

Dear family (That of Ann Hayes Valois)

Harry + Belle Caldwell

I think I am just about finished with going over those papers I have had for years of the Hayes parents. I put all those tissue paper letters into a large 3 ring binder along with those other pages I have been sending you that pertain to them. In doing so I realized that those letters contained much more than the brief diary notes - the 1941-43 especially. So again I read them and have taken out little notes that show really what desperate times they were for Daddy. I think living here in the US in relative ease and comfort it is hard to realize the hard times that persons in China were having. Also he was living with the Caldwells in the home in Futsing that we remember and there were so many problems connected with that that he told only Grandma. I do not mean to put them down as they were dear people but he was of the "exhorter" type of minister and not interested in any "kind of organization" (those words) was also ill a great part of that time, so much so, that he and wife Belle (with some heart trouble) could not have made the strenuous trip out of China and even after having his eye surgery it left him so depressed he did no missionary work (worked on redoing his bird book) and went fishing a great deal. Why do I even mention this - again because Daddy was carrying on the work for the two of them... Mail was apparently being censored - and often letters came way out of sequence which left each of them wondering what it was all about. Even now, some of them are missing. He was allowed only 5 g per letter which accounts for the paper.

KEPH did eventually go with them for the eye surgery & their last trip out of China, to H.S., a rugged trip.

"Daddy's Mother" are
E. Pearce & Lily Hayes
"Belle Caldwell"

I had some comments regarding the tiger hunting and photos sent each of you and feel it needs clarification. Yes - Harry Caldwell was a hunting enthusiast and trained DaDa his cook and Daddy. BUT the real reason for hunting tigers may not be evident. In the small villages in the mountains tigers roamed freely (the Chinese had no guns or money for ammunition). But at times they menaced the villages, taking off valuable pigs, chickens and even small children. So it was at these times the missionaries were called on to help - a rather unusual side line to the missionary endeavor.

Mention was also made in some of the news articles of Bandits. On a trip from Futsing to Foochow the folks were accosted by bandits.

daddy's gold graduation watch was taken while Grandma quickly shoved her rings into a jar of cold cream. Bandits and quick overnight changes of government personnel (with attendant gun fire) made me afraid (as a child of 9 or more) and I remember I always ran up the steps past a small undraped window that looked to the front porch - who might be watching?? The pillow box was 1 item found the next day after one of these overnight changes..

in Futsing

These are letters from E.. Pearce Hayes to wife Lily Hayes (in Calif) and reports on his 3 month trip under the auspices of the Methodist Board of Missions to Japan, Okinawa, Taiwan (Formosa at that time) Hong Kong, Manila and back to Japan.

The dates were 9/6/52 to 12/2/52 which was about 1 year and a half after he and Lily had finally left China after 30 years as missionaries in Fukien Province .The main purpose seems to have been an intensive update on the beginnings of ICU (INternational Christian University as I have heard it called)av. THEN the rest of the trip he met with heads of church, government (local and world) schools and business, and military. These reports all are original (and not copies) so I am wondering if these same pages were also sent Bof Missions..They are significant to historians due to the changes and problems going on in these countries at THAT particular time.

Tokyo 9/6 to 10/22 52.

Observations -Annual Mtg University Council ICU../ remarks on his observations pre-war and then. /some travel out of Tokyo/ remarks on Korea/ new breed of Methodist missionaries/ communism, /visits with heads of Banks, newspapers, Rotary, Embassy etc./trip to Hokkaido to see schools and missionaries/ a few letters to Lily to take care of his business at home- such as a large 7000 mailing to his donors. /visits to Kobe and Osaka.

10/22 to 10/27 Okinawa - observations from war and so many subjects.

10/27 to 11/5 Formosa (now Taiwan) Observations re Gen and Mdm Chiang/japanese influence/communist influence /visits to schools and need for education./Soochow University (from mainland) /interviews gov officials, schools and local and US reps. /Prospects for future.

11/5 to 11/13 Manila -observations since last trip before war-re government, communists, land reform, contacts with gov. people, our military "modernization", education - a "catholic" country/attitudes to Chinese, Japanese, "huks"

11/13 to 11/27 Hongkong. observations since he was there a year ago/visits with influential locals, ambassadors, churches, etc. REMarks on Olin Stockwell- last Methodist missionary interned, and released and his experience-help with preparation of statements to News and world./attitudes of blockade of china coast by US and British./attitude to communism -need for education all levels/ refugee problems, housing, employment, resettlement-where and how/AIRC- Aid to Refugee Chinese /Statement to Bof M on recommendation of future in HK. Visit to Macao

11/27 to 12/2/52 back to Tokyo/ Review of ICU plans, /future, philosophy-staying with ICU president. -all in depth. last page is 12/2 so must have returned to US but no final notes.

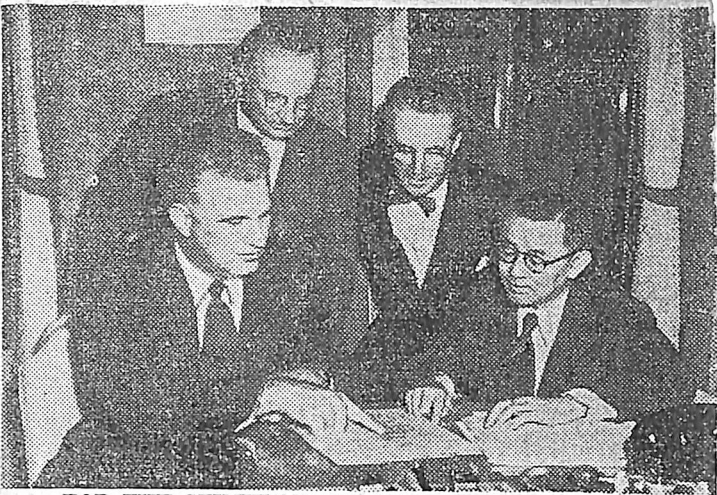
He continued to India & Pakistan according to his own write up "Life of Edwin Pearce Hayes DD Rev" in the notebook with misc. papers of his life & wife help. av.

DR. & MRS. MILTON W. VALOIS
520 EAST LAUREL AVENUE
SIERRA MADRE, CALIF. 91024

*Jim Hayes Valois - daughter
- Pearl Hayes*

EDH
↓

To Stimulate Animal Husbandry



FOR THE STIMULATION of dairy and animal husbandry in Japan, Dr. B. C. Bobbit, representing Christian Churches of Iowa, Ernest Greenough, dairy expert from Merced, Calif., Dr. Peace Hayes of New York, conferred with Kiyoshi Togasaki, president of the Nippon Times, relative to locating the blue ribbon cows, sows and sheep yesterday at Togasaki's office. The cattle, which arrived early this week by the APL liner President Pierce, were donated by the people of Iowa and California to the International Christian University.

Nippon Times Photo

富

電話二〇七七
倉前山樂寧路一八號

品

德

E. PEARCE HAYES
MISSIONARY OF THE METHODIST CHURCH
FOOCHOW, FUKIEN, CHINA

BOARD OF MISSIONS
150 FIFTH AVENUE
NEW YORK 11, N. Y.

OR

83 SOUTH GREENWOOD AVE.
PASADENA 10, CALIFORNIA
PHONE SYCAMORE 3-0474

April 21, 1952

ANOTHER REPORT FROM CHINA -- AND A WORD ABOUT JAPAN

1. LATEST WORD FROM CHINA Frankly there is little. The physical Church will continue if it is willing to become a political instrument. Attendance is dropping off but devout Christians continue their worship in small groups, - the "fellowship of the catacombs".
2. "THE GREATEST SINGLE MISSIONARY CHALLENGE OF TODAY" That is what one of America's leading missionary statesmen called the JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY. The Methodist Board of Missions has just appointed me as the Methodist representative for cultivation and solicitation of gifts for the University.
3. MY NEW WORK - BUILDING BULWARKS AGAINST AGGRESSION IN ASIA I shall spend about three months each year at the University in Japan; the balance of the year among Methodists in America, enlisting their interest and financial support for the Methodist share of the University budget. This will involve about \$60,000 per year, for which Advance credit will be given to local churches.

All major denominations have given this project (JICU for short) high priority as they recognize that the strategic need of the Christian movement in Japan is for more well trained Christian leaders, - building into society the only lasting bulwarks for peace.
4. JICU AROSE OUT OF A DESIRE FOR A HIROSHIMA MEMORIAL The original proposal for a \$10,000,000 memorial hospital was referred to the National Council of Churches for study, out of which grew the conception of JICU. Before the war, Tokyo was the center for 7,000 foreign students from all lands of Asia. Today JICU aims at an international, but Christian, University.
5. IT CAN SUCCEED ONLY THROUGH SACRIFICIAL SHARING Only as Methodists are willing to accept the challenge in the sense of high commitment, can it succeed. I covet the continued support of you friends in my new field of service. It will mean most to all of us if our gifts are the result of self-denial, doing without, or giving up, something of value to us personally, - thus to share with our Christian friends in Asia.

Send your gifts, as previously, either to me, or hand them to your pastor, marked "for work of E. Pearce Hayes - Japan International Christian University" (or just JICU will do). Your church will receive Advance credit for your gift.

6. WE NEED YOUR PRAYERS Will you continue to pray for us, as I carry on in the USA and "out there", and for Mrs. Hayes, helping here in America?

Cordially,

P.S. 100 cents of every dollar
you give will go to the University.

E.P.H.



INTERNATIONAL CHRISTIAN UNIVERSITY

MITAKA. TOKYO, JAPAN

ANOTHER ON THE SPOT REPORT FROM ASIA - - NOVEMBER 1952

JAPAN - - OKINAWA, MANILA, HONGKONG, FORMOSA I have been in Japan 8 weeks, too long they tell me to write a book ("that must be done during the first week). From here I go to these other strategic islands. I shall tell you later of impressions there. This letter concerns Japan alone.

UNPRECEDENTED RECOVERY Frankly I was not prepared for such rapid recovery and apparent well being, (apparent only because prosperity came chiefly from the shot-in-the-arm created by Korean demands). I still had German cities in mind, as we saw them last year. Japan has come back with an indomitable spirit.

PROBLEMS GALORE GI children are an increasing source of irritation especially those of negro fathers. Then too, Japan with greatly increased population, actually less land than ever, few markets, almost no shipping, access to raw materials cut off, - the mere matter of food and hunger seems insoluble. Again, how to adjust the new freedoms, granted by the Occupation, - freedom for women, for farmers, and for youth. Has any nation faced days ahead with more impossible problems.

WHERE IS JAPAN HEADING? Everyone strives for the answer. The recent elections seem to prove that she wants to orient her future to the West. The question is, "Will Japan be permitted so to tie to the democracies?" Many here express optimism, but I sense a wistful note of apprehension under all such enthusiasms.

CAN JAPAN ESCAPE COMMUNISM? Frankly I sense the feeling that it is almost a tossup. Optimism seems on the upgrade. Military might alone can not save Japan, all agree on that. "Making democracy work" is often heard here. Such programs as ICU, educating for democracy through Christian motivation may be the ultimate tipping of the scales.

SHALL JAPAN RE-ARM? A TERRIBLE DILEMMA The United States gave Japan a Constitution which outlaws war and an army. The whole pressure today, however, is for Japan quickly to prepare herself for defence, so that western military forces may withdraw. There is bitter opposition to re-armament, which is easily understood. They are saying, "Even if Japan arms to the teeth, can we alone hold off aggression?" "Will not our economic stability be lost in the cost of re-armament?" "Will we not actually be inviting aggression?" "We can not bear another war which most certainly would come to our shores." And yet, all know that if western forces withdraw, Japan's future freedom is at stake.

CHRISTIANITY ON TRIAL I doubt if any nation has so seriously undertaken the study of Christianity. The Bible remains the best seller after many years of popularity. In their attempt to find the genius of the American giant, the Japanese most frequently make Christianity the explanation. When I called on Mr. Ichimada, Governor of the Bank of Japan, the financial genius of Japan, but not a Christian, his first question was, "What about that chapel? Have you money for it? ICU will fail without it." Then he went on to say that Japan, too, will fail without the chapel, with its cross.

DESTINY IS BEING WRITTEN HERE. THE WORLD COMES TO JAPAN'S DOORS The world's "big business" is clamoring for the opportunity to get in on the ground floor in Japan's future economic development. Patents, new techniques, all are here, in this great potential market. The American Government is here, with its many helpful programs; but what about the Church? I have the impression that while other phases of life forge ahead, the Church lags. I have been much impressed by the work of the Catholics here, with their great Sophia University, and Radio Station. Protestantism is moving but slowly; her speed must be accelerated.

ICU AT THE CROSS ROADS OF ASIA AND AMERICA Has any other institution been destined to come into being at such a time and in such a setting? ICU frankly aims to build a new educational pattern for new Japan, based on democracy and Christian life. Old Japan had few dormitories; students came, studied, and left. Here at ICU, students and faculty are to live on the campus. President Yuasa says, "It is not an 8 hour day, but rather a 24 hour opportunity for Christian sharing and living."

BRICKS WITHOUT STRAW Certainly nowhere in our mission program have men and women accomplished more than have these loyal souls here on the ICU campus. They have everything here, it seems, - campus, 368 acres right in metropolitan Tokyo; they have the spirit of pioneers; they have the cream of Protestant Japan heartily with them; they have a faculty who are tops in their fields as well as devoted Christians. But they are sadly lacking in one thing, - financial strength, and that is a tragic story you and I must correct.

WILL YOU HELP? The major denominations of the United States and Canada are supporting ICU; the Methodists, because of their size, are guaranteeing the largest share of the building program and current expenses. The Japanese, Christian and non-Christian, bought the land and some buildings for ICU, raising about US\$500,000 at the time of their worst stringency. They did it because they believed in ICU. We must not fail such faith.

We must have many personal gifts for the current budget but we must also have annual gifts from churches of \$500,1,000, and more. Right now the crying need is for buildings and that means that some of you friends of mine must help me find the \$5,000, 10,000 and 50,000 gifts. Please continue to send your gifts, as usual, to your pastor, the Board of Missions, or to me in Pasadena. For Methodist gifts you will receive Advance credit.

MY RESPONSIBILITY Since many of you ask, let me explain. I am much like "all Gaul divided into three parts." I am giving six months to cultivation for the Methodist share of ICU's budget, three months for the ICU Foundation, as West Coast representative, and three months for study of needs and program here in Japan. Naturally I shall be constantly on the go in the States, speaking every Sunday and many week days. If at all possible, I want to accept requests from friends to speak: if I fail, it is only a matter of time, no lack of interest and desire.

CHRIST OR CHAOS It may be that you are tired of hearing this phrase but I purposely end my letter with this conviction, strengthened immeasurably by these weeks here, that the choice facing the world is literally that. There is not the virility, the dynamic, the saving power to make a new world anywhere else than in Jesus Christ, the Savior. That makes your responsibility and mine almost staggering.

Home address:-

Yours in the Crusade for a Christian World,

83 So. Greenwood Ave.
Pasadena, 10, Calif.


E. Pearce Hayes

THE JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION INC.

WEST COAST OFFICE --- 83 SOUTH GREENWOOD AVENUE, PASADENA 10, CALIFORNIA

E. PEARCE HAYES -- Staff Associate

SYcamore 3-0474

ANOTHER REPORT ON MY TRIP TO ASIA

OKINAWA Here is emerging a mighty fortress of Asia. There is great rehabilitation after war had destroyed 95% of the buildings of the island. The impact, however, of a rich American civilization upon the agricultural economy and the large use of former arable acres for air strips, housing units, recreation centers and golf courses, create tensions which the Communists eagerly exploit.

FORMOSA A year ago important visitors from Washington to the Far East by-passed Formosa (now called Taiwan); today Washington visitors are numerous. This fact alone is sufficient to explain the new significance of Formosa.

Chiang Kai-shek emerges as the only rallying force among the 21 million Chinese living outside of China proper. His government is clean, efficient, and cooperative. His land reform program has won high praise.

PHILIPPINE ISLANDS Prosperity catches the eye, though much suffering continues among the workers on the great landed estates. To these serfs Communism continues to make effective appeal. Land reform, headed by a Methodist woman, the only woman in President Quirino's Cabinet, is making slow but steady progress in the rehabilitation of the disillusioned deserters from the Huk army.

HONGKONG A recent investigator called this city "The greatest concentration of human misery in the world", with its masses of refugees from Communist China, many of them able leaders in all walks of life back in China. Relief can not come from the British Crown Colony as its economy is too shaky; the United Nations must act quickly in order to avert an explosion.

MACAU A small island now attached to the mainland of South China by a causeway, was founded in 1557 by the Portuguese, the earliest European contact with China. Here one stands in humility and a sense of dedication at the grave of Robert Morrison, first missionary to China who suffered persecution and hardship for 27 years before he won his first convert.

METHODISM CARRIES ON EFFECTIVELY IN THESE LANDS Except for Macau Methodism is at work in all these lands. One is proud of the calibre of Methodist missionaries and of their devotion and quality of work.

CAN WE CHANGE IDEOLOGICAL DEFEAT INTO VICTORY? We continue to lose the battle for the minds of men. The impact of western civilization upon so-called backward cultures so often seems only to put propaganda dynamite into the hands of Communist agitators. Americans simply have too much money to spend in these lands of starving people.

WHAT DOES THE NON-WHITE MAN WANT? We are told that two thirds of the world is hungry. Yet basically the real hunger is for something more than food. What he wants from us above all else is recognition, fellowship, a handclasp and a pledge of Christian brotherhood in building a new world.

We can give to the world the greatest military might in history, we can feed the starving millions, we can give technical assistance through MSA and Point Four, and still lose the ideological war unless and until we are ready to satisfy the soul hunger of the non-white man.

BACK TO JAPAN - LENIN'S PREDICTIONS Look at your map to catch the significance of this statement, "The shortest distance from Moscow to Paris and London is via Peking and the colonial powers of Asia." Another reported remark is, "If Russia can control China and Japan, she can control the world."

We err tragically if we continue to put our faith in mere military might; that alone can never hold Japan from going under. The Christian hand of brotherhood is the great imperative.

CHRISTIANITY'S PLACE IN JAPAN'S TWO REVOLUTIONS About a century ago Japan broke her bonds of isolation sending experts to America and Europe who took back the tools of industrial life. Her leaders were urged also to study Christianity but they were too busy and absorbed to be interested in a foreign religion.

Today's revolution is for the democratization of Japan; again America and Europe are studied in search for techniques. Will Japan again miss the one thing that makes America great, undergirding moral foundations, her Christian heritage?

GENERAL MACARTHUR'S PLEA In his eager desire to see Japan become a democracy, the General pointed out the necessity for moral bases, and urged the dispatch of thousands of missionaries to Japan. We have failed miserably in our response to his challenge and insight. Some small groups are pouring hundreds of missionaries in Japan. They sense the urgency of these years as destiny is in the writing.

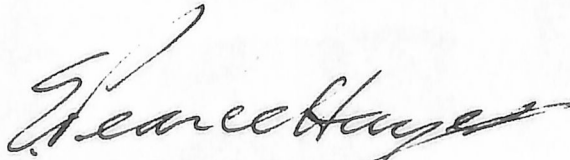
ICU IS AT THE HEART OF THIS CRISIS AND OPPORTUNITY It is an interdenominational, international university, with a new democratic education in contrast to the old feudal system of Japan; with a faculty all of whom are active Christians; and with both faculty and students living together on the campus in a creative act of Christian sharing and the building of Christian character. Truly ICU comes to the scene as the answer to high strategy.

METHODISM HAS THE LARGEST STAKE IN ICU Not strange, however, since we are the largest Protestant church. Methodism will not falter in her responsibility as each Methodist carries part of the load in a gift large or small as part of the ADVANCE program of the local church.

LET'S MAKE EASTER A SACRIFICIAL SHARING WITH ASIA Will you personally, or in groups, make a significant sacrifice this Easter to help Methodism in the building of ICU? Your gift will be part of your church ADVANCE and will receive credit as such. Hand your gift to your pastor marked "for work of E. Pearce Hayes" or "for Japan International Christian University". Or if you wish, mail it to me and I will forward it for you.

"I WAS BITTER THAT I HAD NO SHOES UNTIL I SAW THOSE WHO HAD NO FEET" This is a very penetrating proverb from Asia, with reference to the millions of lepers for whom shoes are no longer possible. When we, who have, are tempted at times to feel sorry for ourselves, let us remember those brothers across the seas who have not.

Easter, 1953


E. Pearce Hayes

Japan Sept. 1952

Complete

Sept. 6, 1952 Arrived in Honolulu after uneventful trip from Los Angeles. Because of late booking I had to take a berth, which was very comfortable, much wider than a Pullman berth; I slept the night through until awakened about 5:30 by the steward, got dressed, shaved, ate breakfast, and off just on schedule. At the field was Dr. Leonard Oechsli, Superintendent of the Methodist Mission.

