential for the way to be carefully prepared, and that from this point of view also the time is not yet ripe. Preparations are in fact well under way, and a questionnaire on Church reform put out by the study group led by Dr T.C. Chao has been widely circulated. It is unlikely therefore that this National Conference will meet this year. Present plans are for the NCC to hold its regular Biennial Meeting in the autumn and for an Enlarged Preparatory Committee meeting for the National Conference to be convened in close conjunction with this, special steps being taken to invite Christian Youth representatives to this Preparatory Conference. The new date of the National Conference will probably be decided at the NCC Biennial Meeting.

This year sees a great advance for the Chung Hua Sheng Kung Hui in respect of Chinese administration. In April Robin Chen succeeded Lloyd Craighill as Bishop of the Anking Diocese, in which he had previously served as Assistant Bishop, and K.Z. Mao also succeeded W.P. Roberts as Bishop of the Kiangsu Diocese, in which he too had previously served as Assistant Bishop; this month Kimber Den has been consecrated as Bishop, to succeed John Curtis as Bishop of Chekiang. (I feared there would be too many Right Reverends to give all these gentlemen their proper titles!) As I gazed at the eight Bishops who had participated in the Consecration Ceremony for Bishop Den (of whom the two foreign Bishops are now retiring, and all the rest are Chinese), I realized how outstanding is the Sheng Kung Hui in its wealth of magnificent Chinese leadership. There are also four other Chinese Diocesan Bishops, making a total of ten in all. The only remaining foreign Diocesan Bishops in China are T.A. Scott (North China), J. Wellington (Shantung), K.G. Bevan (East Szechuan), and R.O. Hall (Hongkong). The care and investment (if I may be so crude!) put into the training of such leadership by the American Episcopal and Anglican Churches will in future pay dividends of incalculable value.

The Rt. Rev. Y.Y. Tsu has recently been appointed as Vice-Chairman of the NCC in place of Dr. S.C. Leung, whose wise leadership we greatly miss. The Rev. George K.T. Wu has already taken up full-time work as Secretary for the Shanghai Area of the Methodist Church; this Area covers the provinces of Kiangsu, Anhwei, Chekiang and Kiangsi. As his office is in this same Missions Building, we look forward to much continued help from this valued friend and neighbour. Mr. Andrew Ho has been recently appointed as Youth Work Secretary of NCCRE. Two other NCC appointments, those of Dr. Cu-yang and Mr. T.L. Chang, will be noted below. The Chinese staff of NCC is greatly strengthened through these important additions. Since the Eastern Asia Christian Conference, Dr. Irma Highbaugh (who is at present unable to return here) has been engaged in visitation of several Far Eastern countries in the interests of Christian Homes Work - an immensely valuable project sponsored by I.M.C.

3) Significant Conferences. Although many jokes are made, and many groans emitted, over the number of meetings of one kind and

another

another held by or in this 'super-centre' of committee work, it is after all one of the main functions of the NCC to provide opportunities for interdenominational consultations and for the meeting together of delegates from large areas or from the country as a whole. What has impressed me during my two and a half years here is the uniformly high quality of such gatherings, which are continually producing significant ideas and results. It is not our fault if the follow-up work which can only be done in local situations often leaves much to be desired, although that fact remains a perennial challenge! Let me list below some of the important conferences which have thus been held during the past three months. There will be no space in this letter to report much about any one of them, but their nature and range should be duly impressive.

From March 7-8 NCCRE held a special Conference on Lay Training; this was called in view of the general recognition that from now onwards the responsibility of the ordinary church member will be greatly increased, not solely because self-support can be achieved only in this way, but also because the spirit of this new age demands a greater sharing of responsibility by all. (This is one of the many facts which prompt the prophetic heart to say, copying the insight of Isaiah of old in a partially similar situation, "Behold My servant Mao Tse-tung!") There was thorough discussion on the need for re-interpreting the Chinese term which the Church has long used for "voluntary worker"; it was agreed that it would be best to retain the term, but that from now on Church members must be educated to think of voluntary service in the Church, not so much as something done from a rather superior level as compared with that of the paid worker, and as "an extra" done or not done according to convenience, but rather as service which one ought to do, thus taking up the other equally valid meaning commonly attached to one of the Chinese characters used. On March 15 CCEA sponsored a Joint Conference of Representatives of the Founders' Boards of Christian Middle Schools and of the Principals of these schools. On March 31 CCMW similarly held a Joint Conference between the Superintendents of Christian Hospitals and the administrative Secretaries of related Mission Boards. The value of frank mutual consultation in these two fields will be readily understood. Then from March 28-31 and from April 14-20 our Committee on Christianizing the Homes held Conferences in Shanghai and Peking for the East China and North China areas respectively. Both of these Area Conferences were attended by representatives from several provinces and of several denominations. These Homes Conferences have long had a reputation for hard work and creative results, and the effects of these post-Liberation gatherings will be great in stimulating a right use of the Christian home as a fundamental base for Church work. Our Commission on Church and Human Welfare organized an East China Christian Community Centres Conference which was held in Shanghai from April 11-15. The achievements of this Conference are indicated in the following quotations from its report (given at length because of their intrinsic significance as illustrating the new outlook):

"The Community Centres must re-think their position and program. First, we have been too busy with the people who have not been working, the unemployed, the little children, therefore we have failed to know and understand the needs of working men and women. Second, we have been too busy with child welfare, feeding and relief programs, and not on productive programs that helped the people to help themselves. Therefore we have been too involved in the thinking

of indigent people and not thinking with the healthy and self-supporting productive workers. We need to involve ourselves in this new day with the large working groups, such as labor unions, guilds, etc..... With the change of Government has come a new spirit in the life of communities in China. In many places there is a movement of the people towards solving their own community problems. It is no longer left to the government, or to some foreign agency to come in and solve the problem. The spirit of 'we must solve it ourselves' has arisen. What a great opportunity it is for the Community Center workers to help, as professional, trained people, in the solving of many, many community problems."

From April 26-28 CCEA held a Conference on Higher Education in Nanking, attended by representatives from 11 of the Christian Universities and Colleges, when it was found very helpful to exchange reports on present situations and problems. From May 2-7 the first conference of its kind ever to be called was held of general secretaries from the various Christian Rural Service Unions; many very significant results were achieved, as a result of which from now onwards the work done through these Unions will be far more closely related to that of the Churches, and mutually correlated as has never before been the case - these will greatly improve the efficiency of all these Unions; important plans for future self-support were also developed. On May 13 a quite informal conference of 22 Mission executives was convened, and both discussions and fellowship were felt to be extremely helpful.

No, these are not just 'talking-shops'. They are 'workshops' of Christian fellowship in the Spirit.

4) Student Work. The surprising thing about the work of our Committee on Student Evangelism in Government Universities is not that all our Student Service Centres have been profoundly affected, with work in most cases considerably curtailed, but rather that they have all been able to continue, and that in two or three Universities, of which Chung-Shan University (near Canton) is the most conspicuous, programs continue to be so satisfactory. The missionary, who hitherto had a special opportunity in this type of work, is now no longer able to make a helpful contribution. On the other hand, our Chinese student work secretaries have been driven to realize, as most of them did not before, the vital importance of gaining and transmitting a deeper comprehension of the distinctive content of the Christian faith, and to turn more to personal work, and to the making of specifically Christian contributions to the life of the college, since other forms of service and activity are being cared for by the authorities. An extremely important Conference was held in Shanghai at the end of March, under the joint auspices of the National YMCA and YWCA, for all YM and YW student work secretaries, including those working in Government Universities under our NCC Committee. This Conference was vastly more satisfactory than a similar Conference held two years ago, when revolution was in the air, and when secretaries tended to take the Christian faith for granted, having too little appreciation of its depth and the need for really intellectual study of its significance, while showing themselves, as ever, extremely eager to discuss social and political issues. As I was unfortunately able to attend only a small part of this very significant conference, I quote at length from a report just written by Miss Margaret Garvie, who is on the National YWCA staff (the first and third paragraphs are given just as Miss Garvie wrote them, but the second paragraph telescopes sentences taken from three consecutive paragraphs in the middle of her report):

"The staff attending this meeting were fewer in number than in 1948. Not a few have left for government jobs. There are some new staff, but the majority of those present had been at the previous gathering and inevitably we compared the two conferences. In the intervening years we have lived through revolution and grown wiser in the experience. In 1948 many young progressive Chinese Christians worked with the Ys because they had no other openings to satisfy them. It is significant that not a few came to the conference with the intention to make this an opportunity to leave the work entirely, for they had little conviction that they could make a special contribution as in the past. With the development of Student Self-government organisations on all the campuses they felt that all their previous functions would be taken over. However, the leadership of the conference was not of this mind, and many of the local staff, especially those from the areas liberated earlier, had come through this period of doubt to a renewed sense of their particular contribution. The result is that after exchange of ideas, none of these questioning ones have left and we have lost only one of those who attended the meeting and this because of health. Others who had not necessarily decided to leave the student work came to the conference with two expectations; first that in the meetings their own problems of faith would all be solved and they could return to their jobs with perfect answers to all the questions and challenges students now throw at them, second, that they could have a clear ABC of the job they are called to do. When life is so complex, it is natural to ask for a ten commandments and a code of laws. If the conference gave them the reasons why this is impossible, it was worth while; but it did more than that for they all put so much into it themselves that we ended with a positive sense of our vocation and a renewed faith to guide us. Today it is no exaggeration to say our staff are with us because they choose to be in this work rather than in any of the attractive positions open to them, many because they have a very clear conviction of the place of a Christian youth organization in the new China. This is not to say that we see our position clearly, nor that we have no problems to thrash out.

The conference lasted for nearly two weeks with a break of one day on Sunday in between the two halves into which the programme was divided. Each day started with prayers, followed by three quarters of an hour of Bible study, however, after the first few days by request the prayers were put earlier in order to give a full hour to the lectures on the Bible... One of the major problems which faces our staff is the challenge of small yet strong fundamentalist groups and there is much tension between them on the one hand and the materialist students on the other so that there is intellectual confusion, particularly for the Christian student who is having to study the official books on the development of history and naturally compares them with the teachings of the church based on the Bible... More than ever before our staff are realizing that they need a sound intelligent approach to the Bible, particularly to the books at the beginning and the end, for this is one of the points at which they have a special contribution to make as Christian youth workers. At the beginning of the conference reports on their work were given by the local staff and these later were the foundation for group meetings to discuss in detail five statements drawn up before the conference began... The five topics were: 1. The standpoint of our work, 2. Relationships with other organisations (national and international), 3. School Associations, 4. Student Centres, 5. Student Relief... The afternoon sessions

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consisted of two series of lectures followed by discussion and questions. During the first week Dr. T.C. Chao of Yenching School of Religion lived with us and spoke each afternoon on the main teachings of Christian philosophy with special reference to the new philosophies of our day. His vocabulary, thought and personal religious experience were often beyond most of us, and yet he stretched our minds and opened windows out of which we seldom if ever attempt to look. The second week was devoted to an interpretation of Marxist-Leninism from the Christian's point of view by Dr. Y.T. Wu of the National Committee YMCA. His approach was largely pragmatic and concerned with the present day expression in national and international politics. The discussions after every lecture in the two series revealed how vital the topics were to each member of our staff, and we went on wrestling with them over the meal table or at other free times by day and night...

At the end of the conference, extra time was set aside to permit each discussion group to analyse the successes and failures of the conference. The meeting to sum up their conclusions ended on a reverent note with words of praise to God and a prayer of thanks and dedication. It is typical that the conference ended in this way. Right from the beginning a high note was struck and a very close sense of community felt between the members of the group. It was a contrast to the discordances of 1948. To me the difference was like that between a group of people climbing a mountain in clear weather as compared with the same group when the mountain is covered with cloud. In 1948 we were in the mists. Some had seen the tops through breaks in the clouds, some had maps and compasses, others were completely lost and there were differences of opinion about the route. Now the clouds have cleared and the group is climbing together. At different times in the conference we learnt from revised or new parables. In the people's new China the youth movement is like a train going toward Peking and we are on that train for we are part of China. Sometimes we may seem to be walking towards the back coach, but that is alright so long as we do not try to jump off while the train is moving for then we are really lost. Over and over again we discussed the implications of a Christian movement which is within the total youth movement - and not separate, aloof and in opposition as under the Kuomintang. Or else we are like salt, which when evenly spread through the food gives savour but if it is still in lumps it is in itself unpleasant to the taste and does not help the dish as a whole. Individually we are stones to be used in a great building which promises to be magnificent in the future if the stones of which it is built are fitly framed together. All the illustrations revealed a spirit of national loyalty and at the same time dedication to a Lord who is over all and yet in all. Both loyalties demand minds that are alive and are questioning. The staff group knows that it is called to be socially aware and at the same time more deeply Christian in social and personal life. We saw that the prophetic message is still true to-day and that the Pauline epistles contain certain principles which speak to our condition even if the historic context is changed. One of the points which was made in our self-criticism and summing up meetings at the end of the conference was that study of our faith and of social problems is so important that it must be given a prior place in our working schedules and we must study neither topic at the expense of the other but attempt to keep them mutually related. If the student secretaries can express the two-fold message in their programme they have a great work to do. They can help to

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show that there is a place for Christianity and the individual Christian in the new China and they can help the politically backward Christians to see their place as loyal Chinese who cannot dissociate themselves from their national heritage. In the past it was not easy to see our function, to-day it stands out clearly and we are dedicated to our calling as Chinese Christians."

5) Rural Work. The following statement by Mr. S.P. Wang, our rural work Secretary, also deserves quoting at length. Although it was written some weeks ago, Mr. Wang says that nothing since that time has made him change the points of view he here expresses: "The question as to how Christian Churches and institutions are to face the new situation in China has been constantly in the minds of Christians since the process of nation-wide liberation began in 1948. By this time the answer has become increasingly clear. Our first thoughts, based on the experience of those areas first liberated, were that organized Churches would with great difficulty be able to survive under the new regime, although worship within family circles would be permitted. At that time we therefore prepared materials for use by Christian families. In the second stage we learned that, although Churches were meeting bitter difficulties, the work of Christian Social Welfare institutions - such as hospitals, schools, and YMCAs - would be welcome to continue, since it was regarded as real service to the people. Now, however, we have reached our third answer, which is an entirely new one. This is that the Government is entirely sincere in adhering to that article of the Common Platform promulgated by the People's Political Consultative Conference which gives freedom to all Churches. Many Churches have in fact reported their re-opening since Liberation; many have reported increased membership; and new indigenous Churches are in the making. Although a great many remain closed, there is a future for them if they will but seek it. On the other hand, social welfare institutions are unexpectedly in difficulties. These difficulties are not caused by prejudice, but by the imposition of regulations, chiefly economic in intent, which although not discriminatory against Christian institutions, are such as to create tremendous problems for them.