He drove me around all morning, seeing Methodist work. He had had no breakfast, so we stopped at a homeland type of drive-in, and he had breakfast. Then we visited churches, schools, saw Pearl Harbor and some of the ruins there. He reported that the plan of attack used by the Jap planes was the actual plan used in shame battle previously. They came in through a saddle in the mountain, which made radar difficult, and were on them before they knew it, except for the reports given high-ups by several who caught it, but it was all too fantastic to be true. Then too it was the Sunday week-end holiday, and so many were away, and others only half on the job.

Visited the home of Rev. Harry Komuro, Harris Mem. Church, a Drew graduate; his home was very attractive, as nice as anything at home, attractive children; he is a popular leader in the city, also much in demand for weddings and other public functions. He said there were many in the city who were vitally interested in ICU and would help if a campaign were launched; he offered to help.

Found that practically every church was becoming a "community" church which means, taking members of all races. The Korean, Japanese, Filipino, etc. for years were held to own languages, but the youth broke away, speaking only English in many cases, and now the old folks are giving up.

Visited one church and parsonage being built, out in one of the valleys; these valleys were not inhabited for years, too hilly; now huge machines make level plots for building, and roads are put in, and with modern cars, the valleys are popular. This one has a population of 15,000, with no church. We got the last available lot and are building a very fine church and parsonage.

Dr. O. said that Communism was not a serious problem, that it had once been very powerful among the workers, chiefly dockmen, under Harry Bridges, and that he had secured for them a very substantial rise in wages, and status, but that he was not as strong now, and the workers are not following him; they appreciate what they got, but do not want to tie up to anything that is against the US government. Some others said there was a danger, in much undercover work.

Life seemed easy, comfortable, everyone seemed healthy looking; Dr. O said that costs of living on the Island were about 25% above the mainland, as so much of their supplies all come from the States, food, building material, etc.

Oechsli's house is a dream spot, built on cantilever principles, out over a hillside, with a marvelous view, attractive yard with all kinds of flowers and trees, much of the work on which they had done themselves; they seemed very happy.

At noon, I spoke at the YWCA, to officers of the Territorial Woman's Society of the Methodist Church, plus some pastors and other invited guests. Then a question period on China and Communism.

In afternoon, Dr. O. took me across the island, over Pali, where the road was a solid line of traffic, 4 lanes except for the mountain. Now they are tunneling through the mountain, so that on the side opposite Honolulu, is a new city, may become the finest residential section, as with 4 lane traffic through the mount, it is only 20 minutes from the center of the city. It has a marvelous beach there, better than Waikiki. Dr. John Ross, formerly in Methodist Church at Inglewood, Calif. is pastor, in a attractive church and very happy surroundings.

Spent evening at hotel, put up by Pan Am, failed to see Alice Lacy, and off at 2:30 AM stopped at Wake, and into Tokyo about 4 PM. Late because of delay in S.E. plane take off

Observations at the Annual Meeting of the University Council of ICU, Sept. 9, 1952

About 55-60 present, including heads of most Christian schools all over Japan, that is, of college grade; Togasaki, head of Japan Times, Dr. Uzawa, President of Meiji University and one of leading lawyers of Japan; Princess Chichibu, Bishop Abe, etc.

This is a group of the Protestant leaders of Japan who act as counsellors for ICU, they can not all be on the Board of Trustees, but here they give their wisdom, advice, and criticism. Some one called it real democracy at work, for they represent all lines of thought and life.

It was also the birthday of Princess Chichibu. In the past she has been very democratic and still remains so, but since Japan is taking over again, the "Household" reminded ICU that certain protocol must be preserved. Rather interesting to see how she continued to act in her free and easy democratic way. She graduated, I was told, from a Quaker school near or in Washington. The lack of formality came when the group arose, and the leader announced we would all sing "Happy Birthday"; then two foreign children of the campus carried in a cake with candles. She entered into it all very normally.

Reports of work, plans, problems by the President, and vice-presidents, and staff members took most time, but the discussion on them was fine. Good spirit, sincere criticism and expressions of concern, a good give and take.

Board of Trustees must all be Christians, what about the Counsellors, could they include others? The wording is evangelicals, what does it mean. Does it exclude me a Quaker?, etc.

It brought forth over and over the insistence that the whole program here had to be Christian or else ICU has no justification for being, church centered, and Christianity going out into life

They discussed a new movement, the non-church Church, a group who call themselves Christian, (the President of Tokyo University is one of them) who insist they are not part of the denominational movement, not even a church. Should they be admitted. Final decision to leave wording as it is, be tolerant.

Announcement made that the Vice-minister of Education had accepted ICU's invitation to head up the new Graduate school of Education; he had been sought by many groups, came to ICU at less salary, but convinced ICU was a pioneer, could blaze the new trails, without old ties and hindrances, and help build a new Japan. Great joy over this announcement.

Discussion of tuitions was interesting. 20,00 Y is annual scholarship cost, costs ICU at least 30,000, not including board which is 4,500 per month, that is about US\$12.50 per month. 30,000 - US\$85. "Too high", common people can't attend, even our sons. No, wise to have it high, charge high for those who can pay, and have enough scholarship funds to care for others. (Aoyama Gakuin board is \$6,000)

Troyer reported use of tape recordings, constantly in use. Even prof.'s lectures are recorded, student can borrow from library these tapes, thus get over the message, and also improve their English (also puts prof. on the spot for his lecture)

One reported ICU is the culmination of a dream of 50 years; "a miracle is possible when love of God and love of man get together Your American love of man has done it."

Faculty have not missed a day from classes; all together 4 days in retreat before opening of school, in spirit present. Current budget only 6% from local sources, hope to raise to 15%

9/9/52. Dinner of University Council at Imperial Hotel.

Same group as at all day meeting plus few guests, Gov. of Tokyo, Gov. of Bank of Japan, US Ambassador Murphy.

Hotel just recently turned over by US forces, now under old management, and again functioning on old high standard. Big shot in hotel is Rotarian, as is Hackett, so that the price for room, food, etc. was just about half usual rate. Fine meal.

Gov. of Tokyo said he was glad to pay tribute to ICU; 2 years ago he was taken to US to study city management; he studied America, why it was what it was. Put it this way, "Because the Bible is out on the street". It was actually in life; in every hotel, he saw it, and that made great impression, and he felt that he had finally found the answer. It is the moral bases of the Bible that have made America". Then he stated that he was convinced the new Japan had to have such a basis, and welcomed the ICU program. Very effective message. Hackett says he has been very helpful. Not a Christian, as so many can not break with the old because of long family ties, probably many are Christian at heart, want their children to have Christian education.

Ambassador Murphy, a Catholic, gave a short, simple message, in easy friendly way. He pointed out that one of the great things that made America ~~was~~ was the early Church school, which in so many instances today have become the great seats of learning.

He said it augured well for Japan that it too had in ICU the same type of freedom loving, truth-seeking, institution, and church fostered. He then pointed out that such an institution could not live under a dictatorship, and also that dictatorship can not live where such as ICU are really supported, and live up to their own aims.

Dinner was over and all out by 8 P.M. One man present, also during day, is former Japanese Ambassador to US. He was recalled shortly before Pearl Harbor, by the military, as they felt they had to have one of their own men, whom they could trust implicitly, in Washington. This man is an earnest Episcopal layman.

Also present was a So. Presbyterian church leader, an earnest backer of ICU. In fact, their mission here has strongly protested back in the USA at their attitude against ICU.

Find that Mitaka, name of town where ICU is located, means "City of Three Hawks", this was formerly a great hunting reserve area.

This morning, as we were in serious considerations of a paper, photographer behind me was taking picture of the group, when the flash bulb burst and glass flew everywhere. It made many jump as if they were shot.

Tonight as we drove into the city in Hackett's Ford, we passed through the "American cities" within Tokyo, where US personnel lives. They are nice cottages, and one could not tell just by seeing them that it was not USA. The one we went through is called Washington Heights, there are also Pershing Heights, etc., at least 4 of them of which I have heard.

How many forces are here? No one knows officially but all answer that it is just about the same; they are all here by invitation now, as all agree the danger is still as great. Discussion is always nebulous on such matters, but one can read much between the lines. The olive color of cars of former days has given way to black, the license has been changed so that it is much less conspicuous. The whole change and adjustment is very finely done.

One big problem and no one has the answer as yet is what to do with the Russians here who have no legal status, now that the treaty has been signed and they are not a part of it. They claim the treaty was illegal, and are remaining. Dare Japan put them out? A new registration of aliens takes place soon and that may bring the whole matter to an issue.

Lack of evidence of destruction is unexpected. They certainly have cleaned up and rebuilt in a hurry, of course US aid along that line has been very great. I have seen only one spot of bombed ruins, nothing like what we saw in Stuttgart.

Mitaka, Tokyo, Japan 9/9/52

Dear Lily:-

We arrived on time (corrected schedule) after an uneventful flight from Wake, and I was met by two of the faculty members, one a graduate of Swarthmore and Harvard, the other from Toronto, both very interesting men.

Immigration, customs, currency control, etc. were all easy, quick, and very courteous. I was out within 30 minutes from landing, I imagine. They had a car, a new Ford, bringing me out to Mitaka, the name of the community where ICU is located.

I was introduced to President Yuasa, had a little time with him, then to meet Mr. Hackett, the Treasurer, an old time American Boarder, treasurer of their mission. I am to eat at their house, had a fine dinner last evening, and have now just come from breakfast.

You would rave and thrill over the spot I am living in; it is a small guest cottage just at the end of the Hackett lawn, and it is a spot of beauty. All around is a forest, large and small trees, thinned out enough to make it clear and airy.

The house is typically Japanese, everything seems to be sliding doors, just thin plywood, or cardboard and paper. It is all screened with all the things of modern life, bath, toilet, etc. Last night I had a bath in the Japanese tub, which is about 4 x 3 in size but is 3 feet deep, filled 2/3 with hot water, heated electrically. Then you run in what cold water you want. There is also a shower in connection with it.

It is hard wood floors, with some rugsm Chinese small rugs. There are curtains at all the windows that slide across, giving wide open California window type views, and can be closed to keep out sun. The roof is thatched, with straw about 18 inches thick it appeared. It is of course a special type they use for their roofs, but raised right here on the property.

I must hurry and get this off as the meeting this morning begins at 10, and I do not want to miss any of it. It is the University Council, and includes actually the leaders of the Protestant group from all over Japan, college presidents, pastors, Kagawa will be here, prominent laymen, such as the Governor of the Bank of Japan, editor of the Japan News. They are an advisory council to the Board of Trustees who meet tomorrow. It will be a wonderful chance to meet these leaders. My timing was certainly perfect.

I shall try to write up my daily experiences and mail them to you, and ask you to save them, as they will be my diary. How thankful I am for this typewriter it is a god-send.

Last night a decision was reached which will be announced today over which great elation was being expressed as I arrived. It is that the vice-minister of Education of the Government, a strong Christian leader, had accepted the position of head of the School of Education in JICU, to be organized. When it was learned that he was leaving the government, he was sought by church and government institutions, but finally came here at a much lower salary than others had offered, as he said this is an experiment, beginning new, where we may be able to make some sizable contributions in the field of Christian education in the new Japan. Getting such a man will make the standing of ICU much high of course.

They tell me it will be fairly cold in December or late November, so I am glad I brought what I did. Taking off ones shoes in doors also seems to me to be on the cool side too, for winter time. It's a great experience, and I am enjoying it all but the one thing, - that you are not here to share.

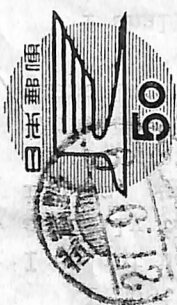
The birds all around make it a very paradise in their song. It has been rainy here, so that there was a mist, but just now the sun is breaking out and the shadows through the trees are beautiful.

I must stop now. It helps just to be able to write you. I hope in the next few days to be able to work out a tentative schedule for the days ahead, with the possible date of return. I always like to set that, and then work toward it, counting the days until it is HOME again.

Always yours,

Pearce
Continue to use Tokyo address left

折込線



AIR LETTER

Mrs. E. Pearce Hayes
83 So. Greenwood Ave.
Pasadena, 10, Calif.
USA

PAR AVION
航空

E.P. Hayes

W. HACKFETTER

TAIZANSEKI 253 OSAWA

MIYAKA MACHI, OKIYO

この郵便物には何物も封入又は添附できません

折込線

PS. I'll try to send on these "observations", which you may want to share, keep them for me, please.

INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO:

KYO BUN KWAN BUILDING,
GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6855

MITAKA:

1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 3791

Sept. 10, 1952

Dearest Girl;-

Yesterday was a full, and happy day, for I had a good time for sure. The welcome of everyone here at ICU has from the first been very remarkable. I am only hoping that they do not expect too much of me.

I sat in on the University Council yesterday all day, and met most of those present and had frequent opportunities inbetween sessions, or at lunch, etc., for discussions and questions.

Last night the dinner at the Imperial Hotel was very fine. It was a full course dinner and expect for the servers, one might have thought he was in New York, topped off with ice cream molded, and cakes, and coffee. The hotel was built by the famous builder, Wright, can't recall his first name, before the earthquake and it is honored because it stood the quake. It is very exotic in its whole construction, interesting to say the least.

Today's meeting of the Board of Trustees, 24 of them is downtown, so we will leave here about 9. This is the formal meeting of the group with authority; yesterday it was more or less of the leaders of the Protestant Church in Japan, lay and clerical, and missionary, who act as advisors. It is a strategic setup, for thus they get into the picture the thinking of all groups. It is also a good opportunity for all or any to air their grievances. For a time, some feared the issue over definition of "evangelical" might result in difficulties; it goes back to the fundamentalist and modernist argument, in a way. But all was resolved at the end.

One man who had promised to attend, and is on the Council, and much interested, is Kagawa; apparently something came up at the last minute. I mentioned how many people in the USA wanted to know how he stood on ICU. He is enthusiastically back of it. Several here expressed surprised that Americans took such interest in him, the implication being that he was not quite as big here possibly as in the USA.

Tomorrow I hope to get started on some kind of schedule for the days ahead. The Methodist group are beginning to get after me, and I hope that I can get around and see more of their work as well as that of others. Of course, the 8 major boards are in the United Church here; it has its problems, but apparently is getting through them and emerging as even stronger than previously.

Weather here has been "mean" so far, foggy, slight rains, sun out just a little; they say it is the end of a typhoon around somewhere. But even so, this forest is a beautiful sight; how I wish you could see it, you would love it, I am sure.

It is about time for breakfast, so I must get going. Bed here is very comfortable, comparative new, from US, not too soft, thank goodness. Toilet facilities, etc. are all OK and comfortable. No mosquitoes, as far as I have seen, expected them in such damp, wooded areas, but then the building is well screened too.

The same old story to you. Each day is that much nearer Pasadena.

As ever

Peace

9/10/52 - All day at Board of Trustees meeting, In Protestant Center Bldg., Tokyo

All trustees were part of University Council meeting yesterday, but several not present then were today. One is a leading industrialist of new Japan, from Kyoto, 3rd generation Christian. Another, a business man from Osaka, now giving 9/10 of his time to Xny work. These two men have made several business trips around the world since peace came. But they are giving much time to ICU.

Most of the day was taken up with matters of permanent charter, ¹/₂ registration, new faculty, land and building problems. All vital matters, and I was glad to see their problems. They must have dormitories and faculty residences. One turned to me and said "Please urge as of first priority dormitories, and faculty residences, for we intend to carry on not an 8 hour day with students, but a 24 hour fellowship. We want to live work, and strive together in ICU." This attitude of experimentation in a new daring approach to education and religion characterizes all I see and hear here.

One of the Trustees is a lady preachers, haven't name off hand, President of the YWCA of Japan, a very strong capable woman; she was the first woman allowed to leave J after war, visiting USA. The first man to leave is Dr. Ayusawa, who has soent many years abroad, as an authority on labor relations, was with Inter. Labor Organ. of old League of Nations, last Feb. was invited by British Government to make survey of labor conditions in England, was asked to give a 4 weeks course in some govt. meetings in France this summer, very interesting man, a Quaker, rather pessimistic over future of J. I expect to get much out of him. He was the man who met me at the airport.

In the Trusstees meetings, the fundamentalist-modernist issue all came up, but not in a serious way, all denominational representation as a basis, rather than the basic demand of the constitution that all Trustees must be Christians.

Had lunch together, my introudction to J. food. An attractive wooden bowl, with tight cover, contained soup; it did not look attrative but others ate, so I waded intoo; I was told it was a very special delicacy, it was eel's brains. Tasted not too bad, in fact practically no taste. The main dish was also a square box, with rice in bottom and covered with browned, probably fried eels; that was very good. Then each person had a side dish of cold greens, and something liketurnips. Dessert was fresh fruit, luscious fruit really, and a little later iced coffee (they go in strong for that) and ice cream.

Meetings seemed much like a similar group in China; all speaking, real arguments, but a fine brotherly Christian give and take; it is certainly democracy at work, and they are truly enjoying it.

9/11/52. Practtically whole day spent down town, with Mrs. Hackett going along for shopping, trying to get ncessary visa. Everywhere I met courtesy, but red tape is red tape and it is time taking. Got my Hongkong visa in about 15 minutes, - really remarkable for the British. Now, today one of the staff will get my re-entry into Japan. With the British and re-entry, the Formosa vise, for transit, is only a matter of 15 minutes they told me.

Okinawa is what worried me. After much going around I finally found the desk and the lady in charge said that she thought she could get it through for me, and I take my application in today. If the one from Washington comes in the meantime, I am doubly safe.

I went ahead with Northwest and Pan-Am and got confirmation for my flights, so that that means I have a passage for the whole trip. That took time but was very essential.

Of course whenever I am with people, I am constantly pestering them with questions, so I shall from time to time add to these sheets these answers. One very interesting thing is the fact that practically all the women here are dressed in foreign style clothes, and very neat and attractive; it is part of the liberation of woman and they cherish it and will never give it up, I understand. One just does not see J men in the old garments

INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO: KYO BUN KWAN BUILDING, GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6855

MITAKA: 1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 2595

TELEPHONE: 56-6855

Sept. 11, 1952

The longer I am here the more I marvel at the come³back of these

people, after the terrible beating they took. I'll try to explain in my write-up some of the comments I have picked up on the reasons back of it all.

All seem to agree that the occupation was so much finer and milder than anyone could possibly even dream of that the Japanese still are wondering about it. Of course as days go on, it is only human to try to find scapegoats for your ills, and the occupation and the Americans probably will be bad-man for a time being. All feel it will pass over however.

Mr. Greenough and his wife, the cattle man, from Merced, is on the seas now with quite a consignment of cattle and other animals. They will be here for a month or so, and it looks as if President Yuasa is planning a trip over most of Japan, for me along with them. That would make it all much more pleasant. More of that later, as plans materialize. They are due in in about a week or 10 days.

Living costs here are about the same as in the States, on the whole. Mrs. Hackett and I had a meal at the Snack Bar, a small shop near here, each had a good sized Hamburger sandwich, cup of coffee, and ice cream as desert. It cost, no tips, 420 Yen, or about US\$1.15. I do not know what I shall pay for board, but it is good food, and I am enjoying it. Fruit here is very wonderful.

Traffic is even more congested, it seems to me, than in LA, for cars are everywhere, one wonders where they all come from. Practically no rickshaws, a few of the pedicabs, chiefly for tourists to ride in. People travel by bus or taxis, which are cheap. Street cars system is intact and works well, also inter-urban.

The place is full of small sects and the people who have crowded in from the USA are unending. Assembly of God has 150 here, I am told. Catholics have a fine University, and just now are building a beautiful broadcasting station. They are on the job. The ambassador is a Catholic too.

Will add to this later when I get back home.

9/12/ It has cleared off, and is Foochow HOT and sticky. I am off in a few minutes, for more on vise, Formosa application.

Yours,

Peace

Earl Bartlett, 123 Hercules Ave., Evansville, Ind.
Bishop ? Voight, Des Moines, Iowa. It must be Voight, possibly Enaley, I forget.

Bishop Brashares, Chicago, Ill.

I can't think of others now, but may add names. Possibly you can mail copies of addresses, as soon as Mrs. Turner does them, as thus I can write some letters that way.

The longer I am here the more I marvel at the comeback of these

Tokyo
9/11/52 Day spent downtown, trying to get visas. But these observations en route, and in conversations.

Japan has had such a rapid comeback, so little evidence of bombing, etc., what is the explanation? There was a period in which the J people were in the depths of despair and utter emotional collapse, as they realized how completely the military had fooled them. They just had nowhere to go mentally, the end had come. 18 miles along coast, Yokahama, hardly a major building was left standing.

Within 24 hours, 900 B-29 brought more damage on Tokyo and Yokohama than the atomic bombs did later. This was an eyeopener; J could not be winning if such could happen, and questioning of the military was everywhere. Then the military became frank and explained their plight, and pointed to the inevitable invasion, rape, murder, slavery. The people keyed themselves to it, determined to die nobly.

Then surrender, and the conquerors came in. Immediately throughout the land, MacArthur continually, day and night, repeated over the radio, instructions, to his men and to the Japanese. "The War is over, peace has come. In war it was eye for an eye, tooth for a tooth; now your conduct and ours must be on the basis of the Golden Rule. Let the Sermon on the Mount be your guide. Out of their stupor came further bewilderment, but the US showed no revenge, brought in food, aided in reconstruction. Soldiers played with children, and gave them food. Gradually a new hope came with a great resurgence of determination to rebuild.

Thinking Japanese will never cease to be thankful for such a peace, knowing full well that their leaders would never had given such. There will be reactions of course, as hard times grow, and it is human nature to find a scapegoat, and of course that will be the American occupation. Already there is evidence of such reaction. But SCAP gave laws and freedoms that will never be forced back to their old days, - freedom of woman, youth, and the farmer. The old few controlling families are broken up; there may be re-alignments, but their power is broken.

Very remarkable to see no evidence of poverty here; of course I am told there is plenty not evident as one passes in a car, and also in rural areas, but its absence on the streets is better than most Oriental and Asian cities. How explain it all?

J's 84 million people are today crowded into smaller space than ever, as they have had to come home from Formosa, Manchuria, etc., population is larger, space is smaller, they have lost their means of livelihood, mines and cotton mills, e.g. in Manchuria and China, fishing in north seas, Saghalin, and south. sugar, tec. in Formosa, all merchant marine is gone. What can they do for the future? Other nations will never agree to migration, fearing their spirit of aggression and rapid growth. World must let them trade, give them an opportunity to live, or else, fireworks are ahead. Such a situation is happy hunting grounds for Communist propaganda. Answers are not yet evident, for the answer is almost an impossible one.

Illegitimate children. Probably true as stated, about 200,000 with no adequate care, but Japanese seem less ~~considered~~ concerned over this problem than we, for to them it was not as bad as expected, it seems normal. The families of the girl involved have in most cases taken care of the children. In fact, I am told by many that the whole setup was often encouraged by families, so that with a foreign soldier making their house his part time home, they too received food, and other necessities, without which many were facing starvation and defeat. Such a picture can easily be understood. US authorities tried to control prostitution as best they could, but there simply is no absolute answer.

Birth control now seems to have more or less backing of the J government, but there is no serious advocacy and little effect will probably be felt. The influence of the Catholic Church, but more especially, the old philosophy of the people, for children, probably will carry on.

76490
9/12/52 Another day chiefly downtown, working on visa. It seems like a terrible waste of time but it can't be helped. I spent much time at the central office, waiting for others, to come home, and got off many letters, which is also necessary.

The Japanese re-entry permit can be gotten next week, just one more trip. The Okina permit involves another trip a week from now, to see how things are going.

Always there are opportunities to talk to people and ask questions, and that seems my main business these days, so I'll share those things with you.

scale of living, as between Japanese and foreigners, seems even a broader spread than we had in China. The prof. who went in with me yesterday, a man with higher degrees, educated here and at Univ. of Toronto told me that his family costs about 2,500 - 3,000 Yen per month, that is, \$7.00 - 8.50. Some of the American faculty receive in salary \$8,000 which is of course merely what they were receiving when they served in the USA. From that they have to pay rent, and all their own expenses. But it presents the ever present problem of the difference in scale of living of the native and the foreigners. Costs here are just about the same as in USA.

The surface wellbeing and lack of poverty is in many ways a false one, and not permanent. It is the Korean war which has temporarily brought Japan out of financial disaster, for J has been able to make many things used in the war, much repairs and servicing, and then too there is tremendous income from the large occupation forces and their dependents. Had there been no Korean war, or if it stopped suddenly, the effect on J's economy would be very serious. All recognize it.

ICU immediate crying needs for dormitories for students and faculty. Foreigners can not land in Japan unless housing is provided, so ICU has made new housing available on campus, but most of J staff are living in small off-campus spots. Tension is bound to grow in this area.

Another immediate need for permanent registration and charter is 20,000 volumes for the almost empty library, $\frac{1}{2}$ J and $\frac{1}{2}$ foreign. Need not for all new books, but many old, and reference books. Must enlist people to give a book a year, or something like that,; of course it would be more economical to send money to permit purchase of second hand books here, or to buy at reduced college discount rates through Foundation office.

One of the phenomena of modern Tokyo is the craze for the pinwheels, where balls are dropped in and as they roll down they may bring one rich rewards. They are all hung up in straight position, not as at home, and not elaborate. I walked into one such stor, and found 120 machines, more than half being played. They are cheap, but of course as the craze gets one, the sum of the cheap throws adds up. It is probably part of the instability of the day, the hope for unearned reward.

One of Tokyo's problems of the future is street traffic. The city is full of cars, and traffic is heavier than many American cities, although streets in general, the main streets, are very wide. Traffic is efficiently controlled, but the problem is sheer numbers of cars, motorcycles with 2 rear wheels, made into taxicabs, delivery wagons, etc. Then too the streets are full of pedicab carst for transportation of any and everything. Bicylces are everywhere, everyone seems to have one. All prominent streets have good traffic lifgts, and many stop signs, all seem well obeyed.

Interesting item. The gardener here, and my man Friday, is the former orderly of the Japanese general, can't recall his name, who was killed in the war, in Indo-China, the big shot who made such great predictions concerning the signing of the peace treaty in Washing^t. He is typical old style, and bows and scrapes all the time. He has been with the Hacketts some time and they think a lot of him. One constantly runs up against men who were "big" men in the old days who today are out and having great difficulties not only in financial adjustments but also in mental and psychological adjustment.

Tokyo
9/13/52 Yesterday before I left downtown, in the time I had to wait for the car, I visited one of the new, and modern department stores. It was most interesting. They carry everything you can mention. It was crowded with people, many just looking, but all being educated to the new things.

The electric gadgets captured most attention, electric washing machines, mixer, juicers, refrigerators, etc. held a spell-bound crowd, as they were demonstrated. Most of the equipment was Japanese make, in fact, I imagine all.

The escalators held the crowd, they were packed. The old women, in their old clothes, got on gingerly, giggling, and enjoying it all; the young folks taking it all nonchalantly, as if they had ridden them a life time. At the front door, as one entered, was an attractive young lady at a desk, with a sign in English, "Interpreters at your service", right on the ball to catch the large number of foreigners in town.

There was an electric organ, at which a very able organist played for a certain period every hour; he played good music, and there were crowds in attention. It was also broadcast throughout the building. The schedule of events constantly going on included many other features when the organ was not played.

In this land of silk, much rayon is also in evidence, and lots of plastics. There were many gaily decorated books of dress fashions and patterns, just like the USA. Another interesting development is the use of hats by the women of today. With the clothing like women of the west, one has to have a hat to match, so there is a large hat department, with many small, chic, fetching arrays. So of the girls know how to wear them attractively; but for others it is merely a something tied on ones head because it is done, at cock-eyed angles, and only absurd looking. These who would have a flare for nice looks in any language have taken to you as you folks at home would.

One professor in conversation remarked on the J desire to seize on anything that is marked "imported". In fact, he says that is a basic characteristic of J life, to grab anything from abroad, good and bad, fads, customs. Their great problem is to teach discrimination and assimilation. For example, he pointed out that some occupation officials had put on square dances; they are now the rage everywhere; he also predicts that a group of leaders in work for youth and recreation are adding to the square dance some characteristically J. angles, from history, and that someday J will give to the west something new along with the square dance.

Another conversation as to the future. This prof. said one of J's great problems, in addition to those I have mentioned, is that because of the increased standard of living, of the common man, and inflation, it is no longer possible for Japan to produce the low, cost materials that sold all around the world; they are now stymied there. Furthermore, he said J now sees that they can never again capture and hold, world markets by producing the cheap, shoddy stuff they did; it must be of the best quality from now on, so as to gain the kind of reputation Germany had for its products.

He said that J's population pressures now are far greater than before the war, and that unless there are opportunities for survival presented to J, there will be another explosion, that it is inevitable. He said the J are not afraid to work, but they are not in a position to create for themselves such opportunities. He hopes this time before trouble brews, that U.N. will sense the problem and try to make life ahead possible for J. He feels that UN might wisely attempt some kind of large scale migration for Japanese, in controlled areas. I told him I thought he was dealing with dynamite; he admitted it, but asked for my solution. I am inclined to believe he is correct; we should face it now, and not wait until another war builds up, or the Communists take it up as right down their alley, as the most perfect setup for their solution to J's problems. Certain it is, that the common people do not want to suffer through another war; they have had enough of it.

9/13/52 Sat in all morning on the weekly conference of President Yuasa, Hackett, Troyer and Ayusawa; they try to get common thinking on immediate problems ahead, - a steering com.

They are beset with budget limitations in a terrible way. Now, Dr. Hidaka, Vice-minister of Education, who is to head up the new graduate school of Education, is free and should be here on the campus, immediately getting at the tremendous task of thinking thru, planning the new school. It is not like taking over a running institution; it is all new and must be worked out. It would almost take a man's full time for a year to plan the new library necessary for such a graduate school. But in the very tight budget, there is no such provision. ICU should not have to be that close-cut in funds.

Interesting sidelight on the intricate problems, dealing on world basis. Dr. Emil Brunner, from Switzerland, has accepted a professorship, which will greatly add to ICU prestige. In his letter he raises the question of vacation time when he hopes to do some other work; on the Continent, it is 20 weeks; here other staff promised the J limit of 18 weeks; must be worked out.

4-5 new J faculty, leaders in J, have agreed to come, but J law demands that their present faculties must agree to their release. Coming from Tokyo Univ., etc. all of which institutions are also trying to build up for new J, makes release a problem. So far, all who desired have been released. All in National Universities are in civil service; it means a lot to lose out on that. This presents a real problem for ICU

On Board of Trustees, 3 of 24 are women, 5 are non-Japanese. Present faculty is 32, of whom $\frac{1}{2}$ are Japanese. Aim to keep at least $\frac{1}{2}$ Japanese. There are those who accuse ICU of being nothing but an American propaganda agency.

Catholic University just went into university level after war, have large staff and doing big job. Also in the midst of building a big, fine radio, broadcasting station; seem not to be embarrassed by lack of funds.

One of the biggest problems facing ICU is how to determine the basis for the restriction in the constitution, namely, that all trustees shall be Christians. What is a Christian? A member of a Christian Church? Which church? There is a group here who are trying to insist that the control of who are trustees, etc. should be in the hands of the 7-8 denominations that make up the Kyodan, the United Protest Church of Japan. But that group is not inclusive. The Brethren, the Episcopalians, the Quakers are not members of the Kyodan, in fact the Quakers do not believe in any Church organization at all. Are they to be left out? But in the Boards in the USA supporting ICU are Episcopal, Brethren, and Quaker groups.

Another very interesting situation here is that there are many Japanese Christians who are not members of any church; in fact, a very strong group of Christians call themselves the "non-church group". They are living a vital, vigorous Christian life, apart from a church affiliation. One of the outstanding professors in Tokyo University, a world scientist, is also a Greek scholar who has translated the New Testament, and conducts in his own home each Sunday a largely attended, and able, Bible class. He is not a member of any church.

The administration here takes the position that no denominational tie will guarantee a Christian institution; it is the Christian life and works of the Christian faculty that is the basis matter. Moreover they dare not let the university become in any sense a football for any denominational rivalries. So you can see what a ticklish problem it is. It may be that ICU can lead out in a new way, on a high level, in making a contribution to indigenous Christianity at this point, with a newer, deeper, interpretation of the word Christian

One of the J faculty told me that the government is now strongly back of birth control information and that hardly a magazine is published that does not push the cause; he says that even in the rural areas, there is growing enthusiasm for the movement, as there is a recognition of the overwhelming population pressure, and no other way out seems available.

9/14/52. The Union Church is housed in a nice structure; it was badly damaged but is now in good repair. It was practically full, they had a robed choir of almost 20, I guess. The regular pastor has not yet arrived and they invite guests. Today's speaker was a long-time missionary in Japan, of the Canadian Church, recently returned to J.

After church I had supper with Dr. C.F. Kreider and family, 3 children, boy 12, girl, 9, boy 4. Dr. K was active in Assoc. of Colleges of Mid-west along lines of curriculum building. He is here as dean of Lib. Arts; he is Princeton Ph.D., with graduate work in London, Mennonites, very fine spirit, affable, and good mixer.

9/15/52. First full day spent on campus. Most of the morning on a study of the library and its needs. For formal charter grant, there must be 20,000 books, catalogued and on shelves before Jan. 1953, $\frac{1}{2}$ J, and $\frac{1}{2}$ non-J., and divided as to classification of courses taught.

Whole setup is well planned, and modern in its planning. No librarian has been chosen, but Mrs. Bryn-Jones, wife of professor of Government and International Relations, who served as asst. librarian in Carleton College, is organizing the Library at present. The J. section has scarcely been touched.

The task of building a modern library entirely from scratch is a task of real magnitude. The Amer. Lib. Assoc, Lib. of Congress, etc., many organizations in America, have been very helpful. Many publishers have sent valuable books.

One big problem is securing standard reference books and classics which may be out of print; with money new books can be secured, but much of the actual working side of a library is not new but old.

Libraries in Japan, church and government, have been most helpful among this line; there are many second hand stores here who are supplying invaluable copies. Here again the need is for more funds for purchases not only of J. material but used English works.

Anything should be mailed or sent by freight to the Librarian, ICU, and clearly marked "books"; up till now, and understood to continue, all such pass the customs without even being opened, duty free. If not marked as books, there is an examination fee on each package.

Encourage individuals and groups to send direct to ICU; in case they desire, they can send to the NY office for shipment, or to West coast. All equipment needed is procurable here in Japan.

Cataloging systems involved much study. The Imperial University followed American system for English books, and a new J system for J books, have found it unwise, and ICU has adopted the new J system for all books, so that there will not be separate J and non-J libraries. This seems to be best recent thinking.

At 11, President Yuasa, Mr. Hackett, and Prof. Ayusawa and I worked out the use of my time while here, I shall be in and around Tokyo until Sept. 29th and from then to Oct. 20th shall probably be on visits to north and south Japan. I am especially anxious to make the trip to Hokkaido, where on the northeast tip, the Russians are actually looking into Japan proper.

I shall speak here at chapel next week, speak separately to the faculty, preach at Union Church on the 28th of this month, speak at the annual meeting of the Kyodan, the United Church of Japan, etc. Prof. Ayusawa, who spent 15 years with the League of Nations, on the Intern. Labor Organ., and who is contact man for about any angle of life one can mention, will also arrange for many interviews, both in and out of the church, to answer some of the basic questions I have raised as to J, her future, her motivation, her direction, Communism, the place of ICU, the need of ICU, duplication, etc.

9/14/52 This morning went to the Sunday School conducted on the campus by two of the J staff; the children are primarily from the villages nearby, about 125 present, sometimes 200 or more. They were crowded in, seated on low benches, made of packing boxes. They sang well, and enjoyed it. Some English is a drawing card, so they sang in English, Jesus Loves Me, and it was easily understood. At the door they had a box with the 3 characters we saw in China, "hiong-ging-deng", dedicate-ging-box for the offering. As they come in, they put in what they desire, and toward the close of the service, the box is carried forward and all join in a dedication service. There is a small organ, played by one of the staff-wives. They sang many songs, apparently all like to sing.

After S.S. was over, about 20 adults were there for an informal song service and a talk, well done, by Prof. Kreider. I was then asked to "say a few words" and I did in English of course, as Kreider had also spoken in English. Faculty, a few, and maids in the homes, as well as students were present. School opens tomorrow after vacation so that students are not all back yet.

This afternoon at 4 is the English service in the Union Church; they do not yet have a regular full time pastor, but a man is on his way out now to fill the position. In addition of course, the military centers have their own church services.

The elections are to be held Oct. 1, and we hear on all sides, and most of the time, trucks going by with campaigners. They have use loudspeakers, so that they can be heard for considerable distance. There is considerable wonder as to the outcome; the feeling is however, that the present Liberal party will be returned to power; actually the Liberal party I am told, is conservative not liberal at all. The Communists are a recognized party and are free to campaign; it will be interesting to see how they come out.

This little guest house where I live becomes more attractive the longer I live here. I shall have to give it up soon, in a week, and go to live with the dean, Dr. Troyer, his wife and 14 year old boy, in their new home, into which they move tomorrow. Mr. and Mrs. Greenough, the man in Merced, with whom I have corresponded, and whom I had hoped to see on our Asilomar trip, is due in a week; she is a bride, his second wife. He was out here last year. He is the owner of many fine, purebred cattle, and he is bringing 17, I believe, of very fine herd. They must go thru 2 weeks of quarantine here, but barns, etc. are ready for them, and they expect to set up a fine modern dairy. ~~Mr~~ Greenough stayed in this little guest house last year and is looking forward to bringing his bride here for the beauty of it all, so I am happy to go over with the Troyers.

They are just completing 4 new houses, 1 for the President, and 3 for other faculty, 1 of whom is the J, new head of the graduate school of education, former vice-minister of Education, actually the man who know the job, as the Minister is usually primarily a political appointee. The other two houses go to American faculty. They are very nice, with all modern conveniences, roomy, primarily in the sitting room facilities, to use for student activities, with not too much space for other rooms. Money was given by the United Board for Christian Colleges in China, to build 3 residences. Dr. Mei, now at Harvard, an outstanding Chinese scholar, has accepted appointment on the faculty, for 1953, and he will have one of these houses when he arrives.

Back to my home. It has a living room, bedroom, toilet, wash room and bath. It is not the common Japanese type of padded floor; but rather hardwood. The rest is typically J. The windows are all sliding, and cover almost 3/4 of the living room; the screens also slide back and forth; there are also sliding curtains. One can slide a door open almost anywhere to get outside. The ceiling is low, about 6 1/2 feet. All interior doors, are sliding J type, that is, paper, attractively decorated. There are closets, but no beautiful drawers; goods are presumably keep in suitcases, etc. The walls are much like out mud plastering in China, mud is put over a base of bamboo sticks tied together. There is much sand in the mixture here and it has a finish more concrete like, but of a dark sandy color. There are many added touches all around, of bamboo, and wood, unfinished, in the raw, which adds a beauty.

9/14/52 More on the campus. The hangar is actually a square building, 360 feet on each side. Each wing is $\frac{1}{4}$ of the width, which means that in the center section, one could put a football field, 100 yds by 50. It is really tremendous, apparently had never been used for planes, just completed too late. Nor was there any bombing of it, as intelligence must have indicated that it was not in use.

The main building, classrooms, etc., is 375 feet long; it is built like an E in shape. There are $2\frac{1}{2}$ acres of floor space in the $3\frac{1}{2}$ floors. It is ferro-concrete, and has been called by the earthquake surveyor here, one of the strongest buildings in the Tokyo area. This man reported that it is strong enough to build 2 additional stories. The hallways are 8 feet wide. The structural arrangement is such that the small rooms (that is, without false partitions, etc.) are 20 x 27 feet, and there are 106 such rooms in the bldg.

I am enjoying my J bath. I believe I roughly described it. They fill it with just enough water so that when one sits down in it, the water just comes up to your shoulders the theory being I guess to give one a complete soaking. They fill it in late afternoon and then put in the electric heater and it is hot by night. Actually, for me, if I use it at night, I have to let out some hot water and add cold, I can't take it as they do. But what I have been doing is waiting until morning, and then it is just the right temperature, without adding any cold water, and thus one starts off the day properly.

The heater is a small stand that sits in the water, a series of coils that are heated by the electric current; it is just plugged in at an outlet in the wall; they say it is very efficient, and very cheap heating. Certainly is better than any old system of building a fire and heating water to be carried in, as most of the Orient has had.

Some of the homes out on the edge of the estate here, what was really farm land, have been owned and occupied by important people. One belonged to one of the princes who used it occasionally; another belonged to a premier who served not long before the war; he was condemned as a war criminal and recently died in a hospital. They would come here to get out of the heat. It is usually about 10 degrees cooler here than in the city.

I have been much interested in getting reactions on the Emperor; everywhere one hears about the same; he will remain a real part of J society, with no power, under the present constitution and with no likelihood that the constitution will be changed. Nothing like the English monarchy may be the result. Emperor worship? No, as he denied his divinity and all feel he could not again take it up, and after all, not many people believed it anyway, and moreover all realize how largely the military used it as a means of control

Shintoism? Will probably carry on for a long time, in the rural areas, but without state control, and financing, and military backing, it will not be a force. I am told that roughly about 90% of the people are Buddhist, that is, nominally, at least. Many are enrolled in temple scrolls, but Buddhism means nothing to them personally.

There are reform movements, the Zen branch seemingly the most progressive, modern and liberal; it is branching out in social activities and reforms and may probably become a real force. Its young priests are more keenly awake to the needs of the day, and it is copying much of the Christian patterns.

Christianity of course has been examined as never before. All J wants to know what made America the power it is, a nation with such might as to conquer J, and there has been considerable identification of America's greatness with Christianity. There is of course much difficulty in reconciling all phases of US life, and particularly the angles which Communism emphasizes, the evils of capitalism, etc. J do not have anything like as much difficulty with the sects of Protestantism, the modernists or conservatives (they have had so much of similar alignments) as they do with Protestantism and Catholicism; they can not figure that out. Well, who can? It all boils down, however, to the fact that Christianity has never had such an open door, such questioning, such eagerness to understand

9/14/52 Tokyo As one enters, there is a small ledge on which are found pairs of slippers, for you and your guests to use, as you slip off your shoes, so as not to dirty the clean, attractive inside. I told some one I would have to get an appropriation for shoestrings, as I have tied and untied these so many times I am sure they will soon go.