We can now see clearly (1) that Christians enjoy far more freedom to-day within the Church itself than within other Christian institutions, (2) that rural Church members, instead of being deprived of religious freedom, as many expected, are actually being pulled into participation in local political set-ups, (3) that rural Churches, if only they are well organized on the right lines to-day, will have unique opportunities for many different kinds of Christian work in the future, since their members are for the most part those farmers and workers whose productive efforts win for them a high place in the new regime, and (4) that Christians are given a special opportunity to participate in local government, since they not only belong to the right class, but are also able to read and write, are recognized as honest and trustworthy in character, and even have the ability to chair a meeting; they are accordingly regarded as persons qualified to hold political and social responsibilities.

From the foregoing we realize that, whereas before Liberation we feared that we should have little opportunity to work among our rural Churches, it is these very rural Churches which are now seen to be the most promising to help. Our aid and guidance must be given quickly, with a keen sense of putting first things first.

The NCC Rural Work Department is now developing its program along the following three lines. (1) The linking together in spiritual fellowship of rural Churches throughout China, through enabling them to share their ideas and experiences. A bi-weekly "Rural Church News Bulletin" was commenced on an experimental basis last November; its circulation has been growing with an unexpected rapidity, the demand for this paper doubling almost every month. (2) The uniting of rural Christians through the cultivation of Christian life patterns, the Christianizing of rural customs, and the adoption of Christian ceremonies for weddings, funerals, etc. (3) The strengthening of all Christian Rural Service Unions, so that they may make really valuable technical contributions to the life of the farmers.

For all of the above enterprises money is needed, and especially for the third. If we were able to raise as much as US\$20,000 for this year's work, it would not be too much! Yet if we could raise nothing at the present time, there would be no cause for despair. The new regime is endeavouring in all possible ways to increase production, and vast numbers of our rural Church members will ultimately benefit from these Government policies, if they succeed. In a few years time, therefore, our rural Churches themselves will be in a position to contribute substantially to future rural Christian work."

Conditions vary greatly in different parts of the country, and no doubt there are many areas to which Mr. Wang's second paragraph above does not apply. Nevertheless, this is an encouraging statement to set over against the fact of discouraging conditions in so many areas in North China. One profoundly important thing to realize is that the Government's thorough-going plans for land reform in China have as yet been carried through in only a small part of the country. After these reform measures have been carried out, there will be little room for Christian rural service other than work definitely based upon rural Churches, although application and promotion of the use of scientific techniques through Christian Rural Service Unions will probably continue to be welcomed by the people and by Government authorities. This need in future planning to place a central emphasis on the Church is another of the many points at which we may trace God's providential working. It is highly interesting to note that earlier stress deliberately placed upon Christian homes as the anticipated bastions of the Christian cause led to neglect in many country areas of the local Churches themselves. Experience is already showing that, for the present at any rate, rural Churches can continue in at least many parts of the country, if only their members are sufficiently determined; and also that Church life is needed as the focussing centre for the Christian community, as well as Christian homes as its foundation. A further interesting point which has emerged from experience is that several Churches which at first were disposed to congratulate themselves on being already self-supporting afterwards failed, because they had in fact depended too greatly on a few individual rich landlords. From now onwards, self-support will have to be achieved through the efforts of the whole congregation, and not through the rich who are rich no longer. This also providentially accords with the need already felt for other reasons to give ordinary Church members more real responsibility in the running of the local Churches. A deepening of spiritual fervour is already noticeable in many parts of the country, where Christians can depend upon one source of confidence and help alone - God. "Spiritual move-

ments" often take forms reminiscent of those conditions in the early Church which caused St. Paul considerable anxiety, but nevertheless do betoken that spiritual vitality which is the hope of the future.

6) Medical Work. As yet, nearly all Christian hospitals are carrying on, but it seems probable that many of them will before very long be forced to appeal to be taken over by Government authorities. Except for a few special cases, where the Government has been pressing for "co-operation", this is not because of direct interference, for most or all of the difficulties experienced by certain hospitals in the earlier days after Liberation came from within. It is due to the tremendous financial difficulties which almost all hospitals are now encountering. Taxes have become for many of them an almost insupportable burden, although in some areas the incidence is considerably lighter than others. In many places, moreover the income of hospitals has severely dropped. Formerly many hospitals drew a large part of their income from a comparatively small number of rich first-class patients, but now have no patients of this variety. Moreover, shortage of money has greatly reduced the number of ordinary poor patients who come for hospital treatment. Of several hospitals recently reporting, all anticipated deficits on this year's running expenses, to an average of no less than \$4,000 for the year. Another grave difficulty arises from the fact that drug stocks are now being used up (many of them originally donated from UNRRA), with little or no hope of replacement. For this reason, we are particularly happy to report that no less than 135 tons of drugs and medical equipment have been turned over from I.R.C. to our Council on Christian Medical Work for distribution to Christian hospitals. Dr T.S. Outerbridge, the Chairman of this Medical Commission of the NCC, has invaluable experience for guiding in the distribution of these supplies, and it is hoped that he will also be able to continue to assist in the raising of further supplies.

Dr George Ou-yang has recently been appointed as Executive Secretary of our Council on Christian Medical Work, and has already proved himself an immense asset to the NCC staff in general. Dr Ou-yang graduated from Yenching in 1933, and from P.U.M.C. in 1937. He continued in P.U.M.C. until 1941, teaching in the Department of Public Health. After Pearl Harbour, he engaged in private practice until January 1946, when he reopened the Hopkins Memorial Hospital in Peking, of which he was Superintendent until coming to the Council of Christian Medical Work. In 1947 Dr Ou-yang attended the Seventh Ecumenical Methodist Conference in Massachusetts. We are very happy that Dr K.C. Wong has been persuaded to continue his work with the Commission; from now onwards he will be serving as Associate Secretary. Dr Ou-yang has established his office in the NCC building, and will shortly also open a clinic here for the benefit of all NCC staff members. This move towards yet closer integration with the NCC is very helpful and greatly appreciated.

7) Committee on Christian Service in Industrial Relations.

This Committee has changed its Chinese name, but has so far retained its original English name. The Chinese name now literally reads "Committee on Service to the Workers". The Rev. Henry Jones has done a fine piece of work, particularly in the way he has built up a strong and active committee, in which several suitable laymen are taking part. For strong family reasons Mr Jones has just left for the States. Here is his report to his own Mission, as written to Dr E.E. Walline:

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"This letter is a report as to my responsibilities in my Mission to China. As I understand it, I was called by the Church of Christ in China, General Assembly Office, to help the Church in China begin anew its service to the industrial workers. My agreement with the Presbyterian Mission was to come for five years. It was my plan to train, as soon as possible, Chinese staff to take up the work and to build a strong local committee to direct it. When we arrived in China in October 1947, we immediately attempted to get acquainted with the situation. The General Assembly Office of the Church of Christ Office in China decided wisely to assign us as their representative on the staff of the National Christian Council, for industrial service on the part of the Church cannot be done in any community on the denominational basis. It must be done as an effort of the churches together. It was our task then to build the committee representing all the denominations which would participate. The first appointments to the Committee were by the National Christian Council, and consisted of Christian laymen and laywomen, who were particularly experienced and skilled in the field of labor work. With this nucleus of laymen, we then had added to the Committee representatives from the Church of Christ in China, the Methodist Church, the Sheng Kung Hui. It is a strong and active committee. The committee meets every month and spends two, often three, hours in discussions and decision making. Every publication of this committee is a creation of sub-committees within the larger committee. Every publication is reviewed by the committee before it is put to the press. All decisions in regard to program are made by the committee. As a result, we have a genuinely interested and aggressive group of men and women.

We have faced two major setbacks, or difficulties, in our work. First, the man whom we had selected for study abroad and for future leadership of the Committee, proved unacceptable to the new regime, therefore, he could not take over the function of secretaryship. This setback cost us fully a year. The complete change in Labor Union leadership has also been a problem. We had made acquaintances with one group and suddenly found that few of our acquaintances were any longer in this country, but we have had one very contributing factor. It is the fundamental change in attitude toward labor which has come by the political turnover. The people of the New Regime have made the churches conscious that they must recognize and work with and serve labor. This realization has helped a great deal in our work. Churches have come to us, asking "How can we serve?" and there has been a readiness of mind on the part of hospital administrators, school people, universities and colleges, to ideas as to "How we can work with labor". So our work under the new Government of the people of China has expanded encouragingly.

It had been my intention to stay in Shanghai until the late summer, but the change in situation with my family has made it essential that I leave soon. The purpose of my intention to stay late into summer was to have a period in which I could work with the men who are to take over my task. The first of these men is Mr T.L. Chang. Mr Chang is an older man, who was sent by the Industrial Committee of the N.C.C. in the year 1925 to study industrial relations in the London School of Economics. He came back from that study to join the staff of the National Committee Y.M.C.A. as Industrial Secretary. Later, he was the head of the Rickshamen's Service of the Municipal Government of Shanghai. He is an earnest Christian layman, and has

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raised a family of young people who are devoted and interested in service to people, whether through the offices of Government or the Church. Mr T.L. Chang has, by action of the Ad Interim Committee on April 25, become the Executive Secretary of the Committee on Christian Service in Industrial Relations. He has been appointed for one year, and at the close of one year the matter will be reviewed further. Mr Chang has been a member of the Committee on Christian Service in Industrial Relations during this past year, and has given a great deal of voluntary service to the work. The Committee enthusiastically recommended him to the Ad Interim Committee. The Committee was requested permission to invite Paul Y. Chen, son of Bishop Robin Chen, to become Junior Secretary. Mr Chen has just graduated from New York School of Social Work in the field of industrial relations. He is now on his way to China. We hope that, after a year or two of work and travel, he may become the Executive Secretary of the Committee. I feel, therefore, that the work will be very well cared for under the direction of the Committee, and with this leadership.

8) Property and Taxation. Many are the discussions and conferences which have taken place in recent weeks on the question of the possible transfer of property from Mission to Church, and on the difficulties arising from the tremendous burden of present taxes. In this section I will give in full a memorandum on these subjects which I wrote some little time ago for general reference:

"Informal statements recently made by the responsible executives in China of several different Mission Boards regarding the policies they have been following in respect to the holding and transfer of property gives a fairly uniform picture, although there are a few significant exceptions. A clear distinction seems in all cases to be drawn between missionary residences and property actually used by the Chinese Church, Missions Boards naturally taking complete responsibility for the former. Nearly all Missions indicate a long-standing desire to transfer property to the Chinese Church, but failure for the most part to achieve such plans, due to conditions in China during the past decade or more. The general principle in transfers has been to make them to district associations, synods, specially organized property-holding corporations, or other large bodies, and not to local Churches or institutions. One Mission, however, has maintained the principle of granting complete control to local congregations or Boards of Trustees. Although title deeds have continued to be held by the Mission Boards, several Missions have frequently passed over control to the Chinese Church by means of various Agreements, Certificates of Custody, or special Leases. One Mission reported their resolution that in any agreement respecting the turning over of hospital and school equipment to Church bodies, it should be stipulated that such equipment is for use and not for sale. With regard to the payment of taxes, the general practice has been for land tax to be borne by the Missions concerned (though in some cases contract clauses provide for the refund of this by the institutions actually using the property), but other taxes are usually met by the Churches or institutions in occupation, assistance being given where necessary by some of the Missions.

An informal meeting of Chinese Church executives specially called in March to discuss these property questions reached a very clear consensus of opinion on several important matters. It was pointed out that the question of transfer of property from Mission to Church might be considered from two distinct angles - protection and management. With regard to the former, it was unrealistic to think that transfer would be of any significance at the present time. Foreign-owned prop-

erty in actual use would not be in danger of confiscation, except in cases of war with foreign Powers. Ownership of private property was a matter of individual persons or corporations holding legal titles to possession, irrespective of nationality. The question of management, on the other hand, was a very real one, and undoubtedly management of all Church properties should now be in Chinese hands. There was a danger of property being lost if it were unused, or improperly managed. The problem of payment of taxation was equally real; in general it should be realized that where taxes had become so high that Missions could no longer afford to pay them, it was unrealistic to attempt to shift responsibility to the Chinese Church, which in present circumstances was even less likely to be able to bear the burden. (An expression of opinion was made that it was sheer economic necessity which caused the Government to impose the present heavy taxation, and that taxes might be somewhat lighter after this year.) It was suggested that in many cases it would have been better had ownership of property already been transferred at an earlier date, but agreed that the main reason why much property had not been hitherto handed over to the Chinese Church was simply the unsettled conditions which had prevailed in China for so many years. It was agreed that transfer of property at the present time could easily be misunderstood; should any "imperialistic" stigma attach to any particular property, this would pass over to the Chinese body now accepting ownership. It might also appear that in present circumstances the motivation of transfer was selfish rather than helpful! In any case, the legal processes for such transfer were at present in abeyance. In short, as a general principle, transfer of property from Mission to Church would now be regarded as an untimely act. It was suggested that one of the best ways of clarifying the situation in many cases would be the drawing up of a contract letting out the property at a nominal rental, thus placing responsibility for management and use clearly in Chinese hands.

Later discussion on these matters brought out the following further considerations. It is difficult to generalize on the present situation regarding property and taxation, in view of the regional variations which are inherent in the present governmental system under this new regime. The past practice of most Missions in avoiding, for sound reasons, transfer of property to local Churches or individual institutions will presumably need reconsideration in light of the progressively heavy taxation now imposed upon large property holdings. There is in general no evidence of discrimination against Christian institutions as such, and it is extremely difficult in present circumstances to appeal against heavy taxation on general grounds, although specific cases of grave difficulty may be made the basis for local appeals for partial exemption of taxes. In view of the Government's attitude towards Christian work, it seems to many inadvisable to attempt to present any case for special treatment of Mission or Church enterprises."

Since the writing of the above memorandum, a further discussion of considerable length has taken place at a meeting of our Christian Consultative Council. Here is the minute I took on this: "It was reported that the authorities concerned felt that last time they had been too lenient in granting tax exemptions, and that the prospects for relief in this matter were now worse than hitherto. It was generally agreed that no good would be accomplished by joint petitioning, and that the Government was unlikely to give favourable consideration to any appeal on behalf of Mission or Christian institutions as such. It was true that when Christian schools and

hospitals were established, no such taxes as are now imposed were intended by the existing Government or anticipated by those who set up the institutions, nor were such taxes on philanthropic work levied in other parts of the world. On the other hand, Chinese philanthropists had also built institutions for the people, and these were taxed. It was recognized that as time goes on, little or no private educational or philanthropic work is likely to be permitted, whether Christian or non-Christian. It was pointed out that anticipation that service would be unwelcome or unnecessary at a later stage was no reason for discontinuing it at present, so long as it proves possible. It was difficult to determine whether present issues in this severe taxing were essentially economic or political, but probably the former rather than the latter. The real problem facing Christian leaders to-day was the question of how best to use such resources as were available in order to make the most effective Christian contribution. There were no adequate precedents to indicate what would happen to property if taxes were unpaid; it was probable that before long financial inability would provide such precedents; it was pointed out, however, that it would be unfortunate if Christian schools, for example, failed to pay taxes while other private schools in a similar situation succeeded in paying. There was no indication to date of discrimination against Christian institutions as such."

It should be explained that the last sentence refers to general practice. It is to be feared that there has been discrimination in several individual instances, especially by local authorities. In light of the foregoing considerations, it may be surmised that before long the comparatively small number of Christian institutions which have as yet been forced to close down for financial reasons will begin steadily to increase. It is unlikely that in the prevailing circumstances Mission Boards will be willing to continue the present costs of running many of our larger Christian institutions, whether medical or educational, both in view of the immense sums required and in view of the fact that so much has to go on meeting taxes. On the other hand, it seems unfeasible, if not impossible, for the Chinese Church, or the Christian community in general, to undertake the support of such institutions. It is very improbable that the Government will be prepared to do anything to remedy this situation, though it is by no means clear to what extent Government authorities would be prepared to run these institutions themselves, if and when this appears as the only way out of an impossible situation. It may prove possible in many cases to devise a way by which the community at large (and not just the Christian community) may undertake the support and management of former Christian schools and hospitals. This matter will have to be explored. Meanwhile Mission Boards and Church authorities will have to decide which are the institutions that should be selected for continued support, on the basis of the outstanding quality of their contribution, viewed from the Christian standpoint.

9) Missionaries in China. Within a week or two we hope to have a ready a mimeographed list of all missionaries now in this country. According to our most up-to-date information, the number of missionaries known to be in China totals 1830 (including, of course, missionary wives!). There can be few missionaries of whom we have no record, so the actual total is not likely to be much in excess of this - it might be called 1900 approximately. The C.I.M.

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leads the way with no less than 700 missionaries (including 132 belonging to Associated Missions). The American Methodists come next with 148, and the Northern Presbyterians with 134; of the British Societies, the Methodists also lead the way with 72, the London Missionary Society following with 54. Of the 64 Mission Boards or organizations listed, more than half less than 10 missionaries now on the field, while only 8 have upwards of 50. (It may here be mentioned that we hope by summer to print in final form our Revised Directory of the Protestant Christian Movement in China. A "Who's Who" of Chinese Christian leaders is also in course of preparation, but will not be printed for the present.) In all the circumstances, the number of missionaries still in China is probably to many rather surprisingly large. The situation regarding entry visas for returning or new missionaries, however, remains as it was last January, except that the authorities are more strict if possible! Several definite refusals instead of answers involving indefinite delay have now been given. One Mission treasurer and his wife have just succeeded in returning direct to North China, but this phenomenon seems the proverbial exception. No "evangelistic" missionaries, in the narrower sense, have been granted permits. It is often very difficult to get an exit visa, but impossible to get an entrance visa, save for a very small number of technically qualified personnel deemed useful to the new regime. A very large number of missionaries still here are due for furlough within the next year or two. The practical implications of the rapid decrease which is to be anticipated in the number of missionaries is a matter now being studied here on the field, as well as no doubt also at home. Most significant of all, we understand that Premier Chou En-lai plainly told the Christian Deputation that it is the Government policy to allow missionaries to remain only so long as their passports remain valid, and that they will not be permitted to return! In other words, their presence is at present tolerated in the belief and intention that time will before long remove their unwanted presence. It seems to have been suggested that perhaps after a period of years a few might be especially invited back, but this should not be made the ground of too great hopes! (I am sure that by now you are eager, as we are, to have the fuller official report which will be later forthcoming!)

Last March a meeting was held under the auspices of the Christian Consultative Council for nearly forty missionaries who were then scheduled to leave China by the s.s. "General Gordon" (the story of the protracted and finally unsuccessful negotiations in this connection is stale by now; our friends actually left via Tientsin, some of them ahead of, and some of them on, the "General Gordon" on its next trip to the East). All five speakers united in stressing the need for helping the outside world to maintain a discerning and sympathetic attitude towards the many intensely difficult problems confronting the Christian Church in China. Dr T.Y. Hu, of the C.L.S., declared that "the Chinese Christian Church will never forget the ecumenical ideal". Bishop Y.Y. Tsu spoke of the fight which the Church would make for the widest interpretation by the Central People's Government of the religious freedom guaranteed in the adopted "Common Platform". Dr J. Usang Ly solicited sympathetic understanding of the triangular pull on the loyalties of Chinese Christians to-day - the claims they meet as individuals, as citizens, and as adherents of a religious faith. Dr Y.C. Tu asserted "Great forces have been released - forces which will create huge potentialities as well as difficulties. There is something big here - something which the World would do well to watch with both interest and patience." We trust that our friends, now at home, are fulfilling these responsibilities of building and keeping open bridges of understanding.

10) Finances from abroad. It now appears quite certain that the contribution in terms of missionary personnel which Societies abroad will henceforward be able to make to the Church in China will be rapidly and decisively limited, though so long as it continues its importance will not be diminished by this fact. Several wise things have already been written both at home and on the field with regard to the nature of this personnel contribution to-day. One of its important facets is the affording of visible evidence of the ecumenical nature of the Church - an important function equally performed by members of the Younger Churches resident in the West. Another vitally important way through which the Church in China can be helped is, of course, the aforementioned promotion of sympathetic and prayerful understanding of the developing situation in which the Church here is placed. The third way, financial support, also remains open for the present. It is remarkable that to date no hindrance whatsoever has been placed in the way of receipt of funds from Churches abroad - contrary to the earlier fears which were rightly entertained. As suggested at length in my last Newsletter, the task of becoming fully self-supporting lies ahead of the Chinese Church as a tremendous struggle. The Church here is very eager to become self-supporting, although as then stated, the real battle has hardly begun. The NCC itself, in adopting the principle that each department should raise a minimum of 10% of its budget in China, has made a realistic beginning. Although the percentage is not high, the amount of money thus accepted as the goal is, in terms of Chinese currency, very considerable. To attempt more at this stage would probably defeat its own purpose. The Chinese Church, at any rate in the foreseeable future, will never be able to undertake the raising of all the financial resources hitherto provided by the Churches abroad. Undoubtedly it will have to raise more and more itself, and this task must be viewed against the economic struggle which is facing the nation as a whole - the Church will not be able to depend upon large donations from a few rich people. On the other hand, it will probably in time become necessary for financial reasons to close down much of the institutional work started and maintained by the Missions, and also in many ways to modify the patterns of Christian Churches and organizations. This fact need not be deplored, especially as - apart from these financial reasons altogether - these institutions would anyway eventually be subsumed under the control of the omniscient State. The NCC itself will no doubt have to reduce its staff, and therefore change its whole approach to its task. This difficult process will have to be carried through step by step, and obviously initiation should lie with the Chinese Church itself. For this reason, we are tremendously grateful for the line taken by F.M.C. in resolving "to recommend to the several member Boards of the China Committee of the F.M.C. that they continue to provide maximum support to the NCC of China, in so far as such support is desired by that body." The decreasing number of missionaries will inevitably affect in various ways the missionary giving of the Churches abroad. The fact that Mission Boards will have a smaller and smaller expenditure for missionaries on the field, and for travel to and from China, will anyway reduce greatly their financial burden. It is therefore much to be hoped that all other grants which assist the Christian Movement in China will be continued to the extent, and for as long as, the Chinese Church requests such help. It would be a terrible mistake for the older Churches to give the impression that although they have been so vitally concerned with the missionary enterprise, they have comparatively little interest or willingness to contribute to the

Chinese Church as such. This would play right into the hands of those who accuse the Christian Movement of being the tool of imperialistic designs. "There you are", such people would say, "this just proves our contention that America and Britain maintain their missionaries in China with the ulterior motives of at least cultural aggression. If they were really concerned with the Chinese Church and the Chinese people, they would be glad to continue their help, where help is needed, whether foreign missionaries were here or not." Then as regards fellow-Christians within the Church, one of the greatest services which in these present days the older Churches can render to the younger Churches is the manifestation of true confidence and fellowship in Christ - the spiritual implications of continued support, even though there be no supervision, let alone control, of the use of funds from abroad, are of much greater importance than even the material factors. The time may come all too soon when the Church in China will find itself unable, or feel itself unwilling, to accept further financial help from America or Britain. There are strong political pressures operating to this end already. (This statement has been more than confirmed by what I have since so far heard of the conversations with the Premier. I gather that while Mr Chou showed himself sympathetic with the need for gradual cutting down of funds from abroad, he urged that complete independence of foreign support be accomplished within a few years.)

Some of the issues involved may be illustrated with particular reference to funds for relief purposes. It is no wonder that the motives of offers of funds or goods from abroad for famine relief, or other disaster relief, should be regarded with suspicion, in view of the frank statements made by certain leading politicians which clearly indicate that in their minds relief is a weapon against Communism. In the context of such public statements, how could people possibly expect the present Government of China to welcome relief administered, or even publicly supervised by officials of nations whose attitude is known to be "unfriendly"? China, moreover, is very properly learning to stand upon its own dignity in such matters, in a way which Western nations take as a matter of course for themselves. A Chinese People's Relief Commission has recently been set up under the leadership of the Central Government "to unite and lead all organizations and individuals engaged in Relief and Welfare work throughout the country, and to assist the government in organizing the people to promote production and economy, work and mutual help." It has further been laid down that "the policy of this Commission in its Relief and Welfare work is to mobilise and organize the people to help themselves and others; its funds and goods shall be derived from the government and from the people's contributions; it shall combine these resources. At the same time it should accept genuine friendly help from international friends. Chinese Relief organizations receiving foreign relief and goods must receive prior sanction from this Commission, and such funds and goods must be used as part of the overall plan of the Commission." It is perfectly clear that relief and welfare work, along with education and all social services, are to come step by step under the complete direction and control of the Government. The part played by voluntary agencies, in so far as permitted at all, will have to fit into the total pattern. This, however, must in no wise be taken to mean what would have been understood under the former regime; relief and welfare measures will be prosecuted with sincerity, with energy, and without corruption. In so far as foreign friends are prepared to cooperate on this basis, relief funds will be welcome. Needs are real enough, although they have no doubt sometimes been magnified abroad for pro-

paganda purposes. Present difficulties are inevitable, arising as they do as much from the past as the present; famines, floods and epidemics have been of perennial recurrence in China's history. It is quite unfair to regard the fact of vast relief needs as an indictment in itself of the present regime. It will be some years before judgement on this score can rightly be made, although this inevitable test will come.

11) True Ecumenicity. One of the truly encouraging things to-day is the obviously deep desire on the part of Christian Church leaders to maintain in all wise and possible ways the ecumenical nature of the Church. In this connection we would report that widespread distribution was made of the Statement on World Peace issued by the Executive Committee of the World Council of Churches, and similar publicity is now being given to the Whitsun message also sent out by W.C.C. Dr T.C. Chao, although ill in bed, translated this message into Chinese the same day as he received our request for this. The findings of the Eastern Asia Christian Conference at Bangkok are of great value and importance, but it is significant to report that we have felt unable to give them widespread publicity in China as they stand. When it comes, however, to participation in ecumenical gatherings, there are tremendous difficulties for Chinese Christian leaders to-day, and it may be anticipated that these will increase in the future rather than decrease. For one thing, the obtaining of necessary travel permits under present circumstances presents very great, if not insoluble, problems. It might seem that for the time this difficulty could be overcome by the appointment of Chinese Christian leaders who are already abroad (or at least in Hongkong). This is not, however, the case. It is rightly felt that it has already become impossible for anyone who left China before Liberation to be able accurately or adequately to represent the Church in China as it is to-day: even were that not the case, it would still be felt extremely unwise for the churches to be officially represented abroad by anyone who would ipso facto be regarded by at least a certain amount of suspicion by the government here. A yet deeper problem appears when we realize that the "ecumenicity" which we take for granted is itself suspect. It is of course very enlightening to live this side of that sad dividing line which runs across the world to-day. It was at first a strange experience to see the epithet "war-mongering" applied to Governments of whose peaceful intentions one was so fully assured, or to realize the sincerity, the passionate sincerity, with which ordinary citizens and intellectual leaders alike give their support to "Peace Movements" being promoted with the threat of the Western world in mind. In time one begins to see deeper into the tragedy of the whole situation than the view of it presented by one's inevitable and instinctive prejudices. Thus one gradually comes to realize the genuine reasons for suspicion of the whole Ecumenical Movement, as it at present exists, as being a Western-dominated Movement - which, for those who think always in political terms, at once gives rise to certain implications that have more truth in them than those of us who are less ideologically conscious are likely to realize. It is, of course, always what one takes for granted which is far more important than one's deliberate assertions that is why it is such a salutary experience to have these hidden assumptions seriously challenged. Sincerity is not enough! I, for one, am profoundly grateful that at least Prof. Joseph Hromadka was one of the speakers at Amsterdam. It is the glory of the Christian Church that in such circumstances he could be given a sympathetic bearing. But from this side he appeared a lone voice. What a tragedy it was

that

that the Russian Orthodox Church failed to be represented. The Ecumenical Movement is surely God's word to our generation. Yet that word will never be heard clearly this side of the line dividing East and West, unless our attempted Ecumenicity can grow into an actual Ecumenicity, more true in fact as well as in principle to the meaning of that word. For this reason it seems to me that the part played in present circumstances by the Eastern Orthodox Church, and by other Churches in their relations to it, is of greater importance than the position taken by the Roman Catholic Church. It may not be too late yet to strengthen our ties with the former, and we should indeed be thankful that the Anglican Church is in communion with the Eastern Orthodox Church. May God grant a special outpouring of His Spirit upon the Eastern Church, enlightening the minds and moving the hearts of its leaders to seek from their side that courageous expression of our unity in Christ, which alone can reveal to the world Who He is. Viewed from China, there thus appears nothing more important in the world to-day than the taking of every step possible, while there is yet time, for the bridging by the Churches, on Christian principles and for Christian reasons alone, of the ever deepening political chasm which threatens human existence itself.