I wish I could adequately describe the grounds. This is a 368 acre plot of wood land, beautiful rice lands, park, and formal gardens. Imagine that in the limits of the city of Tokyo (which incidentally has about $7\frac{1}{2}$ million people). The history? This whole tract was bought by the Japanese for ICU, at a cost of about $\frac{1}{2}$ million US dollars, and raised entirely by the Japanese for this the ICU project which captured the imagination not only of all Protestant church leaders, but also of the non-Christians. The campaign was carried on by one of the most influential men in Japan, Hisato Ichimada, Governor of the Bank of Japan, a non-Christian, but very close to the Church program. They raised over $\frac{1}{2}$ million US dollars, oversubscribing, and paying in their goal.

This plot of land was an old baronial estate, with attractive houses, a formal tea house, and the place where I am living was the rest house before one went down the ravine to the formal tea garden and pavillion. The owner was a man, high in aeronautical engineering, and his company, with the help of the Government, had built here just before the war, an Aeronautical Research center. The large building which is now the one main building on the campus was for research; it had not been completed, was only roughly completed, and ICU has had to finish all the insides, roof, and outside. But the framework was complete. and as now completed, except for the top floor, it was recently evaluated by an American engineer as worth \$2,500,000 US.

In addition, there is an aeroplane hangar, the dimensions of which I do not have yet, but it is certainly large enough to hold the 1956 Olympics in, I am sure. The roof is no good, and many of the glass panes are broken, but structurally, it is perfect, and of high grade steel. It is to be renovated for an unending number of uses.

The walks, through Japanese maple and pine trees are simply magnificent; on all sides are small streams (plenty of water on the land) rushing over rocks, many ponds, for fish, there are open spaces, rocky base, over which water flows, and in the midst of which is grown certain plants which are essential for flavoring of fine Japanese food; these plants grow only in such places, and under ideal conditions.

Along the roads, there are many "rockeries", some large accumulations of rocks, some just a stone or two, of odd shapes, always artistic against the wooded background. The pines are tall and strong, the maples are kept down, and in many spots, only the small maples are allowed to grow. Such an arrangement lets the sun in and yet somehow holds it off, making beautiful play of shadows. They tell me in the spring with azaleas all around, and also many other flowers, and in the fall with the colored leaves, it is simply a paradise. I have seen enough of this so-called off season to fall in love with it all.

The farm is a real American farm, using all kinds of machinery sent out by friends in Iowa. With the Greenoughs are also coming 6 hogs, and 7 sheep, which won prizes at the Iowa State Fair, all purebred. They will be used for experimental purposes here. A preacher, pastor of the Central Christian Church, Des Moines, a farmboy, is bringing them.

They have about 50 acres of corn, and it looks like Iowa. Perry-Morse gave them 13 different grass seeds with which to experiment, and it is an interesting experiment. They have about 500 chickens, all three breeds, also sent by the Poultry Assoc. of Iowa, sent as baby chicks. They will soon begin to lay; they are of 3 breeds, and are cared for in modern poultry surroundings. Three young Jap. men, graduates of a Government Agricultural School, all active Christians, are actual supervisors of the chickens. There does not seem to be the fussiness about getting out in ones bare feet and working here that we found in China, these college graduates seem, at first sight, to be mere common laborers. That is a good thing, of course, for the agricultural program here.

John
9/15/52 This afternoon I was privileged to attend one of those rare occasions that lifts one soul to higher levels, and it was done by an American negro woman, - Mrs. Rose Page Welch, although I am not sure of the name.

She is on a world tour, on behalf of the Youth Division of the National Council of Churches, in the attempt to bring a bit of understanding and sympathy. He has a very charming manner, easy, winning her way into hearts. She is a singer and she captivated these young people with her songs.

I understand that she was the director of the all-nations choir at the last Student Volunteer Convention; she has an easy manner and one which inspires the audience and they very easily join her in song.

She told first of her visit, in simple narrative fashion, how basically the world people want to be one, and that she as a negro, a mother, with a son now in the US army, wants to testify to the power of Christ in re-making the world into a brotherhood. She told of the heavy propaganda to the effect that the negroes were oppressed in America. She admitted the evils of past days, but related the great strides forward, and impressed the audience with the fact, that the Christian people of America are changing these evils.

Then she explained how the spirituals came out of their struggles, that basically they were the outgrowth of the Christian teachings they heard as slaves. Then she invited them to join her in singing. She strated with the very simple one, where the audience merely goes up and down the scale with "Amen"; amen, amen. They caught it in no time, as she sang the verses.

Her comments were all very effective, - actually telling a real evangelistic message. Next to the last, she gave a Latvian song, "God and I" that was fine. She closed with one that I had not heard, apparently another negro song;- "Spirit of the living God, fall afresh on me, fall afresh on me. Melt me, mold me, fill me, fall afresh on me." It was beautiful.

I would not say that she has a beautiful voice but it is so perfectly controlled, and she has perfect diction, so that every word is clear. It was a pleasant, modulated voice.

Then she asked before she left if the group of J students (including some from another school too) would sing one of the folks songs she had heard, they all cheered as she mentioned it, and one of the girl students here, who has won a fellowship for study in America, sang, in a very rich, deep voice which hardly seemed possible from the frail, small statured girl who arose.

Tonight I have just listened to a concert, of 30 minutes which Mrs. Welch has given over one of the local radio stations. Then she gives another concert tonight, - 5 appearances today I believe.

Before supper I got a chance to see how effective her message had been. As I was walking along one of the shady roads, a path crossed into the bamboos. Before I reached this path, my attention was caught by the strains of Amen, amen, in the song she had taught them. I stood and listened as he disappeared into the bamboo forest, out of sight, the joy and thrill of an amen to the gospel story in the heart of a Japanese student, put there by the negro mother with her song, - by the so-called slave of American imperialism. A woman like that, with her simple, gracious manner, and utter humility, can do much to offset the everywhere present story of the Communists as to the American treatment of the negro. More power to her.

Tonight to bed early, as tomorrow morning we drive early to be at Yokohama by 8, when one of the President ships arrives, with the Munsterberg couple from the States; he is to be Prof. of Humanities, an authority on Chinese art and 20th Cent. paintings; she is a writer.

9/16/52 Another day downtown. Finally got my re-entry permit, into Japan (another 1,000 yen, please!). All takes time but everyone is polite and I suppose red tape can not be handled any quicker.

Then to the Chinese Consulate, which by the way is a very beautiful set-up, two large attractive buildings in a large "park" right in the heart of the city. The new Ambassador, Dr. Hollington Tong, a very earnest Christian, will be arriving this week to take over. He is very democratic and should make a real go of it here.

Strange, the visa was Formosa was stamped, and the whole deal closed in less than 10 minutes. In the past, China has not been noted for such speed. And to add to the confusion, there was no charge whatsoever; I about fell over. The clerk laughed as if more than one had been surprised. Nor did they require proof of my residence facilities in Formosa. I had been told in US and also from Hongkong, that one could not enter until a letter guaranteeing lodging, etc. was produced.

Then to the Imperial Hotel for a haircut, fair job for about 75¢ US; they have some extra flourishes, but it was clean, and efficient. Found a dry cleaning shop, member of the Institute of Dry Cleaners of the US, who do work in 3 hours, 8 hours, and 2 days. My suit, a 1 day job, 8 hours, costs 450 yen, (exchange rate is 360 yen for US\$1.) which is about US prices. The armed forces prices are less than $\frac{1}{2}$ of these rates; they certainly have it soft here in so many ways, as far as costs are concerned.

Then I checked again at Northwest on flights, and found all OK, except no confirmation yet on flight out of Seattle, on Dec. 3rd at 5:30 P.M. on United to Los Angeles, due in there about 10:30 PM. Originally had understood my flight left here on Dec. 3rd at night, it leaves at 9 A.M. and arrives in Seattle at 10:04 A.M. It makes one stop from Japan, at the extra tip of the Aleutians, on the island of Shemya, which you can find on the maps, I guess. The other flight which I had expected to take, namely, by way of Anchorage did not pan out. I find that the stratacruiser from Japan goes only to Anchorage, and there one has to change planes to US and it is a much slower trip. If we stop, as all planes do at Shemya, I shall actually have seen and been in Alaska after all, so I am making the trip that way.

Then to the ICU downtown office where the big thrill of my stay here, - two letters from home. The joy slid down to despair and futility immediately on reading, over the news of the broken bone; at such times one feels so helpless, so far away, wanting to help, and yet can do nothing. The second letter reached me on the 4th day which seems good time. There I took the opportunity to get off some urgent letters to donors back in the USA. I believe the appeal from here is valuable, right on the spot.

Then I stopped at the Bank of America Building here, where they are one of the recognized large institutions. I thought I should get a peep at it at least for the sake of Bruce. It is now one of the agencies for the Armed Forces and was full of personnel, and their wives.

Haven't had time to check on it, but have found that Brazil and Peru have made some kind of gesture at least, to receive immigration from the Orient. If this is an attempt to get cheap Japanese labor, it will probably be valuable for those two countries, and it will certainly help in J's population problems. Of course, the country which the J would like to see open up, is Australia, but I have my doubts at that every happening.

I discover that the 600,000 Koreans left in Japan after the war are an increasing problem; they are very haughty, formerly were J slaves, they say, and are now "victors". The J authorities estimate that at least 60% of them are communists; they were offered free transportation to K after the war; only few went, most of them have returned, smuggled in. J had for long time only few wooden ships, unarmed, to prevent smuggling, now US is giv-

9/16/52 - contd. Koreans in Japan.

ing some ships, and light arms to control the very long coast line, without which J simply lay helpless. The report is that up to the end of May, 1952, 451 vessels have been sunk, or captured, more than half by Soviet Russia, and many by China.

These Koreans have created many social problems here, it is felt that they are at the back of most of the black markets, the smuggling, the terrorism; it is known that they are operating the smugglers fleets, that reach Korean waters and also China.

There seems to be very general agreement that they are at the root of the growing opium problem which was recently described by US Federal Narcotics Commissioner, Anslinger which is becoming a serious menace in the USA, as Chinese Communists are using opium as one of their leading commodities for exchange for foreign money, chiefly US bills.

Hokkaido, the northern island of the 4 main ones, is a hotbed of their activity. By treaty rights, Japan lost to Russia all of Saghalin but I do not believe that most of the world realizes that this also includes islands that come right down to and almost touch the northeast coast of Hokkaido, close enough to be seen. Reports are that J submarines or possibly these Korean smugglers have landed 5,000 Japanese war prisoners, fully indoctrinated by the Communists, to spread over all of Japan becoming cells for infiltration.

US forces were despatched to Hokkaido some time ago, fearing possible landing, but the local papers the last few days are full of the story of unofficial (some call it official) approach of the US forces to the Japanese Government, to increase the Japanese police force in that area, and permit the withdrawal of American forces. As I gather it, this rumor has caused considerable consternation as it is feared that Japan does not have any kind of force she could put there, and thus it may mean an open door for real and large scale penetration. There is no question about it, the Japanese people have heard enough about Communism so that they fear its coming to Japan; many say they would rise and fight it to the last ditch. That spirit may be commendable, but one can not fight with the little they have today. Much of the above comes from articles published in the Nippon Times, by Capt. Siegfried Lindstrom, USN retired.

Yesterday morning, Mrs. Hacket and I went to Kokohama to meet the President Cleveland which is certainly a beautiful ship. The Alden Mathews, young Congregational couple, formerly in Foochow, arrived, for language study here and then appointment in Japan. Also saw Mrs. Betty Fairfield, formerly in Foochow. Our purpose, however, was to meet a new couple for ICU, Prof. and Mrs. Hugo Munsterberg, a Harvard Ph.D, lecturer at Wellesley, and recently, professor at Michigan State College.

They are a very interesting couple; he is a big, husky, German type, brilliant mind, and conversationalist, seemingly at home on any subject. He comes, all keyed up to try to make the Orient love its own art more, and stop the trend toward making Oriental art mere copies of the West. More power to him. She is a striking type of woman, and we understand is an author. My guess is that with his background, he will and she will make quite a hit here. His German will give him entree to most of the older scholars, for up till the 1930s, the great majority of Japanese students abroad were in Germany. He said that he had seen just before leaving the USA, an exhibit of some Chinese Communist art, somehow gotten into the States, and that it was all essentially western in its concept, and not Oriental at all. I should like to see it myself, for I can not reconcile such a position by the Communists with their daily separation from anything western.

Interesting item in today's daily is the statement that the Bible has been the best seller of all books in Japan for the past three years, and is today No. 1 on the list of popularity. It is just another commentary on the common identification of Christianity and democracy, and an attempt to understand Christianity.

9/17/52 Last night had dinner at home of Prof. and Mrs. Bryn-Jones. He is a naturalized Welshman, very interesting man, and has been quite an authority on Government and International Relations. They had the new couple, the Munsterbergs, and the Troyer family and me for dinner.

Today I went to Rotary with Hackett; it is held at the Imperial Hotel, a club of about 230 members, present today, with guests, about 200. The language was almost entirely Japanese, and there are only a few foreigners in it.

It carried on all through the war, in spite of the military's opposition; they had to disband, but continued to meet as the Wednesday club. I sat at the head table and was introduced, along with a Rotarian from Freemantle, Australia. Also present was the president of the Seoul, Korea, Club, Walter Jhung, a very interesting chap, who returns tomorrow to Korea.

He said that Americans are unfairly and unwisely criticizing President Rhee for his undemocratic methods. Actually there is nothing he can do than he is doing, or else the Communist infiltration and undercover would wreck the whole S. Korean position. He says Americans just can not understand because they do not know the extremes of infiltration. I told him I wanted to shake his hand again. He is the secretary to the Premier.

At the head table, sat next to the Governor of this Rotary district, who just came back from the International Convention in Mexico city, he has been delegate to the last 3 conventions. I told him he should get a commuters ticket to the USA. He is in a large cotton manufacturing concern.

A Fullbright scholar, from the Philippines, president of the Baguio Rotary, spoke for a few moments, and paid a great tribute to US. He urged all present not to be polite to the Americans, in refusing to say what one feels. He says he found America to be utterly fair and desirous of correcting evils, that Americans want to be told their mistakes. It was a very interesting speech. He said America was the freest nation in the world, where not only the citizens can criticize and say what they believe, but even their guests from other countries. He spoke of the College of Baguio which they are turning into a University of Asia, hoping to reach all Asia in its influence, - much like ICU.

The chairman, an iron works company president, made an interesting comment, which is an aid to understanding Oriental ways. I remarked concerning the absence of so many fines such as we find in US clubs. He says an Oriental would not want to be fined; it would seem to indicate he was wrong; we Americans can take it as a joke, but not here.

He says instead when a member is involved, he is asked to make a contribution. If he arrives late, or has to leave early, he is asked to contribute on the basis that he is so busy and therefore so prosperous, that he does not have sufficient time for the Club.

One new member, president of an Iron co., made a short speech, also interesting. He pointed out that 60% of the iron industry of Japan was back on its feet, and operating at full strength today. Japan is now 7th in world production of iron, much lower than it once was, but coming up.

The Korean war made demands on every resource available in Japan, so as to save the US the long haul, and more expensive costs at home. Japan gets scrap iron from all the world, even from America. I also learned that Japan is shipping some steel to the USA, for those companies whose allocations are insufficient, and who therefore are willing to pay any price to get what they need. Only lack of Japanese shipping hinders more business along these lines. A Rotary meeting thus gives one insights that are not as evident from other sources of information.

9/18/52 Most of the day spent with Mr. Vories, the architect for ICU, an American who came out to Japan some 40 years ago, with the YMCA, to teach; in the community where he was to live and teach, opposition developed and they tried to drive him out of town; he resigned from the Y, got a house, and stayed on, with a growing school, and out of it has grown a very large J. institution, of very varied activities. He made his living with his engineering ability and today is one of the leaders in Japan. He finally became a Japanese subject, in his desire to identify himself with the people; he married a very high calibre J woman, a graduate of some US university; they have had no children, but have been a very happy couple; they are about 70 now. He had some trouble during the war, the military suspected his presence, but he weathered it. In the liberation, he and his wife were highly honored and had entree to the Imperial family, etc. A very interesting man, who is one of ICU's hearties backers; he has been the main help with all building projects.

We spent the day going over plans, revisions, adjustments in plans, I also wanted him to give me a break down in cost for one student room in the dormitory-to-be, and that kind of thing that will make an appeal at home. It was a very profitable day.

Planning new faculty residences is a difficult job; shall the western faculty and Japanese be the same style? It was once agreed that there should be no difference; the old J type of house, with the "tatami", that is the matting floor, instead of boards, is very much on the way out, as is Japanese housing in general, along with clothing, etc.

It seems a pity in many ways, for Japan to lose what to us foreigners is very picturesque, but as the J say, if you lived in it as we have had to, you would be willing to give up the picturesque. The tatami is 2-3 inches thick straw, with matting on top, and is naturally bound to become very dirty, in spite of the fact that one takes off shoes wherever tatami is used. It becomes the home of fleas, all kinds of dirt, disease, and is very hard to keep clean. They tell me that J is about the world's highest in TB, and much of it is blamed on the tatami, and the method of sleeping on the floor, the place of the breeze if there is any; most homes, are closed up tight, as there is no way to get air other than open one of the sliding doors, and then everything is wide open; so they close up, and that only aggravates TB.

So the modern, educated J all want modern houses, with board floors, chairs, beds, etc., modern plumbing, etc. It may soon be impossible to find any of the old J, as far as housing is concerned. Then too they say the good tatami is very expensive, and in the long run, the foreign type of house is cheaper. The same is the great argument for change in clothes, the foreign types are much cheaper, and easier to live and move in.

Now, however, the J faculty wonder if the heating plants, hot water, etc. of modern plumbing types, will be too expensive for them, so there is a real question as to which way to move, and we talked that from all angles, - still some indecision.

Vories reported on the former summer resort of missionaries, Karazawa, where the great missionary conferences were held in the past, Motto, etc. as speakers. A group of the wild fundamentalists have taken over the church and grounds for an all-year-round Bible School, and have issued directives that no one can speak there unless they sign 10 statements on belief. Quite a group of them are banded together, coming from American, England, Canada and Australia, with three objectives, - the overthrow of Catholicism, Communism, and Kyodan (the united church of Japan). All three of these, according to these rabid fundamentalists, are of the devil and must go. Although title to the church in Karuzawa is in the name of the United Church of Canada, they will not go to court against these fellow Christians, no matter how wrong they appear to be, for fear of the publicity it would create against the Church. It is a pitiable situation. The modernist-fundamentalist issue seems very acute here, and this group, chiefly from USA, seems to have plenty of money; so many of them, of course being tithers, - Church of God, and that type.

They are fundamentally good people, sincere, devoted, very sacrificial in the lives they are living, but so narrow minded, unwilling even to talk; they have the final word of final revelation, much like to finality of the Communist position.

Tokyo 9/18/52 - contd. I find from time to time that I have to make corrections, as more information is obtained; that is the value of longer stay. Dr. MacKenzie is giving a series of lectures, and discussion groups on Japan and Population. I attended one meeting, have his notes which I shall forward; it is more pertinent, for I find it is a subject on which there is much thinking, and which there is agreement everywhere, that the population problem is such that the U.N. must give it attention, try to work out some countries for emmigration, or else, expect the kind of population pressure and build up that led to the war.

He presented the new J laws which go all out for advocacy of birth control, and even make abortion, where financial inability to care for the family is proven, legal. Imagine the big psychological right-about-face the people have to do under such a law; it was just a short time ago that the whole pressure of the government, because of the military, was for more and more children, all kinds of incentives were available for increases.. Now the government is educating the people to the terrible problems ahead with an increasing population, and urging its decline. In 1949, England's net growth was 5 per 1,000; J had 22 per 1000. The government is pointing out that the great population growths of the decade or two ahead are expected in Asia, as Europe and US have become almost static.

One thing (I jump around, mentioning items as they come) I ought to have mentioned is the unending number of planes flying overhead all the time, day and night, most of them to and from Korea. There is a field near here; many hospital cases are past through here. Near by is what they call hydroponic farms, where the vegetables are grown by the US forces for their men, scientific, chemical growth, cutting out the danger of disease. It is a wonderful development, and such vegetables are transported wherever our men are stationed.

I commented the other day on changed status of US forces here, but that most agreed it had not changed the numbers; a friend from Hokkaido, the northern island, says it is his impression that we actually probably have more men there now than previously; that is up in the northeast where the Russians are on islands in sight of the coast, and where they are practically cutting out all J. fishing.

Another, unrelated, thing I learned recently, is that while the Ainu were the aboriginals or aborigines, I guess it should be, and are now crowded, the few of them that are left, up into the northeast of Hokkaido, there was a very strong immigration centuries ago from Polynesia; the big immigration, however, was of course the later Mongol invasion from the mainland; that left the greatest impact on Japan.