Sincerely yours,

VICTOR E. W. HAYWARD.

GREETINGS of sympathy and respect from the Standing Committee of the General Synod of the Chung Hua Sheng Kung Hui, and the House of Bishops, jointly meeting in conference in Shanghai, on this 5th day of July, 1950, to fellow-believers in the Lord, throughout the country.

At this conference, we have thoroughly discussed questions relating to the ways in which the Church should show itself able to take its due place in this new era. In order to help Christians throughout the country to pay attention together to these matters, we are specially listing below, the more important results of our deliberations:

(1) We acknowledge that the Church is not only unable to compromise with imperialism, feudalism or bureaucratic capitalism, but takes issue with them as being fundamentally in opposition to the faith of the Church. The Church has ever regarded alliance with power and prestige, and the exploitation of the common people, as a contradiction to the spirit of Christ, Who Himself never compromised with power or prestige, and Whose apostles' teachings on these subjects are recorded in Holy Scripture at too many places to enumerate.

(2) By its faith in God as the Ruler of the universe, Who sent His Holy Son into the world because of His love for all men everywhere, Christianity is actually engaged in bringing freedom to those who are oppressed. We therefore greatly rejoice in the liberation which has come to the people of our nation, and with the utmost sincerity uphold that freedom of religious faith which is guaranteed in the "Common Political Principles".

(3) Our Church has already made real achievements along the lines of becoming self-governing, self-supporting, and self-propagating; we are now determined along with all our fellow-Christians to press forward together to achievement of our goal, within the shortest possible time.

(4) Within the Church, there have been in the past black sheep, who have disregarded the tenets of the Church and rebelled against Christ; but their actions have been those of a small number of individuals, who cannot be held to represent the whole Church; their sins moreover, have been abhorred by the Church itself. From now onwards, we must therefore redouble our efforts to make pervasive throughout every part of the Church's life the spirit of Holiness and Catholicity, which are distinctive characteristics of the Church.

(5) The things which our Church must henceforth promote in a positive way are, on the one hand, an emphasis on cultivation of the spiritual life, religious education, and the fostering of Christian personality, and home life; and on the other hand, an emphasis on productive labour and the service of society.

(6) Christ is the Prince of Peace, and our Church has therefore in ~~all~~ all its past history stood for the promotion of peace. We are opposed to every form of weapon which cruelly slaughters human beings.

Finally, in order to strengthen our Church, and to prepare ourselves to overcome difficulties, we propose that starting from now on, for the next year, all Christians throughout the country use a few minutes at noon every day in mutual prayer, thus constantly reminding ourselves of our common mission and responsibilities. As to the ~~specific~~ concrete tasks to be undertaken by the Church from now on, and the deepening of our apprehension of the Faith, our Church is already engaged upon preparation of a series of Church Study Handbooks to be distributed later.

Issued by the Standing Committee of the General Synod of the C. H. S. K. H. and the House of Bishops, July 5, 1950.

Aug. 5, 1950. - ksw

official translation

✓ PAUL P. WIANT
T. SETH LIN
T. KWAN HSU

PLEASE RETURN TO
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METHODIST ARCHITECTURAL SERVICE
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5 July 1950.

Rev. E. Pearce Hayes,
Rev. W. B. Cole,
Rev. L. R. Dennis,
Rev. F. P. Jones,
Dr. E. W. Weiss,
Miss Clara M. French,
Rev. F. Olin Stockwell,
Dr. Bliss Wiant,
Rev. E. E. Dixon

(To be shared with others interested)

Dear friends:

A meeting of some significance was held yesterday afternoon from 2:30 to 4:45 here in Shanghai, which I want to report on very informally. The meeting was also informal. I should say that the purpose of the meeting was to "educate" our Bishop!

Those present were, Bishop and Mrs. Ward, Miss Hsueh of McTyeire, Mrs. George Wu, Mr. T. K. Hsu, Rev. Russell Hsiung of Kiukiang, Dr. and Mrs. Z. S. Zia of Moore Memorial Church, Dr. Herbert Lee a prominent lawyer, Mrs. Zau the head Bible Woman of the East China Conference, Dr. Y. C. Yang of Soochow University, Mr. K. Z. Loh of the Shanghai YMCA, Mr. and Mrs. Francis Chen formerly of Fukien, T. C. Woo head of the Otis Elevator Co., Mr. and Mrs. Paul P. Wiant, Rev. and Mrs. Henry Sun of Young Allen Memorial Church, Dr. Chi Sup't of the Nanchang Methodist Hospital, Dr. George Ouyang of the China Medical Board, W. Z. Chu the treasurer of the East China Conference, Lewis Tsai of the Nanchang YMCA, Mrs. Miriam Yang a prominent laywoman, Mary Blackford and Ruth Harris of McTyeire, Dr. R. T. Henry, Dr. and Mrs. Sid Anderson, Miss Bessie Hollows, Dr. R. Y. Lo and A. P. Lovejoy. Quite a gang.

Bishop Ward, after prayers, tried to get the crowd to propose questions which ought to be discussed. Seemed like almost everybody was more in the mood to promote some idea they had in mind rather than simply to propose a clean cut question. There was much overlapping, much said in the "question" stage that should have been reserved for the discussion stage. But cutting across many speeches and maybe getting mixed up a bit with my own ideas, the questions and topics seemed to me to boil down about as follows:

1. Relation of missionaries to the present political crisis. Shall missionaries continue to serve here, or will they serve best by going to their homelands?
2. Shall we carry on with plans for a Central Conference?
3. Shall we try to draw funds from the Board and pay our Church staff ahead some months or even a year?
4. Would it not be good policy for each post now manned by a missionary to have a Chinese now appointed who may be in training for a quick take-over? E. g., the Treasurers in the AMT.

5. How can the Church plan to carry on under emergency conditions?
6. If and when missionaries leave, should they not before their going lay out a definite program to carry on their work?
7. Should we not plan certain phases of reorganization to fit anticipated conditions when there will be no missionaries left?
8. Whether we are in an emergency or not, how much should the Church aim to "conform" rather than to "transform"?
9. How shall property matters be handled?
10. Let us emphasize that united we stand, divided we fall. The Church is now in many places seriously divided.
11. Would it not be a good idea for the senior Bishop to write a pastoral letter for the encouragement and inspiration of all the Churches?
12. Would it not be fine strategy to call in leaders from all the Churches, even the smaller ones, for conferences say in Shanghai, so that they might catch a sense of "togetherness", and dispel the gloom that may come from working alone and the discouragement that comes from isolation?
13. What changes need to be made in MEOR policy; and the name itself?
14. Should we try to build up a reserve fund in JMP, having in mind the possibility of funds being frozen in the USA?

Bishop Ward then asked what question should be taken up first. Some one immediately proposed that we talk first about the possible withdrawal of missionaries. Now, this question is so intimately tied up with the emotions of every person present that it was hard to discuss the matter in a logical, impersonal and objective manner. Opinions were expressed that for safety's sake missionaries should go, and the sooner the better! Others did not take such an extreme view. The gist of what was said might be boiled down (maybe unfairly) into a statement that while missionaries were most cordially wanted, maybe their best service now could be from the home side rather than this side; that the risks this side were considerable. Bishop Ward and others however made it clear that the element of risk was not what he was trying to get at; what he wanted to know was what, in the judgement of this group, was best for the church. The Bishop formulated a question on the subject and was asking everybody present to vote secretly yes or no. Then there were so many objections to the form of the question, so many proposals made to change the question that in the end it was abandoned. But it seemed to me the Bishop got his answer without the vote. I have tried to indicate it above; and my statement is purposely somewhat vague and indefinite, as were many opinions expressed.

R. T. Henry reported that relief supplies under the Church World Service are now on the way to China, and they will be welcomed.

Bishop Ward then spoke of the telegram he had received a few days ago from Bishop Lacy, asking certain very direct questions. He then read his answer to that telegram, which in substance was: "International outlook imponderable, but hope for temporary stabilization soon. More Methodist missionaries are leaving this area, without

however any general evacuation yet. Some other denominations reducing more largely. Transportation seems available from other ports. Treasurers still continuing." The Bishop stated that these were still his views.

The time was almost gone. Emphasis was laid on spiritual preparation for whatever may come. One person spoke feelingly of the good to be experienced from frequent prayer meetings. Another said that one of the greatest of spiritual values was always to do the right thing. Be fully conscientious in everything. There was a general feeling that Church interest and in many place Church attendance is growing.

One person present expressed the heart-felt wish that young Christians especially in our schools, might have the fellowship and inspiration of meetings like this one.

One person spoke of the desirability of having the Church sponsor some industrial plan for self support.

The meeting closed with several leading in most earnest voluntary prayer.

I feel sure that everybody present thought it had been worth while; a good meeting. Many stayed on for a while in small group conversations. Many were to go to the American Club to a Fourth of July party, where the health of President Truman was proposed. There was a big crowd at the Club, and it was simply stinking hot! R. T. Henry made a short speech. The Club building is being turned over today to the Chinese government, to be used as a place to entertain "foreign" guests. So yesterday's party was in the nature of a swan song, at least in part. Judge Allman hinted at it in the few remarks he made.

What of the immediate future? You all have radios, and doubtless listen to the same news I do. Is the fighting in Korea to be compared to the try-outs the Japanese made in the early phases of the Sino Japanese War? You all remember they sank the Panay, and found out that the Americans wouldn't fight. Then they attacked the Russians at Nomahan and other places; and found out that the Bear would scratch back. Is the present Korea situation comparable?

In the middle 1930's there was a full scale civil war in Spain, with Germany and Italy trying out their new weapons on one side while Russia gave half hearted support to the other. Is the situation in Korea comparable to the Spanish affair?

Yesterday's news included notice of the departure of a Marine Corps detachment from the West Coast. In 16 days of course they will be landing, and the situation will then be well in hand??!! But is Mr. MacArthur biting off more than he can chew -- with no more "teeth" than he has at present?

I just raise the questions; I don't know the answers. purely as a precautionary measure and with no present intention of leaving, I am initiating the process of getting an exit permit for Hallie and me.

May the Lord direct us all.

sincerely,

Paul P. Wiant.

EPH to @ 4/1/50
P. P. Went

I think the dope I have written about the Peking Conference can be scattered around as much as you like. It isn't at all q.t. any more; and will soon be published. I had it only second hand from one of the "team" who were in it on the Church side; the best churchman in the lot. Then yesterday I had a long conversation with a certain Dr. Ting, from Tientsin, whom I have known for many years; and who was conspicuously good to me when I was in her city in '45 and '46. She is in Shanghai on a vacation. She confirms all that I heard from the other source; and fully agrees with all of us who think the Church will live. She herself is a member of the Shun Tao Hui, the English sponsored Methodist Church, very largely because she lives near one. When she saw the Comrades were going to take her private hospital away from her she gave it to them. Like George Ouyang with his motor car in Peking. He got the jump on them! Dr. Ting also urged us to go ahead with the Central Conference.

I have heard somewhat fully in a private way from those big high-level policy meetings in Peking. I understand that a formal report is soon to be issued. May be some one else has already written you what seems to be the outcome of the conference. In general the Church is not to be interfered with as a Church; only the Church's institutions are to be taken over within two years by government agencies. Local activities in Churches should be limited to services and preaching in the Church, not activities outside. No foreigner is to be allowed in administrative position. Missionaries will be allowed to continue on till their passports expire or till their furloughs are due. In exceptional cases their services may be extended a year further. No re-entry permits will be issued, except in special cases where the individual is considered some sort of expert or has other unusual qualification which the government considers of special value. This section covers the cases of the few who have already been allowed re-entry in the north; includes Hauske too, who is the treasurer. The hot heads who wanted to send all foreigners home at once and refuse to take any outside money at all were turned down; Chen Kai-lai wouldn't have it that way; though in the end the policy if carried through will amount to the same thing.

If these regulations mean what they seem to, then the chances of an evangelistic missionary getting back are practically nil. We remember however that in many lines there are new definitions given to old words. May be a few teachers of Science, a few specialists of one kind or another might get by. A treasurer has a good chance, e.g., Mr. Hauske of the ABCFM in Peking. Doctors and nurses may be passed, though one must not jump too hastily to conclusions. Most of our medical personnel have carried administrative responsibilities, which are now forbidden; - if words mean the same to government as they do to us.

The general pattern of government procedure in China in the past has included the issuing of very stringent regulations. Then very soon good common sense begins to operate, numerous exceptions are made, personal contacts bear fruit, the regulations are not nearly so thickly studded with teeth as it seems at first. Uncle Frank Gamswell's observation applies here.

There is a school of thought in these parts which holds that this time it's different. May be. One admits the possibility. But highly unlikely. The genius of the Chinese people that has preserved them as a people, a race, a culture through five millennia of unbroken development is not lost. A part of that genius is a racial attitude at both compromise and absorption; those without much change in the fundamentals of what makes them Chinese. And further, this aptitude is combined with a capacity for patience which the westerner just doesn't comprehend.

As a final word on Broad Policies let me ask, "Don't we still believe in God's promises?" I think we do, our unhappy condition in China right now is strictly temporary. That word "temporary" in this country may be defined as anything under a hundred years!

From letter of Wallace C. Herwin

I am able at this time to report a little more fully on the recent conferences in Peking. I have been waiting for fuller information and the report of the visiting team. Almost 20 representatives from Christian work spent 13 hours in all with Premier Chou En-lai and representatives of the Ministries of Foreign Affairs, the Interior, and the United Front and also the Youth group and one or two government newspapers.