You remember I mentioned the other day the very friendly Rotary president, Mr. Furusawa; the day I was there he invited me, with the Hacketts, to attend a concert his daughter was to give; the Hacketts felt they had to go and I went along last night; it was a big affair, in one of the public halls, seating 3000, and it was almost filled, there were also standees, with cheaper admission. His daughter, had studied music in France and just returned for a visit; she has lived there 16 years; she had a very effective voice. Her selections were all French, old France, and the modern. The father told us later that the vogue in Japan had been for decades the German, but that his daughter is now here "riding the wave of French music".

We were surrounded by Frenchmen who seemed very enthused. As we entered the large hall, there were the father and mother to greet guests with special cards; he then assigned special seats so we were proper guests. He is a retired steel manufacturer, for years was in the big shots of Darien, where he was also Rotary president.

The concert was at 6:30 and dress was informal, although most people were well dressed, and some of the J girls looked very attractive in their dress and makeup. Miss Furusawa was dressed in ultra style, but she had real poise and was attractive looking.

After the concert, instead of coming home, 8:30, we went to a Chinese restaurant, as the Hacketts also like Chinese food. Where we went was called Sun Ya, which is the name of Shanghai's best restaurant; I do not know whether it is the same one moved over here or whether they have merely used its famous name; the food was exceptionally good, I thought, and it was a real treat to me. The Japanese food I have eaten so far does not seem to me to be anything like as tasty as Chinese. President Yuasa had invited me for last night to eat with them, but had to change later because of a conflict.

9/19/52 This morning I left about 9 with Mrs. Hackett in their car for ~~Aoyama~~ Aoyama Gakuin, Methodist school, from primary grades, through 4 year college, in Tokyo, founded in 1874. The present campus was made possible primarily through the gift of Dr. John F. Goucher, of Baltimore for whom Goucher College is named.

The president, Dr. Minoru Toyoda, one of the outstanding English Literature scholars of Asia, had invited me to speak to one group of the students at chapel. Dr. Toyoda graduated from Aoyama, then Tokyo Univ., then Oxford, I believe.

The student body is 8,000, with a faculty of 500. Of the total student body, he says about 10% are enrolled as Christians, although a very large number are sympathetic and at heart Christian, although by circumstances not allowed to join a church. 50% of the faculty is Christian, and all of the trustees are Christian. They desire more Christian faculty, but can not secure them.

They certainly have a freedom here for religious instruction which we never had in China. Each department or school has chapel each day of the week, it is a regular part of the schedule; attendance is not compulsory but hardly anyone remains away. All have song books, and bibles, and use them; they sang enthusiastically, and all were very reverent during prayer.

The primary school, around a 1,000 (they have to turn down large number of applicants) all eat lunch at school; they have a large kitchen to prepare the meal, for which parents pay. But the interesting thing was to see (it was not staged, as we unexpectedly passed by) was to see one class room where all students had their food before them at their desks, and the teacher at his desk was giving thanks for the food; all had closed their eyes, and were very reverent.

I spoke (through an interrupter) to two groups, the first was part of the coeducation- al high school, senior, 1,200 present, all possible to put into the chapel; later I spoke to the girls of the junior collehe, 400 of them. I should say that I made my speech in full and then the interpreter reported it. They did a good job apparently, and I liked it much better than translating sentence or paragraph at a time. I enjoyed it all.

I was taken over the grounds, saw girls in gym suits playing baseball, I mean they had some kind of short bloomers and entered into their games with real spirit. Baseball, tennis, basket ball were all in force at the time. Their grounds are really remarkable, they have 30 acres right in the heart of the city. They had 80% of their buildings destroyed in the bombings and fires, but have rebuilt in a remarkable way. All undestroyed buildings were also badly damaged. Of course large gifts from Methodists in USA made it possible. But they are still in great need of buildings.

Primary school education is free in Japan, state supported. I asked how and why parents were willing to pay to put their children in this primary whome they could get it for nothing elsewhere. The reply from several sources was the same, "they want the Christian training" even if the parents themselves are not Christian."

For lunch I was taken to the Girls Junior College where the girls in the Home Economics Department had prepared the dinner, foreign style, and it was very good indeed. Present were the President, and the 5 deans of different colleges, and Miss Cheney and Miss Lind, Methodist missionary ladies. We had a very fine fellowship.

Later I had a visit with Dr. Iglehart, senior Methodist missionary, who helped me map out an itinerary in case I have time for trips north and west of here. He is now in the Union Theological Seminary. He feels that the United Church will survive and carry on, that the groups who always find cooperation hard, Lutheran and Episcopal are out, and that the remaining ones are determined to stick. There is some difficulty within the ranks of the Presbyterians, but they have always had such a division, he says. He feels the wild rabid, fundamentalist groups should be left alone, most of them may kill themselves ultimately; "fighting" them only makes them stronger, and with a martyr complex.

9/20/52 continuing on the peace issue. Another Christian group is described by one author "as doubting or questioning the propaganda coming from the right circles that communism is an evil to be feared. They have the idea that they can cooperate with the communists in Christian love, without reservation."

A Christian recently summarized 'What the Japanese People think of Christianity' thus:-
1. It is a western or foreign religion, not opposed because it is foreign, but it is not indigenous, as Buddhism, a foreign religion, has become. 2. It is an imperialist or capitalist religion, as early missionaries were sent out to India by imperialist England. Americans, capitalists, have been chiefly in Japan. They have been vanguards of capitalism and its protectors. 3. It is a white-race religion. Gandhi was once refused admission to a white Christian church in Africa; no Negro or Filipino missionaries have come to Japan. 4. It is an anti-communistic religion, this is chiefly because of the world position of the Catholic church against communism.

Zen sect of Buddhism, the most active and progressive sect, made this recent statement thru its chief abbot, "Buddhism prohibits killing, so fater birth we can not approve of any measure such as disposing if children. But I believe that birth control is necessary."

A Conference of World Buddhism meets in Japan, about now to celebrate the 1,400th anniversary of the introduction of Buddhism into Japan. 300 delegates are expected from Asia, US, and Europe. Dr. Nagai, Pres. of Conference, says "No more hatred among Asiatics" should be the slogan of Buddhism, and he believes that through this conference Buddhists can contribute to world peace.-----All of the above from Japan Christian Quarterly, Spring, 1952.

Japanese editorials have derided the announcement agreements between China and Russia, as childish, Port Arthur, the only ice-free port in Manchuria, is retained by Russian, at the request of China, actually, it is Russia staying where she can watch and control China. The return of the Changchun Railway, promised by Russia at end of 1952, is being carried out, so it appears. Actually what is happening is that the terminals of the line are in the hands of Russia, and they are permitting the Chinese to pay the bill of running the line for Rus. Russia says it is remaining in Port Arthur to protect China from Japanese aggression (the 110,000 Japanese police force who are to overrun the army of 3,500,000 in China.)

Another interesting sight on the streets are the Hollywood sweater girls; plenty of them, and nifty looking too. I imagine the US armed forces has had something to do with it, and also copying the wives of US forces.

I was interested to find coeducation in the high school at Aoyama Gakuin yesterday; J has had it in the grades for years, but not high school. The principal said it is the spirit of the day but that they did not go into it until they had a vote by parents, faculty, and the girls, all of whom overwhelmingly approved.

At night riding along I have noticed in the fields a 2 foot high beam of blue light, and have just found out what it is. It is in the rice fields to protect the almost ripe rice from bugs and beetles, etc. which are drawn to this special type of electric light and thus killed, saving the rice crop. The rice looks to be a wonderful crop and will soon be harvested. That is modern Japan for you.

This old hangar seems to me like a real problem on their hands, I felt at first as if it was truly a white elephant, but the more I see it, and hear the architect, I realize they may be able to use it and realize quite a saving on it. You can hardly picture a building 120 yards square.

For the permanent charter they must have certain gymnasium facilities; the idea is to use one wing, 90 feet by 360 feet, for gym and assembly hall, and the rest possibly for indoor courts, tennis, basket ball. There are visions of making a track in the other 3/4s of it; there is room for a track 1/6 of a mile, that is, 6 laps to the mile, and also it is possible to get a straightaway track of 120 meters, which is non-American official length with plenty of room at the ends for slowing up, etc. It would make a wonderful indoor gym. The real problem, however, is the roofing, and they are working on that now, for ideas.

9/20/52 One of the other problems I am intensely interested in is that of rearmament, and the issue of peace. The Japanese resent, as would any people, an occupying force, no matter how fair they have been, so that it is axiomatic, I believe, that all J would like to see the US forces leave. But all are realistically facing the facts that if they did leave, it would probably mean immediate occupation by Russian stoogies. So what is the alternative; either re-arm or else let the US forces stay for awhile.

Everywhere the new constitution which MacArthur set up is considered as a great Magna Carta; in fact, it speaks only for peace, against armament, and sets up provisions which are designed to prevent the military from ever again getting control. Now the US is pushing for a slow rearmament of Japan, for its own self-protection. The question is how far can it go in legitimate self-protection (which all recognize as necessary) and yet not let the old war psychology come back? It is certainly a delicate issue.

I have been surprised at the large number who say, don't under any circumstances make any changes in the Constitution, do not ever re-arm, for if we do, it is only the beginning of another war. It would let the war prty back in, instead they say, we must make some settlement with China and Russia, rearming would only aggravate relations with them. Furthermore we Japanese need to make amends to the Chinese for the way we treated them, and rearming would not do the thing we need to do.

Some even contend, as some Koreans are saying, let's not rearm, even if the alternative is being overrun, which could not be worse than the destruction of another war. There is an element of truth here, but I personally would have to take my chance on the "better" choice of being overrun.

Many church groups are strong against re-arming; one local church took a vote recently and voted 83% against rearming under any circumstances. On the question of holding the present constitution's renouncing of war, 86% so voted. But a survey by the Asahi paper on March 4, 1952, indicated 56% of the general public for re-armament, 24% of which, however, was conditional.

One of the students at the Union Theological Seminary here writes in an article on the peace groups, "For Japanese Christians, who must confess our sins in many instances of cruel conduct by our soldiers in China and other places during the Pacific war, it is unnecessary to say that the thought of a coming war is unbearable." "We Japanese as a nation among the people of Asia know very well that communism and the military invasion of Red China are not so fearful a fact as the propagandists make out, and we know we cannot maintain economical stability without free and peaceful trade with China and other countries in Asia." "Japan is in a situation in which we feel instinctively that freedom, democracy, and our Japanese independence are jeopardized by the power which is calling to us to united defence in the name of freedom and democracy."

You can see these are rather definite statements, and one can read much between the lines. The wishful thinking as to free and peaceful trade, without any conditions, with China, is rather pathetic. I find everywhere a refusal to accept the stories out of China, except as real propaganda.

Another statement from "Kinki Christian Peace Society," made up of some 50 Christian pastors and professor in the Kansai region; - "Can we not appeal to the world to give us the opportunity to make, by ourselves, a noble experiment, to prove whether a nation which holds fast to the principles of peace, disarmament, and non-violence, can carry on an autonomous existence as a true independent nation in the present world? Such an experiment would make the only real contribution to international peace." "We believe that, in order to acknowledge our past serious moral responsibility for our actions, it is a minimum requirement that we adhere to our constitution and, if for no other reason, not kill, harm, violate, or threaten any other people. We not only seek reconciliation with the West but also with the Soviet Union and desire to express our deep repentance to the people of China and all the other Asiatic countries. We can not bear chasing after the advanced western capitalistic nations while remaining aloof from Asia and its deep racial and social agony." - The Japan Christian Quarterly for Spring, 1952. I believe these people are devoutly sincere, but to my mind, blind to the actualities of the world today.

9/20/52 Terribly dark, dreary, rainy day, much like Foochow rainy seasons; this is the time when HOME means most. Have spent the day, trying to catch up on reports, and letters to people in the States.

A letter just in, from Sid Anderson, in Hongkong, reports that Bishop Raines was elected chairman of the Division of Foreign Missions and that he is making a hurried trip to Formosa. I imagine it is as a result of the action which I hoped the Division would take at its recent meeting to go into Formosa. I understand that he may get there by Nov. 1st, in which case, Bishop Ward is also moving up his schedule, and I may have to also, to be there at that time. I suppose I can make the shifts here locally.

The Russian veto of J's place in UN has been the object of much comment and talk; of course it was as expected but still there had been hopes; the J are thankful for the 10 members of the Security Council who voted for them. The strong intimation to J that if they would only force out the US occupation forces has reacted strongly against the R here; it seems a faux-pas for sure, judging from local reaction. The J also resent Malik's statements that there are J troops in Korea, or that 110,000 will be sent if Panmunjom fails. They resent more the charge that J are helping the US forces in germ warfare.

One of the local papers ^{last night} ~~today~~, Tokyo Evening News, has a strong editorial on "Now It Can be Told", saying it is about time to sum up the good of the occupation, after admitting its weaknesses, mistakes, etc. It is a fine editorial.

They point out that under MacArthur, owner-farmers doubled, from 2 to 4 million; that the US spent daily in aid to Japanese \$1,000,000; that the US slogan was 'Trust the Japanese' that at the beginning of the occupation the death rate was 29.2 in 1,000; in 1950, it had dropped to 11 per 1,000, in other words 1½ million Japanese are alive today because of the care of the US forces. 900,000 acres of land brought under cultivation for landless peasants; US technical aid in all fields unprecedented. It says "Never in all recorded history did any victor nation so unselfishly donate of its treasure, knowledge and generosity to a defeated nation." Quite a tribute.

A group of Japanese Communists have been trying to get passports to attend the "Peace Conference" in Peking, but the foreign department has steadfastly refused to grant them. Yesterday the group staged a sit down in the foreign department, manhandled the Foreign Vice-minister, but were themselves roughed up by a group of young J patriots who have gotten tired of the Communist antics; this new group calls itself National Martyrs Youth Corp.

The Communist is recognized here and permitted to function; it is active in the present campaign for elections on Oct. 1st. I passed their headquarters the other day, with a big red flag flying from their mast. It shows the tolerance of J.

It is interesting that J too has trouble with young missionaries overly zealous to identify themselves with the Japanese, criticizing the old missionaries for their unChristian ways. I met a couple who had spoken out so strongly against the large houses, who seemed happy in their little house, now there is a child and they are finding it almost impossible to carry on. I wonder their reaction as the child grows, and others come along. It is the same old problem of adjustment. Added to it, however, is the general letdown in US in dress and that kind of thing. Some of these young missionaries, J-3 for example, have gone all out for "simple living and dress", have appeared at meetings where everyone else, including the Japanese, are well dressed, in their bare feet and jeans. They haven't won any Japanese to a closer fellowship by such doings.

Mrs. Munsterberg, wife of the new Harvard Ph.D. prof, may create some raising of eyebrows, perfectly unconsciously, I am sure, on her part. She is a modern American girl in most ways, a graduate of Wellesley, an author, but at the same time, an earnest Christian, coming here with Christian motivation. But she smokes!! Very few Japanese women smoke, and it is still looked down upon, as just not done by respectable women. Before the war, Kagawa urged that no women who smoke come to Japan; what he would say no, I do not know. But it's another illustration of the problems of adjustment of the civilizations,

INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO: KYO EUN KWAN BUILDING, GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6855

MITAKA: 1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 2595

Sept. 21, 1952

Dearest Girl;-

I am hoping for your third letter tomorrow for I am desperately anxious to know how that arm is getting along and also how you are possibly making out, doing for yourself. Goodness, we seem to have the space between the moon and the earth between us. I surely hope that my letters are getting through to you all right.

The general news I am giving in the daily writeups of impression, so that you can at least keep a bit of track of me and my doings. I wrote a letter yesterday to each of the children, thanking Bruce, Dorothy, Ann and Milt for all the help they gave you and will give you, especially for what Ann did. Also told Don and Lolly of my plans and that I would be in Seattle long enough to see their house, etc.

I also wrote a long letter to Beth, and gave Ed special thanks for his help. I also wrote to Arthur and Hilda telling of the general situation here, the number of cars, etc., news in general.

A note from Sid Anderson, welcoming me, reports a note they just received from Mrs. Ward reporting from Ralph at the organization meeting of the new Board of Missions, saying that Bishop Raines has been elected chairman of the Foreign Division; that is good news for I think he will push it hard.

They also said that Bp. Raines is making a hurried trip to Formosa, to be there by Nov. 1st, which would seem to indicate that the Board has taken some favorable action on work in Formosa. Ward will hurry out to be there with Raines, and it looks as if I may have to shift my itinerary from Okinawa visit, direct to Formosa to be there for the conflag.

Anderson's comment, a rather level head, is interesting, "I hope very much that you can be in Formosa when they are there, and also in HK. You know a new Bishop needs advice". Personally I feel that the Formosa field is wide open and that we should go in on our own. This plan of depending entirely on some union committee is theoretically right, but it keeps us idle while smaller and "tangent groups" take the field. I also believe that something positive should be done in HK, - 2,500,000 Chinese, 1 1/2 million of them refugees in 'no-man's-land'. The need extends all the way from a cup of tea to a sympathetic word, - the latter being appreciated to the depths of the heart."

He also reports that Hsiao, from Foochow, the lawyer, has finally gotten entry permit into Japan, and sailed on the 18th. to teach in Kobe; he, family, wife and 2 children are with him. I am glad for that.

He says (but not making public, fearing goods might be held) that a Nanyang laborer arrived in HK with 9 pieces of Carleton's baggage, including watch, passport, etc. The man either knew absolutely nothing, or dared not say a word, as he was "dumb". That is good news.

His comment on news in general, no time for comment, except: "that most of it is bad, coming from the inside." All feel that Esther S. was wise in going home. She visited here, at ICU, on way home, looked weary and worn out. Bessie Hollows seemed in good shape.

The Methodist correspondent here, at Aoyama, sent me some yellow slips, most of which I had at home but some are new; duplicates all come here apparently. I shall answer the few from here. You can ask Mrs. Turner to order any new ones that come. When you do get the next batch, please let me know the rough total, and any larger gifts.

The Hackett son's family just arrived, in their old jeep, probably will be here for dinner. The 3 year old Ann, or I guess she is 4, and the 1 year old David, are interesting children, and the grandparents are typical. It is wonderful to have them around this way.

A man and his wife, from Normal, Ill., just passed through, on Pan-Am flight, on their way to Lahore, Pakistan, to teach in some agricultural setup for 9 months; he is a Full-bright scholar. The Orient is certainly full of them, and from all I hear, the program is ALL to the good.

The election news, as we get it here, seems to be warming up; the Nixon flareup is real fireworks. I imagine he can clear himself, and that the opposition knows he can, but some of any such charges always stick, and that is probably what Nixon's enemies realized. By the way, don't forget to mail that letter, for my absentee ballot, on Oct. 14th, I believe, isn't it? If it does not reach me here, I'll have them forward it to reach me in Okinawa, etc.

You of course can write me to those places, as you will have the dates. I left the addresses with you of the people and places. Even if I miss connections, they can forward to me at the next stop. You can estimate, mail takes about 4 days, if you get connections. You have a schedule there and could check; 5-6 days at the most. Okinawa, from Oct. 22 - 30, % Rev. Otis W. Bell, Naha Central Post Office, Box 46, Naha, Okinawa.

Nothing special as yet today; I spent the morning with Hackett going over the farm to see progress on buildings, the sheds for pigs and cows, have the concrete foundations in so that the rest does not take too long.

President Pierce on which Greenough, Bobbitt, cows, pigs, and sheep are arriving, was due yesterday, but now is not expected until Tuesday morning; they say the typhoon that hit Wake caused them to deter. That was a terrible storm, wasn't it? Pictures in the paper here this morning. I recognized most of the places in the pictures. Wake

This afternoon is Union Church again. Next Sunday afternoon I preach there. I am anxious to hear the sermon this afternoon, so as to get my bearings somewhat as to the type of thing to give. Wish you could be here; things go better when you are around.

Must go eat as they are ready. No special news. Last night had a very pleassat dinner at the Steiners, early missionaries in Japan; her family was pioneers and she was born here. He was head of sociology in Univ. of Wash. resigned several years ago, retiring, taught in Hawaii two years, and is here for just one year, also writing a book on Japan's population problems. Very interest couple.

Same old story, - I miss you, need you, and want you. Dec. 3rd can't come any too soon for me.

Yours always,

Peace
PS. I find this is delayed so that the word I had intended to write later must go now as I think of the 26th. My one comment which sums up everything is this, that knowing all that I do now, I would do it again 100% without reservations. It is unfortunate that we can not celebrate the 35th day together but I have the happy memories of day you planned for the 30th in Foochow. How long ago, certainly more than 5 years. My love is with you with a wish and prayer for many more such years. Yours,
Peace

9/21/52 Sunday morning, like the bloated aristocrats, I went with Mr. Hackett to look over the farm this morning, to see how ready things were for the cows, hogs, sheep, due in on Tuesday. New buildings are under way; we found the concrete foundations all ready, and the rest, the frame structure is not so difficult.