In these interviews, the Christian group was well-impressed by Premier Chou's attitude and understanding of the Christian church and its problems. He made it clear that the government was not opposed to religion but said that it had been used by imperialism. Christianity has made a contribution in China in the past and will also in the future. Among the one million Christians in China, progressive are few and reactionaries are also few. But Premier Chou expressed the hope that all Christians would cooperate with the government. He indicated that some missionaries are good and some are bad, but it is difficult to differentiate them. They naturally are sympathetic toward their own governments and their policies. The missionaries need not all leave at once, but if they wish to leave soon, the government will not urge them to stay. When their passports expire, all of them should go. When the church has been cleansed of imperialistic connections and becomes truly independent, some missionaries, such as teachers, may come back, but evangelists are not considered necessary. Only those missionaries would be welcome to return who are true friends of China, and in each case, specific approval of the government for the individual must be secured. The implication seems to be that none would be expected to return for a long period. Detailed reports of the activities of missionaries are in the hands of the government.

Regarding finances, foreign subsidies should stop, but Premier Chou realizes that this cannot be done immediately or such good work would have to stop (Yenching University was cited as an example). If subsidies continue, their sources and uses should be reported to the government, and such financial assistance should be on a decreasing scale until the church is fully self-supporting. Where there are several churches in one city, it was suggested that it would be better for them to combine in one church building and rent or loan the other church buildings to the government, because of the government's difficulties at this time.

The contribution and services of Christian universities and hospitals in the past were acknowledged. If the funds necessary for their support ceases to come from abroad, the government would not let them close but would be prepared to take them over. The difficulties which the churches are facing lies largely from their involvement with Western imperialism, and the church must make a clear renunciation of this. All who have reported on the meeting have spoken of the good impression Premier Chou's reasonableness made upon them, especially as contrasted with the desire of some other government representatives for such more drastic action. A full report is being prepared upon these interviews which, after approval by Premier Chou, will be made public.

Before the memory of it gets too dim I want to get off to you some of the dope that was talked about at the all-day meeting Saturday at Community Church. There were 24 of us this time; same group as before with two additions.

WCH

The morning was spent entirely in a report from the big meeting of the Saturday evening previous, where the so-called "team" spoke about their negotiations with government in Peking the first week in May. I had attended this Saturday night meeting; I must have written about it. I didn't understand much of what had been said. But at day before yesterday's meeting it was gone over with a fine tooth comb by men whose Chinese is as fluent and good as their English. I am promised a copy of the notes; but haven't gotten them yet. Suffice it to say that the sheet I sent you some time ago is a very fair and just statement of the gist of the matter. That sheet is neither too severe nor too mild. The original from which the English sheet was translated was read at the meeting of June 3rd so it is no longer either secret or confidential. It can be published. Well, not published, but privately circulated. I understand it has been sent home by a number of people; but not by me! If the Christian Century or some other sheet that likes the spread eagle type of news should publish it, it might have some rather sizeable repercussions. My personal impressions of Y.T. Wu are unchanged and not flattering to the brother. That remark applies with added emphasis to L.H. Liu, who had asylum in the USA for many years when the KMT was after him; and is now a regular flannel mouth.

A leading missionary of the Presbyterian Church (North) made several points in the afternoon meeting. The Church is now expected to teach the New Democracy from the party standpoint, with all its implications, political, economic, social and religious (which means anti-religion in the main!). The day of the missionary is over. That statement was challenged, and then modified to state that the present status of the missionary is over with; we have come to the end of an era - are not near an end, we are AT the end. And the day of foreign financing of the church is over. That, too was challenged and modified; we are near the end of foreign financing. With this I personally do not fully agree; there will be money received for a long time yet!

It was pointed out that in almost every instance the Church does not own land; we have perpetual leases, which is a different matter. Taxes were also mentioned, but not dwelt on much; we have all been through the mill.

It was stated that it is most probable that there will be increased restriction on religious liberty, even within their definition of this term. There have been recent cases in the North where religious liberty, newly defined, has been trampled upon and definitely abridged; even to the point of oppression.

It was also pointed out that some people on the periphery of the Christian movement have been trying to dominate and dictate the Church's policies and program. This was a not-too-thinly veiled crack at the so-called "team".

Last week there were several meetings of groups trying to work out a statement as to the Church's position. But these attempts were partially dominated by the "team", and have so far come to nothing. When I get hold of anything I'll send it on. Some of our Methodists are mixed up in this attempt at making a manifesto. I think I won't write names. Some Methodists are playing along with Gov't; some are good church people.

STRICTLY CONFIDENTIAL - FOR YOUR INFORMATION ONLY.

3 1/50

EPA

(The following translation is of a document not yet published. It is understood that this draft has now reached its final form, and is being sent out for signatures, prior to publication. Unless and until this statement actually appears in the Press, however, it would be a gross breach of confidence to publish even part of this English document. The translation has purposely been made a literal one, in the hope of giving an exact reproduction of the full sense of the original.)

THE PATH TO BE ENERGETICALLY PURSUED BY CHRISTIANITY IN CHINA, WITHIN THE EFFORT OF A NEW CHINA'S NATIONAL RECONSTRUCTION.

(Draft Statement)

Protestant Christianity in China has already had a history of more than one hundred and forty years since it was first brought to this country. Within this period of over a hundred years it made a not unworthy contribution to Chinese society. Nevertheless, and this was most unfortunate, it was not long after Christianity's coming to China that imperialism began to show itself an active force in China; and since the principal groups of missionaries who brought Christianity to China all came themselves from these imperialistic countries, Christianity consciously or unconsciously, directly or indirectly, became related with imperialism. Now that the Chinese revolution has won its way to victory, these imperialisms (sic) cannot be pleased at this unprecedented fact. They will certainly seek to contrive by every means the destruction of what has actually been achieved; they may also make use of Christianity to forward their device of stirring up internal dissension, as they plot the creation of reactionary forces in China. It is our purpose in publishing the following Statement to heighten our apprehensive awareness of imperialism, to show the clear-cut political stand of Christians in New China, to hasten the building of a Chinese Church whose affairs are managed by the Chinese themselves, and to indicate the responsibilities towards the reconstruction of New China which should be taken up by Christians throughout the whole country. We desire to call all Christians in the country to exert their best efforts in carrying into practice the principles herein presented.

Our Duty in General

Christian Churches and organizations in China give thoroughgoing support to the "Common Political Platform" (adopted by the People's Political Consultative Conference at its first meeting last October - Translator's note), and following the lead of the Government oppose imperialism, feudalism, and bureaucratic capitalism, while making strenuous efforts in the struggle to build an independent, democratic, peaceable, unified, rich and powerful New China.

Our Fundamental Aims

(1) Christian Churches and organizations in China should exert their utmost efforts, and employ effective methods, to cause people in the Churches everywhere clearly to recognize the evils which have been brought in China by imperialism, to recognize that in the past imperialism has in fact made use of Christianity, to purge imperialistic influences from within Christianity itself, and to be apprehensive concerning the use of religion made by imperialism,

and especially by American imperialism, in plotting to foster the growth of reactionary forces, at the same time calling them to participate in the movement opposing war and upholding peace, and teaching them thoroughly to understand and support the Government's policy of agrarian reform.

(2) Christian Churches and organizations in China should take effective measures to cultivate a patriotic and democratic spirit among their adherents in general, as well as a psychology of self-respect and self-reliance. The movement for autonomy, self-support, and self-propagation hitherto promoted in the Chinese Church has already attained a measure of real achievement. From now onwards this task should be carried forward to completion in the shortest possible time, while in order to attain the goal of revolutionary reform within the Church, self-criticism should be advocated, and in all forms of Christian activity past work should be examined and failures corrected, while economy should be carried out to the minutest detail.

Concrete Methods.

(1) All Christian Churches and organizations in China which are still relying upon foreign personnel and financial aid should immediately decide upon concrete plans to realize within the shortest possible time their objective of standing on their own feet and making a fresh start.

(2) From now onwards, as regards their religious work, Christian Churches and organizations should lay emphasis upon a deeper understanding of the nature of Christianity itself, closer fellowship and unity between the various denominations, the cultivation of more personnel for leadership, and reform in the sphere of Church order. As regards their more general work, they should emphasize anti-imperialistic, anti-feudalistic, and anti-bureaucratic-capitalistic education, together with such forms of service to the people as productive labour, understanding of the New Era, cultural and recreational activities, literacy teaching, medical and hygiene work, and care of children.

(NOT TO BE PUBLISHED)

福州年議會
總務部
富品德
會計會

中華基督教衛理公會
THE METHODIST CHURCH
FOOCHOW ANNUAL CONFERENCE
10 CLUB ROAD, FOOCHOW

SECRETARY - TREASURER
FIELD COMMITTEE
E. PEARCE HAYES
TELEPHONE - 2077

C. Med. Assoc. Aug, 1950, Peking - M.K.Y.

recent govt survey, showed only 90,000 beds throughout country; average expectation of life is 38 years; infant mortality estimated at 70 per 1000 births; fully qualified doctors about 18,000 with population of 480 million; should be 480,000 doctors, (1 to 1,000) At rate of training doctors in last 50 years, would take 1200 years to get 480,000. Therefore program of short course training, specialist practitioners in 4-5 years, and general nurses in 2 years.

Premier says Govt has neither resources nor personnel to face med. future, needs private hospitals. Program of mass production of medical personnel.

Impressions;- 1. gvt in power tends to go conservative, this regime is no exception. 2. top ranking officials repeatedly assured us of needed cooperation from all private med. institutions. Finances and personnel inadequate to take them over and run them 3. new interpretation regarding the representative of management in the non-profit. making private institutions might help bring about a more harmonious administration. 4, the recommendation from the All China Health Conference (made up of govt health administrators) to the govt to reduce taxes for those medical institutions not run for profit. 5. The best of the Chinese med. personnel are throwing in their lot with optimism into the medical program for New China.

9/15/50 EPH

The Fukien Christian Workers' Cultivation Meeting, held between Aug. 24 to September 8 at Union High, was sponsored by the FCC Rural Service Department. Its purpose is to confirm the faith of Christians, to extend the scope of FCC activities, and to heighten the efficiency of Christian workers. More than 30 pastors, preachers, and members of church executive committees, appointed by the three Churches in Foochow, attended the meeting. Its schedule included 17 lectures given by 15 lecturers, 12 days of class recitations in 22 courses given by 26 teachers, and nightly self-examination and discussion groups. The following is the summary of the discussions and the resulting proposals.

September 15, 1950

FCC RURAL SERVICE DEPARTMENT

THE PROBLEM OF ESTABLISHING AN INDEPENDENT, SELF-SUPPORTING AND SELF-PROPAGATING CHURCH AND SUGGESTIONS

I. In regard to independence:

A. How to do away with denominational conceptions:-

1. To merge all mother churches in China into one "Chinese Christian Church" with Christ as the leader and with love as the nucleus of consolidation.
2. A geographical division of congregations will enable church members to attend the service in the church that is nearest to their homes.
3. A union of churches in the same locality will study the programs to be embarked upon by the Church and will augment mutual assistance and cooperation.
4. The individual gospel should be given the same stress as the social gospel
 - a. Too much stress on individual gospel tends to lose grasp of realities of society hence arousing prejudice from society.
 - b. If individual members lack the spirit of worship, the church center cannot carry on. There is a saying: "Whenever the church center disappears, the spirit of worship will vanish from individual members." This illustrates the importance of the individual gospel.
 - c. The individual gospel is compared to the root of a tree; the social gospel, its fruit. Individual gospel is faith; social gospel, its practice. Hence, social gospel is the expression of individual gospel. They are interdependent.

5. Fellowships of believers should be established in the love of Christ. No boundary lines should be placed between churches, sexes and age. All earnest Christians should be allowed to participate in such bodies and to organize small prayer groups and Bible classes for the sake of promoting brotherly love and mutual understanding.

B. How to propagate the social gospel so as to meet the present needs of society.

1. To strengthen original programs and examine and improve those in the field of social work so as to meet the practical needs of the new society.
2. The promotion of public health through coordination and cooperation of local churches and hospitals.
3. Widespread establishment of kindergartens to be operated by local churches, if possible, nurseries.
4. The extension of rural projects—at present the Church should do its best to extend its social programs in rural areas.
5. Mass education by means of newspaper reading rooms, mobile libraries, mass night schools, wall bulletins, etc., The one thousand Lessons on the Bible should be used as the textbook in night schools.
6. Technical skills to be instilled into farmers through a central factory to which they can come to learn techniques and through a projected training class to be operated by FCU and Union High.

C. How to combine political and religious problems from the standpoint of a Chinese Christian.

1. Since there is a line of demarkation between religion and politics, they should be dealt with separately.

2. Christians should stand firm on their belief.
 3. Christians should do the duty of a citizen, observe law, and do away with feudalistic ideas and class distinctions.
 4. Christians should understand the national policy and learn how to serve people.
- D. How to make the Church Chinese.
1. Purely indigenous organization based on democracy.
 2. Economic independence to be attained in the shortest possible time.
 3. All posts of administration should be filled by Chinese.
- E. How to make the family the unit of the Church in anticipation of greater difficulties confronting Christianity in the future.
1. Promotion of family prayer meetings and strengthening of organization of the smaller churches and extension of programs.
 2. Strengthened training of volunteer workers to lead different kinds of devotions.
- F. What should be the relationships between an independent church and the foreign missions?
1. Maintenance of original friendship with progressive missions.
 2. Foreign friends are still needed in the coming two or three years to serve as a bridge during this transitional period. Those who have already returned home are asked to give the latest conditions of China to Christians in America.
- II. In regard to self-support:
- A. What should be the effective policy in case financial sources from foreign missions are cut off abruptly.
1. The idea of immediate stopping of foreign funds as an impetus to earlier independence of the Church is too idealistic to meet the realities of the age.
 2. To cultivate first the spirit of devotion among church members so that they will be willing to give.
 3. To improve and extend evangelistic activities in order to increase membership.
 4. To cultivate the sense of responsibility among church members for the finances of the local church.
 5. To organize visiting teams to promote the movement for self-support, self-propagation, and independence.
 6. Immediate launching of agricultural and industrial programs so as to augment the income of church members.
 7. To make church members understand the meaning of stewardship, its purpose and uses.
 8. To ask the FCC to start organizing different cooperatives in order to develop cooperative industry and to lay the foundation for self-support.
- B. How to give assistance to church members engaged in production, now that the church is not in a position to do so.
1. To ask FCU and Union High to increase extension work in agriculture and industry and to supply supervisors making rounds of work areas to establish cooperation.
 2. Local churches should be responsible for collecting data from valuable experiments in production and giving them to the bodies responsible for extension.
 3. To establish demonstration districts at selected local churches.
 4. Farm products contests and expositions should be held either individually or collectively by local churches with prizes for winners.
 5. The FCC is asked to sponsor different training classes in home industries to which representatives of church centers can come.
 6. The local churches should take the lead in starting small household handicrafts such as weaving and making toothbrushes.
- C. Can evangelistic workers engage in other religious work, in production, or in helping other Christians in production?
1. Evangelistic workers, in principle, should not engage in other forms of reli-

gious work, but in view of the present circumstances, they can devote a small part of their time to production, provided such activity is demonstration and supervision.