There is a real dirt-farmer in charge of the large tract of farm land; he is a Japanese, now up in years, but very active, who graduated from the University of Denver, and then got his MA in chemistry somewhere else, also had agricultural training. He lived after that on a prosperous farm of his own in Nebraska for years.

He loves the out of doors, and has thrown himself into this project in a great way; he is ideal for the place. The thoroughbred cattle, sheep, hogs, really thrill him and he can hardly wait until the ships arrives Tuesday morning. The animals have to go through 18 days of quarantine however before they are released.

Shipping companies have helped a lot, and the government is admitting these animals duty free as they realize what they can mean to the economy of Japan. The chicken farm of about 500 fine breeds are a constant source of interest, as crowds go to see them; they will begin laying in November.

The afternoon service at Union Church was at 4, a sermon by one of Japan's leading missionaries, just back from home; he pointed out very ably the swing away from the old liberalism, to a more Bible centered theology today, even in such schools as Union Seminary in N.Y.

I went with Troyers whose 15 year old boy is an interesting chap, very keen and alert. On the way back, we drove around a bit seeing sights and looking the shops over. Every day sees more of the "Pachinko", the slot ball machines, and they are increasingly crowded. Japan seems to have gone wild on them; even if one is lucky, one gets very little reward, but it still looks like something for nothing.

One man today told me that educated Japanese see 3 lines of thought in the world today, and three nations; - the real thinking, the academic world, he said is France; the industrial world, with its emphasis upon modern easy living, is America; the world with political and social justice and freedom is Russia. It is good, or rather it is alarming, to learn how others see us.

The thing we found in Germany and Switzerland last year, in a measure seems to be true here too, namely the difficulty of giving democracy to a people whose minds and thought patterns have for so long been attuned to direction, being ordered by those in authority. Many are questioning the ability of the Japanese to take democracy and make it work; others say that before the war party got control, the democratic growth was remarkable, and that there is a latent democracy here that will win out.

One observation several people have made is that the Japanese as an individual is fine, but he gets into trouble in a crowd, that he is so easily and quickly swayed by emotions, that his reactions are feudal, perpendicular, not horizontal, reaction to leadership, not thinking it out for himself, and that thus, democracy will have a hard time. Sounds logical.

9/22/52 The whole day at my typewriter, appealing to friends at home, to help out in some of the immediate needs, which must be met before the final charter is given by the government. For example, there must be here on hand some \$10,000 worth of scientific equipment. Mr. John D. Crummer, leading Methodist layman of San Jose, Calif. when he was here and saw the situation, offered \$2,500 of that, if the balance was raised by the end of the year.

We are anxious to meet Dr. Bobbitt from Des Moines tomorrow, to hear how Iowa is coming along in its campaign for ICU. They have pledged themselves to completing the campaign for sufficient funds to build the church, which will be the first new building on the campus, and rightly so, it is the church, which must be the center of all done here.

9/23/52 We left the house a little before 6 to go to Yokohama to meet Mr. and Mrs. Ernest Greenough, Merced, Calif, and Dr. Ben Bobbitt, Central Christian Church, Des Moines, who were bring cows, sheep, and hogs. They came on the President Pierce and the President Line certainly went all out in trying to help. They actually went 150 miles out of their way, directly west from San F. in order to get better weather for the animals. They missed the typhoon that hit Wke and had perfect weather all the way. The animals arrived in tiptop shape, even the calf, about 5 months old.

Practically all of these go to ICU but 3-4 are to go to some other school in which Greenough is interested. Every animal is a top bred, and winner of awards. In Iowa where they gave the hogs and sheeps, they had 50 sheep (or it may have been the hogs, I guess it was) donated, but because cost is so high, they could bring only 6, so the problem was a delicate one to refuse to accept donor's spirit. The decision;- put them all in the Iowa State Fair, the tops of American hog exhibits, and accept the 6 winners; that's what ICU got. The sheep too are winners. Cows are from all parts of the country, all finest stock, Jerseys chiefly and some Geurnseys. Spanish American Institute, Gardena, gave one cow (Greenough said he suggested it to Silverthorn, inasmuch as he, Greenough, had given the whole stock to the Institute).

They were all houses in special "barns" on deck and well taken care of; the whole crew and passengers gave them more attention than they would to children, it seems. They were easily taken off, for their 18 days in quarantine, hoisted overside in a ceremony which all watched, which I dubbed the "Landing of the Pilgrims". It was quite a sight to see the Pilgrim Father, the bull for ICU, go over the side; he is a fine looking chap. There is no duty on these gifts from America; they make a real contribution to Japanese life.

Bobbitt, one of the big pstors of Des Moines, was a "farmer" on the trip over, having been raised on a Nebarska farm, got a great kick out of it. The Iowa Protestants are in a campaign for \$250,000 for a church for the campus, and they asked him to chaperone the gifts from Iowa and also to take back the developments on ICU for the campaign to be finished before Thanksgiving, I hear. He seems a live wire, 6' 1 or 2", full of pep, absorbing everything here in sight.

As Bobbitt brought the cattle across country from Iowa, he picked up one animal in Salt Lake City, a gift of a Mormon; the man said to him as he handed it over, "This animal I would not sell for any amount of money, I prize it too much; but I am happy to give it to ICU." It is interesting how this spirit of helpfulness is coming from all groups, even a Catholic gave Greshough a cow. Greenough also has promises for another shipment for next year.

Yesterday in conversation with one of the faculty, I was discussing Communism, and he admitted that Japan as a whole does not seem to realize the danger ahead of it, nor the power of infiltration. Then he added that no man could be more alert and penetrating in his examination of new faculty, workers, and students than President Yuasa, for he realizes that entree into such an institution as ICU would naturally be one of their major objectives. I was very happy to learn of this care.

I am told that our schools in N.E., that is, on Hokkaido, are beginning to feel the pressure in a real way, and that they are getting worried. That concern, I hope, may spread to schools here.

The Communists are certainly keen and on the job. The elections for Oct. 1st. are the center of conversation and activity, but the one angle has been overlooked. At the same time they elect for the Diet, etc., they are to elect all the school commissioners. The Teacher and educational groups have apposed it, saying they should be elected at a separate time, not get mixed up in national politics; they seem correct, and they were trying to shun the whole thing, and not urging voters to pay any attention to it. Now all of a sudden, they realize that the Communists see in it a glorious opportunity to capture the makers of public school education, and have planned to get out all of their voted. All now hope it is not too late to rally voters and elect proper people. We have to give it to the Cs for their elertness.

Sept. 24, 1952. I was scheduled to speak at chapel this morning but urged Dr. Ben Bobbitt, of Des Moines to take my place; I can do it later and he can be here only a few days. He did a fine job, making plain that he brought not just cows, sheep, and hogs, but he brought sincere fellowship and love from Christians in America; some of the stories he told were very interesting indeed.

He said that the head of the Sheep Assoc. who was to make a formal turn-over of animals to him, over the television, and he got into conversation before ceremonies and Bobbitt was showing him pictures of this campus. The man grabbed the picture of the main hall, and let out a yell. He said, "I backed my jeep up to that building and took out a load of rifles, in the surrender. Truly this is beating swords into plowshares." Then he told the story over the television. Bobbitt said the sheep and hogs were loaded from the State Fair, and an announcement was made that these prize winners were being taken out such a gate for loading, and any interested could see them. It about broke up the fair for a hour or so.

Bobbitt says they have been promised several pages in LIFE on the story of the animals for ICU. Also that Sat. Eve. Post is taking a human interest story angle of the Noah's Ark expedition. We are getting mixed in our metaphors, once called them "landing of the Pilgrims" now it is Noah's ark; well there are elements of each in it.

Then we went down to Rotary, Bobbitt, Greenough and I with Hackett; I was asked to speak on China and had about 10 minutes, many questions and comments later. There was also present a Mr. Wimalasekare, Pres. of Rotary in Panadura, Ceylon, has a son at Berkely, and will be going to see him soon. He is here as a delegate to the world conference of Buddhists, the first time such a conference has met in Japan, but it comes at the anniversary of the 1,400th year of Buddhism's arrival in Japan. This gentlemen spoke for about 5 minutes, explained that the aims of his conference were practically the same as Rotary, world justice and peace. It seems as if everyone today wants peace and justice, and still we have less of it than ever.

Then to the monthly meeting of the Ex. Com. of the Board of Trustees, as the downtown office; most work was routine, but Bobbitt and Greenough gave reports. Bobbitt feels the Iowa Protestants will succeed in their campaign for \$250,000 for the church on the ICU campus.

The big item was the announcement of final OK by two new faculty men, one a doctor, returning from USA, fine reputation here, and of Dr. Daishiro Hidaka, as Dean of the Graduate School of Education, and Professor of Educational Administration. This is looked upon as a master stroke, as Hidaka was sought from all over Japan. One high honor was that he was asked to become a leader in the education of the Royal Family. The biggest draw for him came from the very powerful and important government University of ~~Tokyo~~ Kyoto. He stated that he believes the new ICU, unfettered, with vision of new education, as opposed to old feudalistic education offers the greatest opportunity for any educator in Japan today.

He and his wife are very strong, active Christians; she is also quite a musician, and will have the only piano on the campus (others on the way, they hope). She said (not for publication) that during the war she prayed for J defeat, so bitter was her hatred of the military. He said he hated it as much, as was evidenced by their treatment of him, and also by the fine clean bill of health the Occupation forces gave him, but he said he could not be that good a Christian, as his wife; he could not hope for defeat. Many Japanese of course went to jail for their opposition.

We have made much against the ghastliness of the atomic bomb, but strange I do not find the bitterness I expected. In fact, there are many who say it was a blessing, it brought us all peace that much sooner, and the J had gotten to the place of disillusionment against the military that they welcomed anything that overthrew them; it is interesting to see this point of view. It is not just politeness to ease our consciences. As a matter of fact, many insist that far worse damage was done by the 900 B-29s in the raids on Tokyo and Yokohama, but we Americans say little about that. The J attitude is that in war, naturally you use whatever you have to win, and they do not think strange of it.

9/24/52 At Rotary I sat next to Mr. Teshima, who is one of the Directors of Rotary International; he was and still is an advisor to the Mitsui interests, speaks every good and easy English. He had some interesting comments to make, and I like the frankness of these men.

I asked about communism; he does not fear it much now, feels more and more control is getting tighter against them. He says the farmer is almost entirely free of their influence; I told him how the Cists used the farmer in China; he said he knows that story but still feels their only strength is in the cities, the industrial areas.

He blames the US forces for the strength of communism here today. He said before and during the war the big shot Communist leaders could not stand the pressure in J, and left for China or elsewhere, but the minute the Occupation forces came in, they hurried back, and took over active leadership. He says that the US was trying to prove their democracy and give freedom of speech, meeting, etc. to all, but that to his mind, it was a false democracy, and today the US must take the blame. That is something to think about. I have heard the same position a number of times.

One other interesting attitude he gave me, concerned the illegitimate children. He says the ordinary run of these children is no great problem, it was taken for granted, as the kind of thing their own men did, and as usual in war. But the problem will be with the children of the US negro and Japanese women; J can and will absorb the white children, but there is resentment against the black child, and he urged that for future friendly relations, the US government should place all such negro-father-children in some such place as Hawaii where their life might not be too difficult. I asked him how many there were of such children; he had seen no statistics, but guessed possibly 20,000 - 30,000. He also quoted the generally used figure of 200,000 children from the occupation.

He said the negro here acted as well as the whites, but that psychologically and emotionally he created a different problem, because here he was treated as an equal with the whites, had real equality, and that it did something to him. The Japanese liked them, and he said the negroes lavished their world possessions on the Japanese girls, and treated them well; he said this was partly true because the J. girls at first refused any approaches, but apparently more money and goods changed the attitude.

He says the govt. is sincerely pushing birth control, but that it can not solve the immediate pressing needs, as it is only a long-range means of control, and he feels it may not accomplish too much anyway.

Back to Bobbitt, he and Greenough insist that no farm setup anywhere in the world has a finer start than ICU, that they have tops in animal blood. It seems to me to be putting a very real obligation upon ICU people; they have some staff able to handle it but not enough. The plan will be not to ship more cows, sows, etc., but everywhere now and then to send by air freight, a bull, a boar, etc. of different strain, so as to prevent inbreeding. With this plan, they feel they can keep up the standard.

After the Ex. Com. meeting, Mr. George Togasaki, owner and manager of the Nippon Times, largest English daily here, took Bobbitt and me around a bit. First to his office, which is a typical rushing news room, has workers of about 500. Interesting fact is that none of his typesetters (all modern, by machines) know any English; he says they are better that way, so that they merely copy and not read it, as in reading it, they often get involved in meanings and lost. Mistakes are less this way. He does not correct proof but as we went in he took a hurried glance over the galley-proof. Asked why he was doing it, he said I do it as often as I can in order to try to cut out the sensational, the sex stories, anything that may cause illwill. He is a high calibre Christian layman who takes his religion very seriously. He is chairman of the ICU Board of Trustees. He has a circulation of about 800,000. He also said that in Japan there is 1 newspaper for each 4 people, in metropolitan Tokyo, 1 for each 3 persons, which he claims is about as high a ratio as you can find anywhere; it seems very high to me. He says many estimate J literacy as 99% of the population.

9/25/52 Today and tomorrow are days of visiting and conferences. Interesting schedules have been set up. This morning Bobbitt and Greenough spent at the Quarantine where they were very favorably impressed with the care and handling of the animals.

First was a visit to Dr. Ichimada, Governor of the Bank of Japan, in his office, where the inevitable series of pictures took place. His status is very interesting; he is not a member of the cabinet, or a political appointee; he carries on regardless of party changes. He is much like the head of the Bank of England. When the peace treaty was signed, he although not an official, went to sign as representative of the financial interests of Japan. He is the head of the whole financial structure of the nation.

He is not a Christian, has for some years studied Christianity, sends his children to a Christian school. It was he, a non-Christian, who headed the campaign for ICU for 150 million yen. This came just after surrender, when economies were in a hectic state, but they raised and paid in 165 million yen, about \$500,000 US. He went out with something of a Crusader's passion that we must have a new education, a new university, with the high Christian ideals as their basis, for the new Japan.

The first thing he asked after the ordinary formalities, was "How about that chapel?" What is its status? He has from the first insisted on this building as one of primary on the campus. Then he explained why he was so interested, namely that he was convinced ICU would be just another institution unless they had the chapel and all it meant at the heart of the life. He added, that we must have the tower, with its lights, and most of all its bell and carillon, telling out peace and goodwill. Then in a meditative mood, he said "And J too must have it for her new life, and he discussed democracy and how much J has to learn, adding that it might take 200 years to emerge as a real democratic nation.

The next visit was to Mr. Seiichiro Yasui, Governor of Tokyo Province and Mayor of Tokyo city. It was he who at the Council dinner a few weeks ago, said that he went to the USA, to attend the Mayors' Meeting, determined to find what made America click, and he gave as his answer "The Bible is on the street", meaning it and its influence is everywhere; he was much impressed by the Gideon Bible in every hotel room.

He is a very active, live wire type of man, the man who is responsible for so much of marvelous program of recovery here in Japan, at least in Tokyo area. There can be no question of the sincerity of these men; they are convinced that the West has something J lacks and they very definitely want it.

Next was an interview with Mr. Kennoki, Vice minister of Education. In most instances, it was impossible to see the minister, as he is a political appointment, and they all are out, day and night, campaigning for the elections on Oct. 1st. Actually the man who does the work, knows the job, is the vice minister. Mr. Kennoki was very interesting and cordial. We talked over ICU, and he expressed his interest and promised to do everything he could for ICU in regard to her permanent charter.

On our way to various places, we also visited some of the interesting spots of the city, Nijo Bashi, entrance to Imperial Palace Grounds, really a beautiful spot., Hongwanji Buddhist Temple, where the second world conference of Buddhism is being held, all wired for recordings, crowded with photographers and their flashing bulbs, and Buddhists from all lands. The ones from America, I was told, have very little if any of the Oriental bow and politeness niceties, they are peppy, forward, with strong voices, more or less domineering as in contrast to the calm, quiet, typical Buddhist attitude. The man from Ceylon we met at Rotary was elected vice-chairman, I was told.

Other spots visited Kabuki Theatre, where they do a lot of interpretative work on old J art, the Meiji Shrine, Yasukuni Shrine, and Asakusa Temple. The beauty of lines of these buildings, and the marvelous trees, with their branches reaching out almost horizontally at times, makes pictures unforgettable.

THE JAPAN INTERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION, INC.

OFFICERS

44 EAST 23rd STREET

STAFF

RALPH E. DIFFENDORFER
President

New York 10, N. Y.

RUTH MILLER

Administrative Assistant

MRS. HARPER SIBLEY
JOHN COVENTRY SMITH
Vice-Presidents

ORegon 3-2990

SAMUEL J. DAVIS

Comptroller

MRS. CHARLES H. SEARS
Secretary

PROFESSOR JOHN LANGDON JONES
Treasurer

HENRIETTA GIBSON
ARTHUR B. HATCHER
Assistant Treasurers

Dearest Girl:-

9/25/52

I am downtown, waiting for Mr. Greenough and Dr. Babbitt to get back from Quarantine. Mrs. Greenough and I just came in, for an afternoon of visiting which will prove very interesting, I am sure.

We will visit the Governor of the Bank of Japan, the outstanding financial man of Japan, who headed up the ICU campaign among the Japanese. Then we will visit the governor of this province, also a friend of ICU, then the vice-minister of Education of the country.

On the way home after these visits, we will stop at a Buddhist temple, a theatre, Meiji Shrine, Yasukuni Shrine, and Asakusa Temple. Tonight we have dinner with the Gerhards, who are Japanese missionary background.

Tomorrow morning, breakfast, we all meet at Troys, and spend several hours, going over the educational angles. (He and I talked last night until after midnight)

Tomorrow morning, we visit the office of Nippon Times, and have our pictures taken as they do with all "dignitaries", if you can picture that. At lunch, we will attend the Japan-America Society meeting, where Mr. Dooman, of the State Department will speak. He has had a lot to say about how communist elements in the State dept. "gummed up" his activities pre-war

Afternoon, visit Rev. Kozaki, Moderator of N.C.C. of Japan. Then visit with Mr. Saito, Gen. Sec. of YMCA, an inter-racial figure, also on ICU Board then a visit with Hirokawa, Minister of Agriculture and Forestry. Dinner tomorrow evening, sukiyaki, at home of Pres. & Mrs. Yuasa.

Sat. morning a shopping tour, and luncheon with Mr. George Togasaki, editor & manager of Nippon Times.

I would like to buy something to take back for Mrs. Winn: have you any suggestion? Or would it be better to get money to Bruce for her to buy what she needs. I will do nothing right now, you give me your judgement. I know she might appreciate it from here, but on the other hand she may rather have something she really needs.

I had thought, if they do not cost too much, of getting a kimono, modern type bathrobe, for Ann, Dorothy and Lolly. Can't get too heavy stuff because of air weight. Yesterday in addition to letter from you, also one from Lolly and Don. I was so glad to hear that they ultimately feel they will be happy where they are. Good to have gotten there early. It sounds as if Lolly is going to get a good job, and the pays sounds fine. They may write me as to how she comes out of the tests, but you mention it anyway please, as she may not write for some time.

It was certainly a pleasure to hear from you. I do not have it with me here as I did not expect to have this free time, so I can not comment on various items.

STAFF

44 EAST 23RD STREET

OFFICERS

The main thing of course is your writs. I am so glad you are better. I will be most anxious to hear the report after your visit to Danagrel. Thanks for the addresses. I have written several letters to people, in care of you, knowing that on receipt, you can just cross out your name and address and put their proper address, please. I sent the letter to Bartlett and your address came a few days later.

I am sorry Mrs. Sierra Madre was upset. When we first talked about the file list, I had thought of giving her only a few letters. But she did them well, and quickly, so I gave her 100's more than I had anticipated and then realized, when I heeded the lists in a hurry, that she could not do both: therefore, the natural thing was to get someone else to do the files. She certainly has as much work as I would have normally expected to give to her anyway. Please explain to Ann, possibly she can get it across. The letters she has I wish were out, as there is value in the time element.

It is about time to go. I have sheets of my daily writeups at the house, but may I get a chance mail this to you downtown anyway. Time is slowly moving along. The home stretch is getting more in view, keep your colors flying till Dec. 3rd.

The same story all over again. I'll be thinking of you a lot tomorrow, and also envisage some happy pictures. The same old love to my wife. Tomorrow evening, Sukiyaki, at home of Pres. & Mrs. Yusa.

Yours always,

Set. morning a shopping tour, and luncheon with Mr. George Tozasski, editor & manager of Nippon Times.

Peace

I would like to buy something to take back for Mrs. Winn: have you any suggestions? Or would it be better to get money to Bruce for her to buy what she needs? I would like to see him more often. I should sharpen the whole immoral system in government circles, which is perfectly legal, but certainly sub-normal morals.