2. Church centers should organize production committees to be composed of well-qualified members capable of giving technical as well as occupational advice.
3. Experimentation in produce cooperatives in which each church member is entitled to membership.
4. The pooling together of members' farming implements to bring out greater effect.
5. Local churches can own some productive equipment within the limits of laws.
- D. How to make charitable activities a popular and positive proposition, now that the church is faced with shortage of manpower and funds.
 1. Launching of thrifty movement among the members so as to give the money and clothing thus saved to poor people.
 2. The original relief bodies of church centers should by all means be maintained and developed along the line of positive contribution.
 3. Church centers should cooperate with local hospitals, and anti-epidemic teams to spread public health education and to give inoculations.

III In regard to self-propagation:

- A. How to strengthen individual spiritual life in order that each Christian have something in common with Christ.
 1. To start the everybody-a-Bible movement.
 2. Graded Bible classes with compulsory attendance for each member.
 3. Systematic Bible class programs to be worked out by preachers and pastors.
 4. Each member must be a witness to what he has got from attending the Bible class.
 5. Each Christian should Christianize his home.
 6. Church centers should sponsor regular devotional sermons by Christians full of vitality.
- B. How to compare the instillation, revelation, and witnessing methods which all aim at conversion of people to Christianity.
 1. Emphasis should be laid upon revelation by living our faith. Christians should serve as models to other people through their good conduct and witness. Instillation should be minimized.
- C. How to establish liaison among Christian bodies of different functions so as to obtain smooth coordination in the propagation of the gospel.
 1. Constant fellowship to minimize friction.
 2. To emphasize one lord, one faith, and one baptism.
 3. To seek effective coordination and cooperation among social service bodies of similar nature.
 4. Worthy accomplishments of certain churches should be commended and adopted by others instead of being maliciously criticized.
 5. Constant mutual prayer.
- D. How to make use of self-examination and mutual admonition.
 1. Church workers should hold at least one weekly meeting in which attendants can criticize one another and themselves.
 2. The attitude of the one who criticizes others should be zealous and courteous and suggestive of friendly advice.
 3. Criticism should be made in the spirit of justice and fairness. The criticizer should make it only when it is necessary.
 4. The criticized should be humble in making amends and strive not to commit the blunders again.
 5. Church members should criticize among themselves thoroughly in the spirit of love.
 6. Self-examination and criticism should be so conducted as to avoid vituperation and undermining.

E. How to deal with children:

1. Children's workers in the churches, especially Sunday School teachers, should understand child psychology.
2. Songs, drawing, and story-telling should by all means be the main subjects of propagation.
3. Juvenile groups should be formed with leaders selected among the children themselves. They should be encouraged to participate in church activities so as to cultivate their interest in the church.
4. Clearings around the church building should be utilized for children's playground provided with library and play facilities so as to develop their interest in the Church.
5. Local Churches should try to set up Sunday nurseries.

F. How to clear the Church of its inner obstacles.

1. Devotional meetings and confession meetings should be held as frequently as possible.
2. To allign ourselves to Christ through the principle of one God, one Bible and one baptism. There should be no attack on one another.
3. To promote among church leaders as well as lay Christians a voluntary movement to eradicate selfishness, individual heroism, self-profiting and clique domination in the church.
4. To practise the one-to-get-one movement with youthful men and women as the main objects, especially youth in the rural district.
5. Local churches should pay special attention to young men's fellowships and activities and form a committee to supervise them.

Confidential

NOTES ON REPORTS OF CONFERENCES WITH PREMIER CHOU EN-LAI
REGARDING THE CHRISTIAN CHURCH IN CHINA

@50
EPH

(These are rough English notes of reports given by members of the Christian Visiting Team to North China on various occasions. They are not official translations of what the speakers said nor of the written report that is later to be issued. These notes have not been checked by the speakers but we believe that they represent faithfully what was said. They are circulated not for publication but only for information of other missionary friends who could not be present at the meetings.)

Dr. Y. T. Wu (At Public Meeting for Christians of Shanghai, June 3, 1950.)

The Christian Visiting Team to North China included Dr. Y. C. Tu, Dr. Y. T. Wu, Mr. Liu Liang-mou, Rev. Ai Nien-san, Miss Cora Deng, and Dr. H. H. Tsui. In Peking a four-day conference of church leaders was held. During this time calls were made on various government officials, including Minister Chen Chi-yuan of Internal Affairs through whom conferences were arranged with Premier Chou En-lai.

Three meetings with the Premier on May 2 to 4 lasted altogether 13 hours, the last conference being from 11 P.M. to 4 A.M. To the Visiting Team were added several Peking church leaders (Bishop Z. T. Kaung, Dr. T. C. Chao, Rev. Wang Tze-chung and others). Premier Chou invited several other government officials and representatives of government organizations to attend the conferences.

Our group was impressed by the Premier's willingness to give so much time to us, his frankness and sincerity, his tolerant spirit and his interest in an independent Chinese church.

We had prepared a written statement, revised five times, "A Manifesto of the Christian Church for the Present Time," expressing our attitude toward the government and government policies and our own convictions regarding church policies. We wanted to make clear and concrete our position so that those outside the church can understand what Christianity is and what it stands for.

Our own aims in the conferences with Premier Chou were: (1) To secure his help in meeting certain problems of the churches: occupation of church property, seizure of church buildings, obstructions to religious work, intimidation of pastors and church members, difficulties from the outside. (2) To determine our own attitude and policy. What changes are needed in church policy and methods? Most of our difficulties, we realize, are from within the church. We cannot shove responsibility off on the government. Unless the attitude of the people to the Christian church changes, orders from the government to protect the Church will be unavailing.

Most of the kan-bu, local officials, are good, but some problems do exist and some changes are needed. Misunderstandings and prejudices against the church do exist. The government gives the following explanation: (1) The civil government has not caught up with the military program, with victories on the field. Trained personnel is still inadequate. (2) Local officials and staffs are influenced by teachings of materialism and anti-imperialism in their attitude to the churches. (3) Local officials have not always learned how to apply dialectic principles to seeming conflicts, e.g. between materialism and religious liberty, imperialism and the "common front." Paradoxes exist in their minds. Revolution like an operation inevitably causes certain pain and discomfort.

According to Premier Chou, the Church must bear greater responsibility, first for its imperialist connections. Imperialism uses the church, especially the Roman Catholic Church. Therefore the government pays special attention to the activities of missionaries. All know that the Christian church has been linked with imperialism--the use of force and aggression by foreign powers. There have been numerous law-cases involving missions and churches. Missions and missionaries have enjoyed special privileges under the unequal treaties. Imperialism did use the Christian church; it is an old story. There has been a connection not only in

policies but also in ideas which lead to action. Many foreigners were unconsciously, without knowing it, used as tools of imperialism. For instance foreigners have tried to control Christian literature, opposing anything of a leftist nature. Most missionaries, it is true, have no political purpose, but they cannot separate themselves from their own government, political background and culture, etc., and manifestations of imperialistic thought. They bring an imperialistic seh-ts'ai, color, with them to China. Returned students also reflect imperialistic influences.

What is imperialism? It is the policy of any country that uses money or force to impose its own culture and ideas on another country or people, making them a colony or self-colony. New China is now liberated; the people are united against the KMT reactionaries and western imperialism; they are united in support of the People's Government. The U.S.A. has used money and military power to support the old regime, against the interests of the people. This is imperialism.

Dr. J. Leighton Stuart before he became American Ambassador in China was admired by all as a Christian educator. When he became ambassador we then saw his real face and understood his real character. Everything he did later was against the Chinese people; he was utilized by American imperialism. Other missionaries can make the same mistake.

The American White Paper on China used the term "democratic individualism." Democratic individualism is a manifestation of imperialistic thought; its purpose is to destroy us. If we are still attracted, influenced by such an idea we are slaves of imperialism.

Premier Chou said that the Christian church must free itself from imperialistic and feudalistic influences and elements. It must clean its own house before inviting in guests. It must clear out all imperialism, conscious or unconscious, visible or invisible. Then many misunderstanding against the Christian church will be removed.

As to missionary personnel in China, Premier Chou said that those who are not under question, those who are not problems in any way, may stay on. Those under suspicion of imperialistic connection must leave. Those on furlough must be judged carefully before they are allowed to return. If there is any question about a person he will not be allowed to return to China.

The general principle should be not to use missionary personnel or funds. Funds from abroad for church work will not be stopped immediately, but within a suitable period of time. We must root all imperialistic influences out of our minds; we must achieve a self-reliant, self-supporting, self-propagating Christian church in China. If we can make the Church independent the government and people will then respect us. We must liquidate all imperialistic influences. The Church must make clear its political standpoint. It must establish a relation with the government. We must state our position, and support the Kung-t'ung Kang-ling, Common Platform. Christians must stand in the clear. On this basis we can work for the new China. Christians should show their patriotic, democratic spirit, and support reforms such as land reform.

Premier Chou may issue later an order for protection of the Christian church. But we must do our part first, to disassociate ourselves from all imperialism. The government has no desire to wipe out religion in China. Religion will continue.

Mr. Liu Liang-mou (At Public Meeting for Shanghai Christians, June 3, 1950)

Premier Chou En-lai talked 13 hours with us. He has a real appreciation of Christianity and Christians. He graduated from Nankai University and for a time was a member of the Tientsin Y.M.C.A. During the May Fourth Movement he and his associates used the Tientsin Y.M.C.A. as a base for their revolutionary activities. Premier Chou knows quite a lot about Christianity. But we must remember he is a Marxian materialist and a Communist. He looks at questions from the Communist viewpoint.

In China, unlike Europe, religion and government have been separate, so it will be easier to settle problems of relationship. Although Martin Luther in the Protestant Reformation fought against Roman Catholic autocracy yet the Christian church came to China hand-in-hand with imperialism. Missionary privileges (especially of Roman Catholics) have aroused the hostility of the people.

Christianity itself is a progressive religion. Christians opposed Japan's 21 demands on China. In the 1925-1927 Revolution Christianity was used by imperialism yet it did show some revolutionary spirit. In the Sino-Japanese War the Christian Church helped China, especially the Y.M.C.A. Some Christians opposed Chiang Kai-shek and U.S. imperialism. The People's Political Consultative Conference in Peking last year invited Christian representatives. But U.S. imperialism still wants to use the Church as a reactionary influence. The Church must clean out all reactionary influences. Such a Church will have a place in the new China. We ourselves should initiate an anti-imperialistic movement in the Church, clean out all imperialistic agents, and Christian hypocrites like Chiang Kai-shek.

The Christian church must stand on its own feet, become independent, self-supporting and self-propagating. It must work for democracy, and not depend upon outside aid. Christianity has a contribution to make to new Democracy countries. We must adapt the teachings of Christianity to the New Democracy. Premier Chou praised many of Jesus' teachings and told the Communist Youth Corps representative at the conference that he should study the Bible.

Premier Chou said that one-half or more of the Chinese people have some kind of religious faith. Religion will exist for a long time in China. Materialism (wei-wuh) and idealism (wei-hsin) can exist side by side. Premier Chou said the government does not advocate an anti-Christian movement aside from opposition to its connection with imperialism. Christianity is a progressive religion. If we should destroy all the Christian churches a religion worse than Christianity might arise. Persecution of the Church would fail. We cannot liberate Tibet by direct attacks on Lamaism.

Premier Chou said it is not necessary to give up Christian faith in order to be a Communist. Thought cannot be forced. If the Church will clean house and become independent it can continue to exist. This does not mean sending all missionaries to their home countries immediately except those with imperialistic connections. But they must go when their period of service ends. Mission funds will not be stopped immediately.

During the period of land reform the Church must be careful not to sympathize with landowners. Opponents of land reform may look for sympathy from the Church. Outside preachers should not go into the area during such a period, and the church should carry on only its normal worship and preaching activities. Do not go now to the northeast. Preach in the churches, not on the streets, so as to avoid conflicts.

In his summary of the discussions Premier Chou said: Do not debate materialism vs. Idealism but consider how to cooperate. There can be political cooperation on the basis of the Common Platform. The Christian church should be one of the cooperating groups in China.

U.S. Secretary of State Acheson plans to train priests and missionaries as agents in China and Eastern Asia, to utilize them as agents of imperialism. The majority of Chinese Christians are clean. They oppose American imperialism, American bombings, American support of feudalism and bureaucracy. We must not lose the one million (Protestant) Christians of China because of a few bad elements among them. To opponents of religion Premier Chou said: "You cannot expect to destroy religion over night; this is 'infantilism' in thought."

We must mobilize all the democratic forces in China, including religion. The imperialistic countries hate us. We must ch'in-shuan, liquidate, all imperialistic influences in the Church, we must clean house, then invite back those we want.

The Chinese church must struggle on its new road. (1) We must give wholehearted support to the Common Platform, and accept government guidance; we must work for an independent, self-supporting Chinese church. (2) We must help the churches to see the effects of imperialism and to clean all imperialistic influences from the Christian movement, land reform, and a reform program in the Church. We must follow the principles of not using foreign personnel and foreign funds in the work of the church, cultivate self-criticism in the Church and strive to bring about church unity. (3) In the Church program we must emphasize the essence of Christianity, a spirit of fellowship, public health, productive activities and social service. (4) Local difficulties and problems should be reported to the government. (5) We should support the government program of land reform. During the carrying out of land

reform the churches should suspend all but their routine activities.

Dr. H. H. Tsui (At the Open Meeting and in various reports to small groups).

We were impressed by the cordial welcome of the government leaders at Peking and their sympathy with our problems.

Although we pointed out we were not official representatives, the government considered that our group was representative in nature.

The Christian Church must take an active not passive role today. We must have our own convictions and policies. We must not only preach but also serve.