I had thought, if they do not cost too much, of getting a kimono, modern type bathrobe, for Ann, Dorothy and Lolly. Can't get too heavy stuff because of air weight. Yesterday in addition to letter from you, also one from Lolly and Don. I was so glad to hear that they ultimately feel they will be happy where they are. Good to have gotten there early. It sounds as if Lolly is going to get a good job, and the pays sounds fine. They may write me as to how the comes out of the tests, but you mention it anyway please, as she may not write for some time.

Tokyo
9/26/52 Another day of visiting. Again to Nippon Times, this time for picture to be in the Sunday paper. All looked our best, as the bulbs snapped. Japan must be turning out flash bulbs by the tons, on all occasions pictures are taken.

For lunch we attended the Japan America Society dinner; this is an old society, aimed at building friendships between the nations, meeting about every month and on special occasions to hear distinguished guests. The speaker was Mr. Dooman, formerly First Secretary of the American Embassy, in those strategic days before Pearl Harbor; he was Grew's chief aid. There was a big crowd, the leaders of American and Japanese communities; it was a message of faith in the new J.

Also a visit to the Ministry of Agriculture and Forestry; head man out electioneering, saw acting head; very happy over the ICU program, had himself been out to see it, without telling anyone, much impressed. Minister has 1,000 white leghorns himself.

Then to Foreign Affairs, ^{Foreign} Minister and Vice-minister out on campaign; saw First Secretary, spoke good English, spent most of life in Europe, expects to get to US this year. It seems all Japan hopes to get there this year or the next. Offered his help in any way.

Then for a formality call at American Embassy, Ambassador was at Buddhist World Conference but saw his next in line, First Secretary, Mr. Turner, is a former missionary kids in Japan so knows the background here very intimately. Just arrived. His wife is active in the new American school being opened. Up till this term, the American school was carried on by the occupation forces, now organized separately.

Got back to the house in time to wash up (had been a terrible sticky day, very stuffy, prickly heat weather) and hurry over to home of President and Mrs. Yuase for a sukiyaki dinner. It was all done at the table, with an electric hot pad and was very interesting. The only thing about it I did not relish too much was the large use of onions and a kind of garlic.

They are certainly gracious hosts; she is a the daughter of one of the famous old Methodist pastors, educated at Simpson college in Iowa; in fact, they met at the Des Moines Student Volunteer convention in 1920, and were married there. (I also attended that convention, representing Hopkins).

All Japanese women are experts in flower arrangements and the sights I have seen have been real art for sure. Mrs. Yuasa is considered something special along this line; during the war, while he was in the US, she had more than 1,000 students in flower arrangement, and thus supported herself. She had a bowl in her living room that cause one just to sit and drink it in. The base of it was soy bean plants, with two bunches of beans extending up and out in weird shapes, then with flowers of color, chiefly glads in the center. You'd have to see it to believe it.

9/27/52 Last night, after return from Yuasa's, I was invited next door here, to the home of the Kreiders, who were celebrating his 38th birthday; they were gracious enough to make it also partly for my 35th wedding anniversary. It helped to make up a little for the absence from home; I hope someone might have remembered Mother on that day. We had ice cream, cake, coffee, candy, etc. It was also the Kreider's first night in their new home, just finished a week previous. It has a beautiful glass front, which looks out on Fuji-yama, that is, if and when Fuji deigns to let mortals view him or her, do not know which. I have seen it only one day in almost 3 weeks here. But that view was worth waiting for; no wonder the Japanese have made so much over it.

Today we spent "shopping", most of us merely looking, while the one urgent party, Dr. Babbitt, who leaves on Wednesday by Northwest, got things for his "must" list. Some of the stores are reall wonderful; they have everything; I had thought television was the only thing not here; they now have it too, I saw it there in the store for sale yesterday. They have been very wise in realizing the loss of silk trade and have gone in heavily for nylon, and are now in working arrangements with all US companies on patents for all the new materials.

9/27/52 More random items. I learn that 60% of Tokyo city was destroyed in the bombing, chiefly by B-29s, that 50% of J's electric power (it always has been one of the nations of great electric power) was wrecked, but by now about 70% of electric production is back. There are now going up in Tokyo 78 steel and concrete buildings; it is almost unbelievable until one sees it, and this is all with J capital; they seem to have thrown everything they have into getting back on their feet as soon as possible, and trying to make their way in the world. Just yesterday, they reported that their new freighter had broken the record for a freighter across the Pacific, just 10 days, I believe. They are now planning a new air service which will give tourist service from the USA to Japan, for almost half the present cost of plane service, and way below the best ship passage.

An observation on standard of living is interesting; in the US, it takes the wages of a working man for one week to buy a suit and a pair of shoes (these are some government statistics), but in Japan, a suit of clothes, without shoes, will take wages of the working man for one month. And yet the American working man does not realize that he is in heaven.

One angle of the wild run of "Pachinko", the pinballs games, is that children are flocking to them, in the wild hope of getting something for nothing. Children are taking small funds from the family purse to try on the game. One man deplored the whole trend toward lotteries for everything, and he blamed the Catholic church for introducing it in their bingo games, getting something by chance and not by any earned right. At any rate, the trend toward lotteries and gambling is very real and is considered a very grave menace to the national life.

Speaking of the Catholic Church, I drove by the other day, the new buildings of the Sophia University, and their very beautiful, fine playground, all right in the heart of the city. Their buildings are very fine and certainly we on the ICU campus can not be accused of building too fine. This University, so I am told, has been greatly expanded in equipment and personnel since the end of the war, chiefly by American men and women,

Filipino man who spoke at Rotary, Fullbright man, is Dean Benjamin Salvos, of the College of Baguio.

Democracy certainly is a loud affair. These campaigners who are out on the streets day and night, in their trucks, with loud speakers, just about drive one crazy. They all blast out their messages so loud that I wonder if anyone hears. They do not give speeches usually, but merely call attention to the name of the man to vote for, so that when one goes to the polls, the name sticks. At Yuasa's the other night, about 9 PM, one truck came by, apologizing for disturbing people at that late hour, but it was vital that they know the name and standing of the candidate.

Yesterday one American lady was bitter against the laxness of the US forces in their control of their men, saying that they were to blame for so many men going wrong; that she had seen US men in uniform literally having to fight off prostitutes as they came out of stations, 3-4 pulling on their arms. She said that one officer had told her that 90% of the men were swept away, quite a figure if true, which I doubt. In a community near here, I hear that great opposition has developed against a US army camp, for enlisted men, I believe. They are moving out of the confiscated buildings in the city and into new locations not so obvious. The opposition was from parents who contended that their wives and daughters dare not go on the streets at night if such a force moved in. Quite a commentary on Christian America.

I have heard on all sides that the J are rapidly increasing in height as a nation, nearly all children are taller than parents. Better food, athletics are given as the main reasons, but several have added that the change over from sitting and eating on the floor, to an economy of chairs is also involved. In schools, offices, trains, everywhere now, one sits on the chair instead of on the floor. As I said before the old tatami, the floor mat-covered, is on the way out. Youth will not accept it, I am told. Where it is in the home, chairs are now being added, with rubber cushions to protect the matting.

9/27/52 Here is a series of random, unconnected observations, hearsays, etc. that I want to put down for my records.

One of the churches in the University setup, and contributing $2\frac{1}{2}\%$ of the denominational budget, which is a fairly good percentage (the largest the Methodists is 17%) is the National Baptist Church, which is one of the strong negro churches. One of their leaders was here last year and was profoundly impressed. He enlisted his church, and the hope is that soon there will be a negro on the faculty here. They have several on the string, to see how well adapted they would be. The government exchanges, such as Fulbright, etc., have sent many negroes to Asia, and there is a great desire to have them. I believe that possibly unconsciously, it is a desire to study how the "slaves" of the American culture, have been able to throw off the yoke, and curiosity to see how they are treated today. I am sure the presence of a negro family here on the campus would be a great thing.

Several have commented on the fact that MacArthur has a great place in the minds of the Japanese, those who are willing to see beyond occupation. One point they often make is that he hardly ever spoke without making some reference to the Bible or to the Christian way of life. He made mistakes, and who wouldn't under such a colossal burden, but on the whole he seems to have done a great job.

One of the faculty, Tatsuo Misumi, one of the two men who met me at the airport, is a University of Toronto grad, very clever chap who is directing the recreational end of things here (now has the student building their own outdoor charcoal pit, etc. for "hotdicks") which are very popular in Japan), was in Y work, and social settlement work. He was sent to study the policy and program of the Goodwill Industries at their headquarters in Boston at the Morgan Memorial Church, to see if such could become a field of service for the Church in Japan. He reported it would never work, because there would be no supplies available, as every J. family is a goodwill industry itself, making over everything for themselves or "poor relatives", so that was abandoned. Another illustration of the wealth of the US, - that we have things to throw or give away.

Interesting that the old national anthem, with its warlike attitudes, has not been changed. When I have asked about it, the reply is that there was agitation but no one was anxious to take it up and push it, so it is now being used again. Occupation times of course it was not used at all, and I suppose the forces felt no reason for attempting any changes.

Food was the overwhelming problem when the invaders landed; people had survived by eating roots, many had perished throughout J. All are high in praise of the shiploads of food the invaders brought in, averting famine. Then they made clothing, the next need, available, and later housing. MacA. insisted that the early missionaries returning must bring their own food supplies and they were pledged not to "live native", leaving all such to the people. There were many suicides, I am told, in those early days, some from fear, some from hunger, but after the occupation came, no starvation.

Holiday spirit is in evidence everywhere, for the equinox celebration; I have never seen so many children on the streets, led by their teachers, they are everywhere, visiting spots of interest, government buildings, and also the shrines. At other times, one sees children and the women dressed in brilliant colors, the women in the old clothes, which are now kept for these occasions, I mean old in style, the early costume. Many feel that a very deliberate attempt is being made to use this period for revival of the religious significance of the Shinto shrine, but all agree to the rank and file, it is just the happy holiday spirit enjoyed by all.

Tokyo is truly the crossroads of the world, the meeting of East and West, and one finds here every kind of religion imaginable; every sect seems to be pushing hard for position. I yesterday of one young woman, about 40, who is introducing the "dancing religion"; she gets under the spirit, and dances up and down the streets, oblivious of all who watch her.

9/28/52 Did not attend any morning service, folks here all go to the afternoon, 4 PM service at Union Church. For dinner, there was a young couple, he a lt. in Quartermasters corp, both fine people who have been towers of strength for good in the army group. She organized service wives for community service in a very effective way; much has been said as to the impressions made upon J by these wives of the army, offsetting much of the unfavorable criticism for conduct of the GIs. While her husband was in Korea, she taught in Aoyama Gakuin. Also for lunch were two navy officers, who had heard of ICU and just came out to look it over. He was in charge of an electronic supply ship, Proton, but was also a Congregational minister called back to duty.

In the afternoon I preached at the Union Church, had a good time, and of course saw many friends. Then I went with the Troyers to dinner at Pershing Heights, to the home of Mr. and Mrs. William C. Kerr, of the State Dept., who is now in charge of the US army educational program in Korea, particularly with the prisoners of war at Koje. He had many interesting snaps he had taken on the island and we learned much of the situation there. He says that the frantic attempt of so many of the prisoners to get free from the wild, fierce communist diehards is pathetic; they will do almost anything to break away from these assassins. The Kerrs were formerly missionaries in Korea, of the Presbyterian Church.

Pershing Heights is the old Japan War College grounds, a beautiful spot, and the buildings are exceptionally fine. We ate in the large dining hall, and of course had good food, all of which tasted and was American.

I have been hammering ever since I came on Communist infiltration; there did not seem to be much interest at first, but now it seems that there is growing concern with recent events which seem to indicate the Cs are at work. As a result, last night we had long discussions. Dr. Kerr told of groups at work on the problem, and a meeting is scheduled soon for discussion of the best methods for combating the situation. I shall be happy to be able to sit in, to share my experiences, and to find how the one or two men who are said to be very effective in sitting down with J students and talking it out, actually do it.

News here of course is full of the Buddhist conference. One delegate stressed the need for schools such as the Christians have used so effectively even in Buddhist countries. She pointed out that many Buddhist children were attending Christian schools and that should not happen in the future. Comment by Austrian Buddhist;- "After the 2 world wars Christianity could not help the people in a terribly devastated world. Belief in a transcendental God became, in such a situation, meaningless. Everybody is obliged to help himself, to work out his own salvation, which naturally ends in nihilism." Then he intimated that the immanent aspect of Buddhism had the necessary appeal.

Figures on population for last years released; increase was 659,900, giving population by end of 1952 of 85,500,000. First time since 1899, that birth and death rates hit such low figures. Compared with previous year, birth decreased 93,000, and death rates were down 40,000. Birth control and improvement of prevention methods in disease control were given as the main causes. Chief decrease in deaths from disease was in TB, one of the scourges of Japan,

Trade with Communist China is picking up; imports of the past 2 months surpassed the total of the previous 6 months; Japan is paying China with sterling reserves she has, in Hong kong. 2 Japanese ships are leaving for loads of coal in Saghalin, which seems significant; Japan must have coal for her industries, and Russia is of course anxious for the trade. A Japanese freighter has just made the crossing from Yokohama to San Francisco, in 10 days, 15 hours and 30 minutes, breaking past records for speed; it is a new J. ship; this kind of thing shows the spirit of the people in their comeback.

May Day rioters, 117 of them, have made their trial impossible. 90 some of them in jail refused to go to court for trial, and apparently the government felt it would gain nothing by dragging them out, which was probably what the communists had hoped for, to be used as a demonstration of J "brutality". Those out on bail, appeared, but by their sitdown, their yelling and screaming, and mass demonstrations by helpers, the trials had to be postponed. The government now threatens that unless they permit an orderly trial, they may all be deported, immediately, under the laws against inciting to riot. They certainly are on the ball, taking advantage of every opportunity to press their propaganda.

7/24/52
9/29/52 At home all day, trying to catch up on letters, and reports. Am having the staff here write many letters for me, that is copying duplicates, to friends at home, as I feel there is more appeal in a letter written right on the spot.

In conversations on the "Why" of ICU, several points are worth keeping. I have wondered since the government does not permit a university without an undergraduate school, why ICU could not have been built on top of one of the existing colleges; the answer is human nature; who and how is the question. The college of liberal arts here will be held to 600, 150 per year, which will not prove any kind of competition for the colleges throughout Japan, so that all college leaders in Church circles are happier to have ICU as a new, and separate institution.

Another reason for a new institution is simply that it is attempting something absolutely new. Old J education was on the lines of specialization, starting even in high school, so that there was no such thing as "general education", in fact, there was no such term in the language. A man became an expert in chemistry, but knew nothing else, from late high school on, but chemistry, nothing of a broad basis of knowledge. ICU is pioneering along modern recognized lines of general education, then specialization.

All agree that Christian education would be better off if the existing schools were smaller, and did a better job with what they have; any spreading out in an enlarged program would only render all they do poorer. It is expected that probably several of the colleges which have done good work in special lines, might later give M.A. degree in their speciality, with higher graduate work in ICU.

About 300 universities in Japan, 100 since the war. The Jap. life and system build on old feudalism was one-way communication, up and down, not outward, authoritarian, stratified. Even language perpetuates this stratification with its polite form for authority, etc. Watch a group of 5-6 people, they immediately develop an order or rank in walking, in answering questions, etc. This phase of Jap. life has been often overlooked, especially as we think of her high percent of literacy; we must remember it was all this feudal system. Even today in J there is constant pressure for conformity.

Problem of the "no-church" group will be felt in ICU where Shinoto, the leading geneticist of Japan, author of 17 books, many journals have him as editor, is a no-church man. He has for years had a group meeting in his home, many of the group study the Bible in the original language. Hidaka, new dean of graduate School of Education, also no-church, he is a baptized Christian but withdrew from the united church during the war because under the military it had become too nationalistic for him. Togasaki, chairman of Board, is a no-church man, though a very active earnest Christian in life and influence.

Picture in Nippon Times showing the 3 day celebration at Sophia University, at the opening of their new Library, pictures Ambassador Murphy with others at a cocktail party in celebration of the opening.

Papers report 45,000 Buddhists in USA, mostly Nisei, but with numbers growing, 12 Nisei are here studying for priesthood.

Street signs are interesting, funny spelling. Here is one for you, "Radios and Xstals" How do you pronounce Christmas? or Xmas? Yes, crystals is logical. Saw a Pachinko shop with an appropriate name, "Hope". I did not see it, but was told of this one; "Hamburgers of latest imported methodists" On elevator;- "Contemporary out of use."

Saturday noon, Mr. Togasaki took 5 of us to dinner at the Hunter's Lodge, very interesting J dinner. Sat on floor, typical J house, except for the center where you sat around the table, and put your feet down in a pit, under the table. In the center of the table there was a gas heater, on top what looked like washbasin turned upside down, with many holes through it. It was heated and with grease spread over it, became the stove, delicious beef steaks, sweet potatoes, and many vegetables were cooked right there. We were given a large green coarse cloth apron which is tied up under armpits, for protection against possible grease spots. Tea was served 4 times, each different tea, and in different cups and bowls, chiefly wood, crude or lacquered. The staff went to the door with us and bowed us off in the car. It certainly was a delightful setting.

INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO: KYO BUN KWAN BUILDING, GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6855

MITAKA: 1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 3791-3

Sept. 30, 1952

Dearest Girl;-

Well, it happened last night, your letters of Sept. 20th and 24th came; they actually reached the downtown office on the 27th, but no one made the trip (usually some one makes it daily). Thanks for the world of news, and enclosures, etc.

Also many thanks for attending to all the things you are doing, it has put quite a burden on you, especially with that wrist. Let me comment on the letters. Glad you have been paid for your speeches; keep it up.

Yes, the letters Mrs. Herrold was to do were very important, as they were to get to DS-es and pastors before they set up financial schedules. I may lose many \$1,000s by their being delayed this long. I wish you or Ann could get her to finish them up immediately, or else return the lists and get someone else to do it right away. It is vitally important. This letter from Fred Trotter putting \$1,000 in their budget is the result of one of those letters; those that do not go mean that much less for the work. If she is at all reasonable she can see that I gave her far more letters than I had anticipated in the begging because she did them well and quick; having given her so much I had to give the files to some one else because they were gek too.

I have received only one batch of names from Mrs. Turner; I hope she is working on them; I have my setup here all ready to get out the letter, am waiting only for the mailing lists. You might report to her and ask her if she can get some friend to help her, in order to get them out soon, and to me.

dh I am glad to get the lowdown on the piano; the way you put it, we just can not take that piano away from Ann; I think you have thought it through correctly. But, do not give up, get one as soon as possible. It will take some time to get it fixed up, tuned, etc. and you will be in shape to use it by that time. I want to see and hear it, and be able to sit in the evenings and hear you play, as of old.

I am returning two checks, endorsed, one to Hole, one to Dr. Roy S. Smyres, N.Y. I thot I had left word about checks to him, am sorry to have overlooked it. Tell Smyres the Advance credit should go to WSCS, Mt. Zion Church, % Mrs. Mabel C. Thorpe, Treas., Bel Air, Md. (You may have more complete address, that is, just what was written on check.) The other, \$10, to Hole credit to ? As I re-read your letters hurriedly, I can't find the data on Mrs. Whiteside's check; I believe you said it was WSCS somewhere. Do you still have it? If so, tell Wes.

Re magazines, I re-ordered all we are now taking, when I was in NY; they are automatically ordered by the Board; where they give a 2 or 3 year cheaper rate I asked them so to order. We get notices of lapse of subscription as routine from magazine's files. If any should stop, ~~wri~~ write to Purchasing Department, 150 # 5th Ave.

I too have had a letter from Hsaio, here with his family in Kobe. I'll see him when I get there. I am glad I stuck by him and that he finally came thru. Sid Anderson said he had been a good sport. American law, his field, got his M.A. in it, is very important here, and he will have a good chance.

Re books. either N.Y. or west coast., I was told that literature went out, designating the places to send, according to where one lived. I'll check on whether West coast means Mrs. H's

garage or not. If it is sent to NY, or the garage, ICU has to pay the freight or postage; if the donor is willing to pay that cost, it saves ICU that much. I'll write later on that.

I'll write Haycock, Duluth, from here. He has a fine church, would like to get there. Must have been a brain storm to send Ward's letter to Charlotte; sorry; his address is Box 115-A, RD-3, Hendersonville, N.C. I see I wrote Charlotte in my note book and just copied in error. Kober letter is fine, will write him and also the names he suggests. Glad to see who were able to get to see Mother; thanks for the list.

Will write Harry Cook. Might possibly make a hurried trip to see some folks in Balto., will have to think it over. I feel that Stuber and Smith will want me to see them almost as soon as possible. Harry is right about giving before Christmas. I intend to write him asking for names, and I'll write a preliminary letter to them from here, and say that I want to see them before Christmas, and hope they can save some of their Christmas giving till then.

Coors and Trotter letters good. Coors was in Drew when I was there, has been a loyal friend. Trotter came across well, with \$1,000. Ned Miller letter I understand. I do not know who, but someone started a "loan fund" for ICU, through the LA Church Federation and this man Smith (you may find his letter in my file on the desk, or in ICU file) in the Federation. I stopped by twice to see him, missed him. They had gotten together about \$1,800 before I left. Miller is an interested MD who helped on it. I'll write Miller too.