The government does not favor an anti-religious movement, the destruction of temples and churches. Premier Chou said religion is not in buildings and organizations but in the hearts of the people. Communism does not believe in God, but it cannot force others not to believe.

Premier Chou said that among the million (Protestant) Christians in China are some progressive elements and some reactionary elements. The majority are neutral or in between and are good people. We hope they will cooperate with the government, he said.

The Premier said that missionaries can be used by imperialism. Often they know too much about China, especially rural workers. We cannot always tell whether they are good or bad. Let them go back home when their terms of service expire (at another time he said when their passports expire). Let their return to China wait upon the independence and Chinese control of the Christian Church. Premier Chou asked why there should be missionary preachers when Chinese can preach. The real friends of China may come back after a period of time.

Premier Chou said that the government has dossiers on all missionaries. Mission funds should be used on a decreasing scale. The government will not let good Christian universities and hospitals be closed, though some may combine. The government may give money, if necessary, to help them carry on.

Premier Chou's attitude to religion and the Christian church is more tolerant and magnanimous than that of some other officials.

Dr. Y. C. Tu (In reports to small groups)

I am optimistic about the future of the Christian church in China.

Premier Chou feels that the U.S. is unfriendly to the new People's Government and Great Britain is double-faced. He thinks that these governments may utilize religious and social service organizations in China to further their own designs and carry on possible underground activities. The imperialistic governments no longer have any political organization (such as KMT) or economic organization through which to work, so they will turn to missions as their agents.

Religious freedom should be guaranteed, but we must remember religious freedom is linked with other freedoms. China is not a Christian country like the U.S. and England. The U.S. protects Communism but does not want to give the impression of encouraging it; so the People's Government will protect Christianity, but does not want to give the impression of encouraging it.

The Catholic Church has greater difficulties; it is deeply involved in feudalism as well as imperialism.

The Chinese church must stand on its own feet; then it can claim freedom. The establishment of diplomatic relations with the U.S. and Britain may change the picture somewhat, but only partially. The Chinese church may be able to maintain its ecumenical ties, but it will not be easy in the near future.

Premier Chou realizes the need for a government order to protect religious liberties, but he feels the Christian church should take certain steps first. He appreciates the difficulties of Christian churches and institutions in paying heavy taxes. But there is no tax discrimination against the Church.

EPA

From letter of Wallace C. Merwin

I am able at this time to report a little more fully on the recent conferences in Peking. I have been waiting for fuller information and the report of the visiting team. Almost 20 representatives from Christian work spent 13 hours in all with Premier Chou En-lai and representatives of the Ministries of Foreign Affairs, the Interior, and the United Front and also the Youth group and one or two government newspapers.

In these interviews, the Christian group was well-impressed by Premier Chou's attitude and understanding of the Christian Church and its problems. He made it clear that the government was not opposed to religion but said that it had been used by imperialism. Christianity has made a contribution in China in the past and will also in the future. Among the one million Christians in China, progressive are few and reactionaries are also few. But Premier Chou expressed the hope that all Christians would cooperate with the government. He indicated that some missionaries are good and some are bad, but it is difficult to differentiate them. They naturally are sympathetic toward their own governments and their policies. The missionaries need not all leave at once, but if they wish to leave soon, the government will not urge them to stay. When their passports expire, all of them should go. When the church has been cleansed of imperialistic connections and becomes truly independent, some missionaries, such as teachers, may come back, but evangelists are not considered necessary. Only those missionaries would be welcome to return who are true friends of China, and in each case, specific approval of the government for the individual must be secured. The implication seems to be that none would be expected to return for a long period. Detailed reports of the activities of missionaries are in the hands of the government.

Regarding finances, foreign subsidies should stop, but Premier Chou realizes that this cannot be done immediately or much good work would have to stop (Yenching University was cited as an example). If subsidies continue, their sources and use should be reported to the government, and such financial assistance should be on a decreasing scale until the church is fully self-supporting. Where there are several churches in one city, it was suggested that it would be better for them to combine in one church building and rent or loan the other church buildings to the government, because of the government's difficulties at this time.

The contribution and services of Christian universities and hospitals in the past were acknowledged. If the funds necessary for their support ceases to come from abroad, the government would not let them close but would be prepared to take them over. The difficulties which the churches are facing lies largely from their involvement with Western imperialism, and the church must make a clear renunciation of this. All who have reported on the meeting have spoken of the good impression Premier Chou's reasonableness made upon them, especially as contrasted with the desire of some other government representatives for much more drastic action. A full report is being prepared upon these interviews which, after approval by Premier Chou, will be made public.

EPA

N.C.C. NEWSLETTER

October, 1950

Our first word must be one of explanation and apology to readers of our "NCC News", who have been waiting in vain to see the September issue. It has been decided, for several reasons, to discontinue our former printed English bulletin, but to substitute this mimeographed Newsletter, at least for the time being. Among the many changes which have taken place since Liberation, as the NCC has been adapting its organization and work to this New Era in China, has been a greatly increased use of the Chinese language, and a steadily decreasing amount of printed materials, documents and correspondence in English. This long overdue advance means that we are now attaching greater importance to our Chinese bulletin, "Hsieh Chin", which we hope in the course of time to enlarge and greatly improve. For reasons of economy, and also on account of the rapidly decreasing number of missionaries in this country, we have therefore made this change as regards the English bulletin. Dr. Alice Gregg, who edited "N.C.C. News" with characteristic zest and efficiency, resigned from her editorial post in the summer, and will shortly be returning to the States for reasons of health. She will be greatly missed. The present writer was unable to start this more modest effort in September, as the whole staff was then geared to preparations for the NCC Biennial Meeting, which is even now in course of actually being held.

I) The Manifesto.

In the background, not only of many things that will be said and done at the NCC Biennial Meeting, but also of much else in the life of Churches and Christian institutions in China today, stands the Manifesto drawn up as a result of the interviews held in Peking last Spring between Government officials, the Christian Visiting Team, and several specially invited Christian leaders from Peking or Tientsin. The final draft of this Manifesto was sent out last July, in the names of forty individual sponsors, and after some 1,600 signatures had been gathered from all over the country, representative of most Church groups and leading Christian institutions, the statement was published in September in the Chinese national newspapers. Since then Mr. Y. T. Wu has received several thousand more signatures to the Manifesto, which has already become a document of historic significance, the influence of which over the future development of the Christian Movement here in China is likely to be more profound than many yet realize. Here is the text of the English translation:-

The Task of the Chinese Christian Movement
in National Reconstruction in New China

Protestant Christianity has been introduced to China for more than one hundred and forty years. During this period, it has made a not unworthy contribution to Chinese Society. Nevertheless, and this was most unfortunate, not long after Christianity's coming to China, imperialism started its activities here; and since the principal groups of missionaries who brought Christianity to China all came themselves from these imperialistic countries, Christianity consciously or unconsciously, directly or indirectly, became related with imperialism. Now that the Chinese revolution has achieved victory, these imperialistic countries will not rest passively content in face of this unprecedented historical fact in China. They will certainly seek to contrive by every means the destruction of what has actually been achieved; they may also make use of Christianity to forward their

plot of stirring up internal dissension, and creating reactionary forces in this country. It is our purpose in publishing the following Statement to heighten our vigilance against imperialism, to make known the clear political stand of Christians in New China, to hasten the building of a Chinese Church whose affairs are managed by the Chinese themselves, and to indicate the responsibilities which should be taken up by Christians throughout the whole country in national reconstruction in New China. We desire to call upon all Christians in the country to exert their best efforts in putting into effect the principles herein presented.

The Task in General

Christian Churches and organizations in China give thoroughgoing support to the "Common Political Platform", and under the leadership of the Government oppose imperialism, feudalism, and bureaucratic capitalism, and take part in the effort to build an independent, democratic, peaceable, unified, prosperous and powerful New China.

Fundamental Aims

(1) Christian Churches and organizations in China should exert their utmost efforts, and employ effective methods, to make people in the Churches everywhere recognize clearly the evils which have been wrought in China by imperialism, recognize the fact that in the past imperialism has made use of Christianity, purge imperialistic influences from within Christianity itself, and be vigilant against imperialism, especially American imperialism, in its plot to use religion in fostering the growth of reactionary forces. At the same time, they should call upon them to participate in the movement opposing war and upholding peace, and teach them thoroughly to understand and support the Government's policy of agrarian reform.

(2) Christian Churches and organizations in China should take effective measures to cultivate a patriotic and democratic spirit among their adherents in general, as well as a psychology of self-respect and self-reliance. The movement for autonomy, self-support, and self-propagation hitherto promoted in the Chinese Church has already attained a measure of success. This movement from now onwards should complete its tasks within the shortest possible period. At the same time, self-criticism should be advocated, all forms of Christian activity re-examined and readjusted, and thoroughgoing austerity measures adopted, so as to achieve the goals of a reformation in the Church.

Concrete Methods

(1) All Christian Churches and organizations in China which are still relying upon foreign personnel and financial aid should work out concrete plans to realize within the shortest possible time their objective of self-reliance and rejuvenation.

(2) From now onwards, as regards their religious work, Christian Churches and organizations should lay emphasis upon a deeper understanding of the nature of Christianity itself, closer fellowship and unity among the various denominations, the cultivation of better leadership personnel, and reform in systems of Church organization. As regards their more general work, they should emphasize anti-imperialistic, anti-feudalistic, and anti-bureaucratic-capitalistic education, together with such forms of service to the people as productive labour, the teaching of an understanding of the New Era, cultural and recreational activities, literacy education, medical and public health work, and care of children.

II) NCCRE Eleventh Annual Meeting.

The NCCRE has recently held its Eleventh Annual Meeting, from October 5-10. In the opinion of Dr. Chester Miao, the General Secretary, this has been "the best ever". Apart from deeper reasons for this judgement, this particular Annual Meeting is outstanding as having been the largest and the longest ever held. Out of a total attendance of some 75 persons (of whom only 6 were Westerners), 16 were delegates from member organizations, and no less than 34 were members of three working committees on Children's Work, Youth Work, and Lay Training. The great emphasis of the Tenth Annual Meeting in 1949 had been on the Home. Many of the conditions then anticipated, however, have fortunately not materialized, and the religious freedom guaranteed to the Churches in the "Common Political Platform" has enabled deeper thinking to realize more than ever before the vital importance of the place of the Church, both in the Christian Movement itself and in Religious Education. Some of the weaknesses in concentrating Christian effort on the Homes had already become apparent in rural areas, where the proper centre of the Christian community - the local Church - was being unnecessarily neglected, to the detriment of Christian life and witness. The subject therefore deliberately chosen for this Eleventh Annual Meeting was "Church-centered Religious Education". On the first day of conference, lectures were given on the meaning of the Church and its significance for religious education; on the three subsequent days of full conference there were group discussions, guided by the findings of the three working committees already mentioned; these led up to the concluding corporate meetings, the last of which was a moving Communion Service, conducted by the Rt. Rev. Robin Chen. Details of the various findings and recommendations of this important Annual Meeting will be given in later NCCRE reports. Perhaps the most outstanding of these were (1) the emphasis upon active and responsible Church membership as being the Church's essential strategy in future, lay training not being confined to small groups of comparative specialists, but widened on the basis that every layman should work for the Church; (2) the recognition that the Church is in fact the best, and in many places the only, place in which to do Christian work among youth today, and that there is a desperate need for greater interdenominational cooperation in this field; and (3) the realization of the importance of making children feel from early years a sense of really belonging to the Church.

III) NCC Christianizing the Homes Dept. - National Work Conference.

The NCCRE Annual Meeting was followed immediately by a National Work Conference from October 11-14 convened by our Christianizing the Homes Department. This was attended by 47 delegates (14 men, 33 women), representing 11 provinces and 9 denominations. The Conference was on Plans and Materials for Christianizing the Homes work, and most of the time was spent in receiving regional reports and in group discussion. It was evident that regional Christian Councils are playing an increasingly important part in co-ordinating and promoting Homes programs, and that there is a strong pressure for all-the-year-round planning. New emphasis was placed here, as in the NCCRE Conference, on Church-centred Christian living, and stress was laid upon the ideal of the Christian Home as one in which all members of the family are practising Christians. The five discussion groups were on Guidance for Christian Marriage, Church-centred Religious Education for Parents, Church-centred Child Welfare work, Planning for Christianizing the Homes programs, and Research on Family Problems.

IV. NCC Fourteenth Biennial Meeting.

It is, of course, too early yet to give a report on the NCC Biennial Meeting, which is being held from October 18-25. Nor is there any need to emphasize the importance of this gathering - the first of its kind since Liberation. An unusually large number of fraternal delegates have been invited, so that this Meeting will be one of the largest which the Council has held. It will also be historic in that this is the first Biennial Meeting at which no missionaries will be present. The general theme of the Conference is "The Gospel of Christ and the Church Today". There could surely be nothing more relevant.

V. Message of Goodwill to all Men.

"In face of deepening fear and mutual distrust throughout the world, the Society of Friends (Quakers) is moved to declare good will to all men everywhere. Friends appeal for the avoidance of words and deeds that increase suspicion and ill feeling, for renewed efforts at understanding and for positive attempts to build a true peace. They are convinced that reconciliation is possible. They hope that this simple word, translated into many tongues, may itself help to create the new spirit in which the resources of the world will be diverted from warlike purposes and applied to the welfare of mankind." - Statement issued by the London Yearly Meeting of the Society of Friends at its sitting on 31st Fifth Month 1950.

VI) Directory of the Protestant Christian Movement.

Readers may be glad to know that the "Revised Directory of the Protestant Christian Movement in China", issued in a tentative mimeographed edition a year ago, is now in the press, and will be on sale. The cost will be JMF\$28,000 (abroad US\$1.20) per copy, including postage. The Directory may be ordered direct from us.

VII) This Month's Quotation.

"The Church is the one hope of the salvation of the world, and can be at the same time the greatest of all obstacles to the achievement of that salvation. The clearest of all directions which Jesus left to His followers was His will that they should be one in Him: the clearest of all impressions which we get from the New Testament is the passionate desire of His followers to obey His will in that respect. We can catch the horrified indignation in Paul's tones when he hears of the beginning of separatism among the Corinthian Christians. 'Is Christ divided?' You don't know what you're talking about: you can't call that a Church." - The Bishop of Bristol in "The Enduring Gospel", p. 126.

The National Christian Council of China

169 Yuan Ming Yuan Road

Shanghai

Oct. 150 EPH

Parts of speech of Deputy Mayor Pan Han-nien, high ranking official of the Party. His speech was practically a declaration of the Governmental attitude toward the Christian religion and the Church. His points of view may be summarized as follows:-

1. CHRISTIANITY AND PATRIOTISM Jesus was an exponent of nationalism and patriotism, which may be considered the starting point of the Christian religion. This original idea was gradually separated from Christianity because it was transplanted in China by foreign missionaries.

Chinese

Many/Christians have been patriots in the past. After the Lukiujao incident, Chinese Christians fought the Japanese and volunteered their services to the Peoples' Liberation Army. YMCA Office were used as centers of resistance against the Japanese. Following the liberation of Shanghai, Christian employees of Shanghai Municipal Government rendered much help to the Peoples Government in taking over their offices. On the other hand, we find instances of Chinese Catholics who did spy work against our Government. The Peoples Government will not deny protection to all church members because there are a few offenders among them. Neither will the Government condone such offenders because a large majority of Christians are law abiding citizens.

Christianity can not be separated from politics, because all social actions based on religious doctrines are bound to have political significance. During the last century, France and China entered into a Treaty which provided for special protection for missionaries. France was taking advantage of China's weak Government, and there was a political motive behind such an act. The People's Government opposes acts of aggression from any country, whether it is USA or Soviet Russia. While we find evidences of U.S. imperialism in Korea and Formosa, we find no such acts done by Soviet Russia. Soviet engineers helped to repair our railroads without any conditions at all and in the spirit of mutual respect. If Soviet Russia adopts an imperialistic policy, we will oppose her likewise.

Christianity and Communism can co-exist, and Christians and Communists can hold each other in mutual respect. It is no use to debate which system is superior to the other. We can wait for the natural outcome of social growth to decide that point. There is one thing in common between the Christians and the Communists. That is the aim to serve the common people. While the Communist Party is conducting a "Correct Behavior Movement", the Christian leaders have issued a Manifesto to bring about reforms within the Church.

2. The Governmental Policy Toward the Church The Government favors religious freedom. At the same time people have the freedom ~~to~~ of not believing in any religion. Those people who utilize religion as a tool to accomplish sinister designs will be punished. But the government will not close the Church because there are a few bad members. The Governmental attitude may be understood from the following three measures taken by it:-

a) Free distribution of all Christian literature is allowed as long as the publications do not contradict the Common Program, and the prestige of the Government is not affected.

b.) Because there has been anti-religious feeling among some people since liberation, the Government is very anxious to see that any dispute between Christians and unbelievers should be avoided. Anti-religious activities are prohibited within all Churches and Christian Institutions. On the other hand, we propose to the ~~xxx~~ Church leaders that they do not conduct wide-spread evangelistic campaigns in public places so that no conflict of opinion will arise. Church workers are also advised to stay away from places where land reform is enforced. Farmers may not like to listen to them, since the Catholic Church opposed land reform in the past. Members of the Communist party know the mental attitude of the farmers well. When a farmer receives his due share of land, his attitude towards the church worker will be quite different.

c) The Government opposes the view that the compulsory study of the evolutionary doctrine "from apes to men" shall be required in missionary schools. This doctrine is in fundamental conflict with the Biblical story of Creation, and no length of discussion will settle the issue. We also hope that no public exhibition of the story of God's

creation will be held. It shows just as much lack of political common sense to talk about the story of "apes to men" to Christians, as to talk about the story of God's creation to Communists.

3. DISPUTES BETWEEN CHRISTIAN ORGANIZATIONS AND THE PEOPLES LIBERATION ARMY. Compulsory occupation of Church properties by the PLA should be stoppes and all properties so occupied should be returned to the Churches. In any case, the church concerned may negotiate with the PLA for the return of the property "according to concrete circumstances". But when a Church property is vacant and unused, the Church should not refush to rent it to the PLA for a consideration and under reasonable terms. Let reason and social custom be the guide in such an instance.

When there is a definite program for self-government, self-support, and self-propagation of the Chinese Church, foreign funds may be received as long as they are given unconditionally. All educational, recreations, and charitable institutions belonging to the Church should receive help and protection from the Government. At present, the Government is not yet ready to subsidize these institutions. Neither is the Government in a financial position to grant reduction of taxes to such institutions now. We do not propose to discontinue the work of these institutions because they receive foforeign funds financial help. Proper timing of plans is necessary. When the 3 point program of self-help is assured, and the financial conditions of these institutions and ~~the Government~~ and of the Government improves, the problem shall be readily solved.

speech at the 14th biennial Convention of the N.C.C. Oct. 18, - 25th, 1950, in the Chinese YMCA, Shanghai, with ~~the delegates~~ 124 delegates and 23 visitors.

7.491/50

EPA

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CONFIDENTIAL

Copy of a letter from Miss Stella Purchas, CMS representative in AMT, to CMS, London
AMT, Shanghai. Nov. 10th 1950

EPH

Dear Canon Wittenbach,

I am enclosing an English report of the recent NCC Biennial Meeting. (There is a Chinese report in the Nov. 15th issue of the Chinese Churchman. It is worth comparing the two). But there are some significant omissions.

1. The 25 visitors perforce included a number of progressive Christians who had to be invited. You note that these enjoyed the same privileges as the official delegates, except in the business sessions, and they had a lot to say.

2. There were reporters present at every meeting, including the group meetings.

3. There was no choice about the non-invitation of missionaries; but at least almost all expenses of the meeting and travelling for regular delegates were paid for from funds abroad as usual.

Some of the decisions were not so unanimous as one is led to believe, but on the other hand certain things were taken for granted by all. One, that the missionary era is over, although the usefulness of some individual missionaries, especially medical workers and teachers of English, is not denied. But these must have no say in the running of things. Two, that the withdrawal of missionaries and the pressure from outside makes more cooperation between churches possible and necessary. Three, that for the time being ecumenical relations will be difficult to maintain. Some think that to sever relations with the Western Churches will make for the growth of a stronger indigenous Church; others, being aware of the danger of throwing out the baby with the bathwater, think that these must be maintained at all costs.

You will notice ~~xxxx~~ the decision to aim at total self-support within a period of five years. This idea has as yet hardly penetrated to the districts and parishes, so that while the BCC talks a lot about self-support, the Synods continue to ask for grants as usual. I talked to Bishop Chen about this to try to find out what CMS and ~~CCMS~~ should do in this matter to help the Church. He says that in his own Diocese and in his advice to others he is aiming at complete self-support of all diocesan workers within 2 or 3 years. (He realizes that because of international events they may be cut off from foreign help sooner than that.) He feels that the Church itself must become self-supporting first, before it can help support the institutions. In order to encourage the dioceses in this movement, he suggested that the Societies should plan their grants on a decreasing scale, offering them to the dioceses with the idea "that we appreciate your desire to be self-supporting within a maximum of five years and are therefore planning to reduce our grants over a period of.....years, hoping that this will give you time to arrive at your objective. If you find that you do not need to draw the whole grant please let us know."

He urges however that help with bishops' and their secretaries' stipends be maintained if possible for a time, until the diocese has found its feet and had time to build up something of a bishopric fund, as he feels that the bishops and some diocesan centre (however economically run) is vital in holding the Church together at this time. For financial and other reasons the CHSKH Central Office is going to be greatly reduced in size and function by the end of the year. Bishop Tau's resignation has been accepted. Theological training work is also vital and needs some help until the dioceses can carry it.

Christian literature. I recently heard a report of the annual meeting of the Council of Christian Publishers. Here again, plans are afoot for reorganisation and self-support and self-management. Miss Murray (OLS) has asked why contributions from CMS have stopped. She has suggested that CMS might like to make a grant for buying W. Temple's "Readings in St John" for pastors. Does this commend itself to you?

Yours etc.

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List of "most significant" among "the important decisions" made at the 14th Biennial Meeting of the NCC October 18-25, as listed by Rev. George K.T. Wu.

1. To give support to the Manifesto "The Task of the Chinese Christian Movement in National Reconstruction in New China", and to call upon Christians throughout the country enthusiastically to participate in the movement for gaining signatures.
2. In response to the appeal of the Chinese People's National Relief Commission to take actual part in movements such as that for the collection of winter clothing for refugees.
3. To call upon Christians throughout the country to give actual part practical support to the Government's implementation of land reform.
4. To encourage and assist all Churches and Christian bodies and institutions throughout China to show the maximum determination in bringing to completion within five years the Movement for Self-government, Self-support, and Self-propagation.
5. To call upon all Churches, Christian bodies, and institutions to initiate a move to give a place of greater importance to Christian youth, hoping that all Christian organisations will do their utmost to give a third of their positions of responsibility for leadership and planning to Christian young people, and also that the work of leading young people to dedicate themselves to Christian service may be revived.
6. To invite responsible leaders from the Christian seminaries throughout the country to call a conference on Theological Education, to determine the direction of theological education from now onwards.
7. To request Christian workers and Church members throughout the country earnestly to seek a real understanding of the New Era.
8. To call upon all Churches in China to look squarely at their actual work, and beneath the light given by God to go deep in self-examination, in order to ascertain whether or not their work is based on the needs of the people.
9. In order to broaden the basis of membership of the NCC to give a welcome to all national Church bodies and organisations who have not as yet joined the Council to become participating members.
10. To determine the relations of regional and local Christian Councils and Church Federations with the NCC.
11. To revise the Constitution of the NCC in accordance with actual conditions.
12. To set up a Peking Office of the NCC.
13. In accordance with the principle of a new and independent start, to draw up a five year plan for the NCC itself to become self-supporting, responsibility for its budget being progressively undertaken by the member organisations.

date 4/9/50?
EPH

Main Points for Propaganda on Present Situation

1. The unprecedented victory:

- a. For the past three years, Chiang Kai-shek's armies have been annihilated 5,690,000. Out of the 36 provinces in China, 17 were under whole liberation; 3 of them largely liberated and 7 - partially liberated; population liberated amounts to 279,000,000. metropolis cities liberated=25. The peoples' army increases from 1,200,000 in the 1st year to 4,000,000 but Chiang's army is decreasing from 4,300,000 to 1,490,000. Now the Liberation Army is undertaking the historical ~~maxxx~~ big march, northwest to Szechuan, Sinkiang; south to Fukien and approaching Kwangtung and Kwangsi; getting near Formosa. The imperialistic, feudalistic and officially capitalistic control in China has been basically beaten. The Political Consultative Council is just opened. The Peoples' Republic and Peoples' Central Government will be established. A new China will be born.
- b. In Fukien, the people have also won a great victory. North Fukien and East Fukien were already liberated; We are now marching deep in South Fukien, liberating Chuangchow and Bingtang, the latter is an island. People in Fukien are beginning to organize themselves under the China's Communist Party and the Peoples' Government.
- c. Now Chiang expects the detachment of armies on the side of American imperialism to their aid but it is only a dream. We will see the situation at the present time is entirely different from that on the eve of the 1st and 2nd world wars. What the imperialists think is one thing and what ~~xxx~~ the imperialists can do is another. The democratic strength in the world is great and strong; the peaceful strength in the world is going to unite under the guidance of Soviet Russia. But the enemies' foundation is weak and poor. Britain and France are good for nothing; American imperialism has her own crisis; she can only find out Chiang Kai-shek and the president of Philippine for friends but they will soon be crushed to pieces. On October 2nd, the World Peace Conference ~~xxxxxxx~~ set up the International Peace-struggle Day which indicates that the world peace power is growing strong every day.

2. Rumours scattered by the Kuomintang spies were groundless. $\text{\textcircled{P}}$

- a. They said Chiang will launch counter-attack but it is not that they can counter-attack, but ^{is} that they even have no place to hide. Even Shanghai, Kwangtung could not be defended, how ~~xxxx~~ can they undertake counter-attacks.
- b. The spies said American imperialism will send out the armies; but American reactionary parties are only paper-made tigers; what can they do?
- c. The people in Fukien are laborious and diligent and the agricultural, mineral products and water power are great. We have great liberation army for the background. We will overcome any difficulty and win a even great ^{1/2} victory.

Preparatory Committee for Celebration of People
Government and Liberation of Foochow and
Standing in favor of World Peace.

1949/50
EPA

x 10888 The Catholic University (Fu-Jen) was turned over to Government Administration, on October 12. The causes of its turn-over are as follows. The University was established by the Catholic Church in 1925 with a total number of professors, faculty, students and servants more than 3,000. After the liberation, some of the teachers have become too progressive in mind that the Catholic Church considers it unbeneficial for ~~xxx~~ control. Then they thought of a way to prevent its rapid development by deduction of school appropriations.

President Chen Yuan had negotiations ^{with} the Board several times on June and July ~~without~~ ^{but} with no satisfactory results. year?

On July 2nd, the Board of the University sent a letter to President Chen with the understanding that the solution of finance problem hinged on the following conditions: (1) A new Board is to be organized by the Church (2) The Church representative has veto power toward personnel arrangement of the University (3) High School finance is self-supporting (4) The Sacred-word Room is to be reserved by the Church; no interference is allowed therein. At the same time, the grant for the whole fiscal year is reduced to US \$144,000. ~~xxxx~~ Again, the Board asked to release 5 professors and ~~ax~~ demanded prompt answers.

This is interfering the school administration, which is considered not permissible to the law of the Peoples' Government.

The Government then called in the chairman of the Board for a talk, pointing out to him ~~the following facts~~ the following facts:

(1) In an independent and democratic country, it is not allowed to run schools under the auspices of the foreigners, except with an aim to ~~education~~ educate their own children.

(2) The Schools opened by the foreigners in Old China are allowed for their continuence if they are administered in accordance with the common programs and the principles of education of the Central Peoples' Government. But the Government can take them back whenever they think it necessary. No new school is to be allowed for its establishment absolutely.

(3) Religion and curriculum should be separated; there should be no confusion. The religious activities, such as Church service and Bible-study are not permitted in the classrooms.

(4) In the senior-courses of the missionary schools, it is OK to have religions courses, but it is not required.

(5) All the schools in China should obey the newly published regulations for the schools.

On September 30, the chairman of the Board gave an official ~~rep~~ reply saying that they have decided to ~~stop~~ stop the grant unless the fundamental conditions are revised. For the sake of relieving the 3,000 teachers and students and servants out of ~~dangax~~ dilemma, the Government ~~has~~ decided to take it over. year?