Nixon's speech out here sounded as if he was certainly turning the tables. At least he has forced others to bare their incomes, etc., I wish that could be done with all candidates, it would be a good thing. Bagpipe story is a good one.

I find on living here and finding what J was like before the war, that we, you and I, had no conception of how western J was, much of it built on German thinking, but decidedly western. We have too much identified Japan with the type of life we knew in China, and we were wrong. It has been western for years; only the occupation has made it more so, now directed toward USA. Military here do not fear that Rus will move; they expected some time ago they might, but now, our side feels so much stronger. I think Russia will do everything she can to get US forces out of Japan, but the Japanese are too realistic to want that. They will re-arm to an extent, but can't to the extent that we can pull out entirely, - at least that is the way I get it.

Tomorrow is election day and it may bring forth some surprises; they say there seems to be apathy; if so, the communists who are of course on the ball, may pull off something big. They have campaigned hard.

I found about the books on west coast. Earlier there had been some arrangements for book collection at the Methodist headquarters in San Fran., but that shipment, under Dr. Lindstrom has now been completed, and they here have not yet heard whether more books can be sent there or not. It would be fine if we could get them to handle them. In the meantime, until you get more word, if the lady does not want to mail them direct to the Library here, you had better receive them for her.

On Oct. 20th, there will be (as I write this part later, I believe I have already mentioned it) a meeting of the denominational leaders in N.Y., so I have listed immediate needs as I see them, in their priority, and have gotten them off, with letter, to Stuber today. I am enclosing a list for you, and please keep it for me.

Good news from Stuber reports that the Methodist WSCS has just come across with \$318,000 which it seems to me means their full payment for 1951-2, and 52-3 on current expenses and building. That is great. DFM is just about the same. Churches in Indiana are taking the gymnasium project of \$60,000, and one girls' dormitory at \$63,000. Wisconsin Committee is being re-activated and they are being asked to take one faculty unit.

Now waiting for your next letter, can't come too soon. They mean so much to me.

Yours always,

Pearce

9/30/52 Time is moving up a bit, but it has seemed awfully slow; with October coming up, Dec. 3rd seems a little closer.

The election campaigning is on in full force, the last day. I was told on Sunday that US forces were kept off the streets as much as possible, fearing possible Communist activity, but all seems quiet. I was home, working on data for the "Denominational" meeting of the ICU Foundation on Oct. 20th, trying to get material ready for them, as to urgency of various projects.

The Buddhist world Conference is over and there is considerable unhappiness in their circles, the papers report, over the lack of enthusiasm the local government showed for them. At the official reception, the Foreign Minister and the Minister of Education did not even appear, claiming they were tied up in election work; other officials also failed to pay proper attention. One matter up for consideration, they could not decide and voted to defer action on it until the next world conference, in 1953, in Burma; it is whether the Japanese position is correct that Buddha was born 2,516 years ago, or the contention of the S.E. Asia countries that he was born 4,498 years ago. Quite some discrepancy.

There has been rather general agreement in papers and in conversations over the announcement that Japan is to pay in full, principal and back interest, on all her prewar debts. It is felt an essential if Japan is to regain her place in world finance; she mentions often the high regard the world has for Finland which has never defaulted on payments. This adds much to the already heavy taxes but is part of the recovery cost.

Taxation here is very heavy, even for the man with small income; professors on the faculty here will pay 30-45% of their income in government taxes. The Japanese government has seen that it must pay as you go in its economy. Duty on new cars coming in is 68%, but a used car brought in for personal use is duty free.

Student demonstrations continue; recently at the Univ. of Tok., 300 students demonstrated against re-armament. While the Premier elsewhere was giving a political speech, suddenly 100 students broke out in shouting, jeering, heckling, and singing of the Internationale. He stood waiting on the platform for 10 minutes; when order was recalled, he said that unless the students felt shame for their conduct, he had grave fears for democracy. I imagine the students had a good laugh over that.

Rearmament continues one of the big topics of the day. According to the constitution, the US forces gave Japan and which was ratified, and from all I can gather, accepted by people generally as a wonderful advance along the road to freedom, the nation can not again arm without a change in the constitution which would require a 2/3 vote of the Diet, and a majority vote of the people in a national referendum.

Arguments for and against are heard as follows;- for;- J aims to become again a major power in the democratic field, as such she can not remain neutral, and must be ready to do her share for democracy; the sooner Japan is really rearmed, the sooner, it will be able to ask the US to do what she has promised, get out; it is now clear that we can not trust either Russia or China in their promises.

Against rearmament;- it would completely wipe out all economic gains J has made to date; the people do not want to fight again in any war, either for democracy or for Communism; it would only invite greater hostility from Russia and China; it would play into the hands of the US, would lead to conscription, and ultimately to an army in Korea; would involve J in the next world war and J would become a battlefield; if US arms J, even that would not be sufficient to prevent invasion; no amount of rearmament could hold J after US forces withdraw, so better not arm at all; if we got into war, we would share the fate of France and Philippines in the last war.

These arguments against re-armament are very clear, logical and convincing, BUT people still fear invasion and are getting to the place they may rearm and fight rather than accept it. Japan is in an impossible valley of decision; there is trouble ahead no matter which side she chooses, and most people recognize it. The elections tomorrow may give some indication of under-the-surface-thinking on the matter, so all are eager for results, which may not be available until the second day.

Japan, Oct. 1952

Complete

Oct. 1, 1952. Election day and the weather seems to readily identify itself with the mood of politics; it is clear, rainy, very windy and blowing. It is a relief today not to hear the blaring loudspeakers telling the name of the one important candidate.

Last night, after rains, it cleared off and Fuji came out to celebrate; we had seen her once when we drove down to meet the Greenoughs, snowcapped. Last night she had lost her snow, but stood magnificent against the brilliant blue sky which was surrounded by a brilliant sunset. For some unknown reason, the sunset rays of many colors did not cover the whole sky, as sections around Fuji were cut out, revealing only blue. I had gone out to take a walk before dark, but everyone seemed out to watch the sight.

This morning I spoke to chapel group, students and faculty; last week surrendered my place to Babbitt. It was an earnest, attentive group. I marvel at the freedom there is here for religious emphasis, all accept it, there is no pressure, and no resentment against chapel. I was afraid there might be difficulty in speaking English, but I spoke slowly, and could tell by their responses that they got it.

I have spent another day at letters. The staff here has written many for me, and I hope we get some results from them. Then I personally am writing quite a few too. Just learned that I may have missed Bishop Raines, as he is coming out for about 3 weeks with the chaplains, here and in Korea. I suppose that is how he got the chance to go to Formosa, from here. He arrives Oct. 4, goes to Korea on the 13th, then here for 4 days on return and is scheduled to leave on the 25th. I shall have to wait for his arrival to find when and how he goes to Formosa. I imagine he will also want to go to look over Hongkong work.

Major General Bennett, chief army chaplain, is going to preside over meetings of some 100 or more chaplains this coming week. They will be out here on 2 days, the 7th and 21st. Bennett has taken quite a shine to ICU, and has helped it in many ways, urging chaplains to send their giving at meetings here, and much has come. Several naval chaplains have also sent their collections here.

Got some interesting sidelights last night in conversation with Dr. McKenzie, formerly of University of Washington. He says much has been made of the land reform of SCAP, the occupation forces. Communism has made the farmers a hotbed for their agitation as their plight really was serious, as taxes, shares, interest rates, etc. had made them ready for any kind of change. But, Dr. Steiner says, that when 3,000,000 additional families were put on the land, the impossibility of making ends meet became even more acute. Now he says the trend is to sell farms and move to the cities in search of work in modern industry. The present hardship, because there just is not enough land for these living on it, under the ~~division~~ is again opening up great areas for Communist activities.

He also pointed out a strange situation in Japan, and anomaly, for sure. Japan has forged ahead in the world in science and industry, can and does make everything that any other nation makes (except the atom bomb, thank goodness), but her agriculture is still the same it was centuries ago, with the almost identical tools and methods. How to explain the great advance in all phases of life but agriculture? Probably those who wanted control wished to keep things just as they are, in spite of demonstrations of increased yield cheaper methods, etc.

I have also learned that while Brazil has offered emigration possibilities to Japan, there is not any great jumping at it. In previous years, the areas of Brazil where Japanese went, San Paulos, have become prosperous, but now they are not wanted there, it seems, but rather are asked to go way back into the jungle areas, opening it up to civilization, particularly to jute production.

New Guinea and Borneo have often been mentioned as possibilities. I believe it was Kaga wa who before the war suggested that J buy the island of New Guinea. He is President of the Farmers' Association of Japan, and I saw that he had again urged that the Powers make N. G. possible for emigration. It seems to me that Australia would spike that. Even if N. Guinea was open, it would be hard to accomplish; it is miserable climate, and certainly not to liking of Japanese in this northern area; all who could afford it would stay here at home, only the poor would go; would the J govt. pay their travel, and subsidize them for a year or so until they got settled? Possibly, might be cheap in the long run.

10/2/52 Kamakura As we stood before the high altar of the God of War, I asked Dr. I. if he thought there was much, if any, religious significance in that thronging crowd, waving back and forth through those grounds. He replied that it meant something religious to a few, a very few, but to the rank and file, it is a holiday spirit, seeing the sights, visiting one of the places that every Japanese must visit. As we were talking, three generations came to bow and offer prayers by our side; evidently the middle one, about 30, was a widow, coming to offer prayers on behalf of her husband killed in war. On the shrines and trees all around were tied pieces of cloth, prayers to the God of War. To the many students it seems to mean the glory of Japan and her place in the world.

Then we went to visit the massive stone Buddha, one of the largest I have seen anywhere. I saw no indication of worship there. It is true there was a sign in Japanese and English on the entrance that the spot was sacred ground and request such respect as due the spot. A similar sign on the Buddha, evidently to prevent GIs from jumping up on it for the inevitable pictures. Everybody was taking pictures; this seems to be a land of cameras, of course the J have made wonderful cameras, one a duplication of the Leica in every detail and just as good. In addition to cameras, there was food, and a carnival spirit was on all sides. One sight would certainly have caused old Brother Buddha turn in his grave. At one side of the grounds, just in front of the god, is the Hotel Buddha, modern J and attractive looking, but it is back a little among the trees, and possibly does not attract passersby as readily as desired, so they have erected out a way, almost on the main walk, a little open bar, high stools, and all, and there we saw two GIs with the inevitable J girls drinking sake. Turn in your grave, Gautama!!

The drive back continued, constantly seeing interesting spots, and beauty, then to Dr. I's for dinner. Present, as overnite guests, were John B. Cobb, and Mr. Palmore, Methodists from Kobe. During dinner and after, and also on the drive home, I got many insights and different points of view on life here. I forgot to say that Dr. I & I had dinner, or lunch in Kamakura, rice and fried shrimp, tea, and cakes and Baby Ruth bars for desert. It is strange how one can buy practically anything in these little stores in all villages, so much foreign goods.

The attitude of many young men today, 25-30 years of age, speaks a lot for discontent in days ahead, but is the perfectly normal reaction. Many are asking "How long are we going to have pay for a war that we had nothing to do with? It is not just, we were only children then, but we had plenty of suffering anyway." There are others who are trying to rationalize the defeat, and trying to justify their actions, "The American Secretary of State sent Japan an ultimatum, or what amounted to that, so that war was inevitable, America practically declared war by that ultimatum, so why should we be blamed for Pearl Harbor? The rules of war have always been to strike first, but we did not do it until America said she was going to strike us." History will never decide how much of truth there is on their side, but one has often heard intimations in the US of the forcing by EDR of Japan into a position where war was inevitable, trying to cause J to take the initiative.

The subject of GI children came up again. One of our young Methodist couples, been married for several years but with no children, have adopted one such child, GI father, J mother. I understand the Board has finally OK-ed it, as the cheapest way out of a difficult emotional adjustment on the mother's part at having no children. (Frankly I am of the opinion that it would have been cheaper, in the long run, for the Board to have flown her home, to adopt an American child). What will happen to the child in adulthood? Can it go to the US as their child, can it become an American citizen? These questions are not yet clear.

Mrs. Iglehart told of a dinner with Mrs. Suwade, the J lady who is now in the US, I believe, trying to raise funds for these GI children. She is from a prominent J family, her husband was Ambassador to France, I believe, she from an old aristocratic family; they lost most of their property in the land reform; she was able to keep one property because she was conducting an orphanage there for GI children. She insists that these children of mixed parentage are of exceptionally high IQ, and she plans to train them in her school

10/2/52. Their activities are manifold; I saw a group of disabled men, making, and learning to make the ordinary grass shoes so commonly worn, a livelihood they can now carry on in their homes. A class in making foreign style dresses, in fact, two classes going on, at different stages of progress. This is most popular, as nearly all J women now, at least in the centers, have gone all out for foreign style closes, as cheaper, more comfortable, using the old kimono with obi, for formal, dress occasion. This is a very real service to the community. They are many pattern books published in Japan, for western clothes, and the center has a special teacher come down from Tokyo once a week.

There is a child center, health clinic, baby feeding for underprivileged, with milk from Church World Service, a clinic for mothers on home care and health. Also afternoon and night classes in many subjects, English being one of the most popular, but there is also recreation facilities, even a course on using the abacus, and a very fine library, with English and Japanese books, and many periodicals. They said that they have urged the young folks to enter into recreation, but most are more eager to take advantage of the educational facilities rather than playing.

They started their program around a day-care program, with kindergarten work. In the community there are now 5-6 such day-care centers where parents who work can leave their children for the whole day, eating at the school and sleeping there. But this Center program goes beyond just care, it gives real kindergarten and nursery school activities, as 5 of their 7 teachers are kindergarten-trained. I should add that all the activities I have mentioned are paid for, a small fee, but nothing is free.

Then they are using the dormitories in an interesting experiment; they are homes for single men, away from home, and of course they try to take care of as many Christians from all parts of Japan, working at the naval base; they also have non-Christians

In the early days, they had one big scare when they ultimately came to the conviction that one of their main staff helpers was a Communist, and it was a nip and tuck struggle for awhile, as they feared the whole thing might blow up. They got rid of him and Thompson says today they feel they are in the clear. The Thompsons are the sparkplug of the Center; they live in a small J house (they have no children, at least out here) in a town about 5 miles away, Zushi, on the sea, and an attractive little community. But they do not return home for lunch or evening meal, taking their food, and eating cold meals twice a day, giving all their time, until the end of evening classes, at 9:30 to the Center. It is real devotion.

As we drove back from Yokosuka, we went through very beautiful country side, wooded hills, some though were terraced and planted to the top, with tea and sweet potatoes. All through these hills are dream like houses, belonging chiefly to people of means from Tokyo and Yokohama, who come down here for week ends, etc., as Yokosuka is a warmer climate, and near excellent beaches. Now most of these nice homes are occupied by American naval personnel. It gives one a strange feeling to stop on the street in these small towns and to see American children pull up in an American car; I imagine our personnel is having the time of its life in this fantasy-like life, but I can not help from wondering what the common people are saying and thinking down in their hearts. I have not seen that the Americans are offensive in any way, in manners, etc., they seem to be fitting into J life well, on the whole, but still they are the conquerors.

One of the amazing things to see in Japan is that ever present flowers; a small farm, where it is evident that land is inadequate, still there is a small spot, very small, for flowers. I think it is a fine thing in a land where life has been hard, to see this love of beauty. Yesterday I noticed as we crossed a railroad track, that outside the door of the small gatemans house, was a bouquet of flowers.. It all certainly adds to the color of Japan, making it one of the world's most colorful countries.

Then we drove to Kamakura, one of the show places of Japan, always crowded with tourists both foreign and Japanese; they day we were there was no exceptions. It is a historic town, once the capital, for 100 years I believe, of Japan, a military stronghold. Here is the great Shinto shrine to the God of War, which of course has played a real part in their history. The shrine, they tell me, is typical, but it has all the settings of a Hollywood buildup; it would seem almost humanly impossible to do anything that would add to its beauty.

Tokyo
Oct. 2, 1952 Leave at 7:30 with the car taking Greenoughs to the train as they go down to Kobe direction; the chauffeur takes me to Japan Tourist Bureau and I get dope on my trip to Sapporo, leaving at 7:30 PM on the 9th, arriving there about 9:30 PM on the 10th, the fastest train, going second class. Then they took me to Dr. Charles T. Iglehart's residence. He is about the senior Methodist missionary here I guess, and is teaching in the Union Theological Seminary. Strange that although there is this union seminary, Aoyama Gakuen is actually giving some courses in theology and there is talk of opening a full graduate course. It seems that the Japanese Methodists and Presbyterians on the union seminary staff can't see eye to eye, and some feel that this lower grade level of training for pastors is essential. Maybe but seems tragic to split forces that way.

Dr. Iglehart was good enough to give his day to me and we drove to Yokosuka (pronounced Yokuska), the great naval base for our fleet, formerly headquarters of the J fleet. I was told that we spared its destruction for by the time we got near enough for that, the J navy was about gone, and all realized we would need it. It had a real city built underground with provision for about everything. At frequent intervals in the underground there were bicycles attached to generators, on which ~~soldier~~ enlisted men might drive hard and keep up a supply of electricity in case of a wrecked plant.

But my visit to Yokosuka was not the American naval base, but to see the Christian Community Center, carried on as a project of the Kyodan (the united Protestant group) but run by a Methodist couple, the Thompsons, who have just returned from furlough. It is one of the most constructive programs I have seen. I want to save a little of its history.

The little town where they work, for it is a series of small towns, filling up small valleys in the beautiful, very green hills on this peninsula. In the little valley where the center is situated, there are about 15,000 people, in nearby areas, a total of 40,000. Their little town was the red-light area for the base, in fact, still is, I am told. The buildings which the Center now owns after purchase from the government (J), were once J naval officers clubhouse, and dormitories, fairly good quarters. But after occupation, they had become a rather low down dive and Thompson was asked to take over and do what he could for the community.

The Thompsons for years had been studying the approach of the Church to a non-Christian community and had come to the theory that our approach was from the wrong angle, namely that we start a church and later branch out into service, often talking more about it than doing it. He felt we should first serve in the community from that start, that goodwill, let the church emerge as a normal growth. Well, here seemed the perfect chance to try it. And let's give credit, our Methodist Board saw the possibilities and were willing to try it.

His first approach was good strategy. He found across the street from him a group of young men organized into some kind of athletic and general fellowship programs; they were meeting in a small store, terribly crowded; Thompson studied them for awhile and was convinced they were just normal young men, with a desire for activity, so he went to see the head man, slightly older than the others, and on learning that they were planning for a pageant, and had no facilities for putting it on, offered them his auditorium. Dangerous? Plenty.

They were decent enough to invite him to meet with them as they made plans, and he had them at his place, in adequate and comfortable quarters. After the third meeting, several of the girls asked him if he was a Christian and he said he was; then they asked him if he would explain it all to them, that they had heard of it but did not know a thing about it. He set a date, and expected these 3 girls to come, actually 12 of the committee of some 30 came, they came weekly for study, finally most of them asked for permission to be baptized and join the church. He told them it was too soon, that becoming a Christian was not like enjoying football, then jump to basketball, etc., it should be a life long experience. He held them for about a year, and then all but 1 or 2 of the whole committee joined church, which they had started in a small way with a few Christians in the community. Today it has more than 100 members and is a very active, going concern.

The property, first loaned by the occupation, has now been bought and is the property of the Center, so that perpetuity is thus assured, after occupations ends.

This news picture gives me a new job and a new name, Peace, and as an expert on animal husbandry!!

Commentary of Communism
INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO: KYO BUN KWAN BUILDING, GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6855

MITAKA: 1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 3791-3

October 3, 1952

Dearest Girl;-

I forget when I wrote last or how far I went in reporting on activities; I get my letters to you and my diary mixed up.

No mail last night, I am hoping for some today naturally, every day would not even satisfy me, as you well know. Strange isn't it?

Of course the big news item here, everywhere, is the election. The poor showing of ~~the~~ the Communists is a matter for comment everywhere. Nearly everyone agrees that the Communists have been very foolish in their wild actions, and have alienated even those elements of Japanese society which might have followed them. The May Day riots, the unheard-of conduct when brought before court for trial, the hecking at political speeches all seem to have gone too far. While they had 22 members in the Diet previously, this time there got not one.

Everyone expects it to result in a very much changed policy, becoming cooperative, and "helpful", which after all may be a much more subtle approach. The other angle to is is that the general attitude will be to feel that we have them licked, they are no problem any more and just let them work under/over and really build up.

Practically all who were elected, the great overwhelming majority, putting several parties together, voted strongly for their announced programs of working with the west, and of tying in with western capital. Those who worked for severance of western ties (not the Communists) got nowhere. Quite a number of "depurged" were reelected and that seems to indicate possibly reaction against MacArthur's program. Many however, accept it as the natural blowing off steam and feeling ones oats after freedom. We'll have to wait and see.

Yesterday I had a very happy time. ^(pronounced that way, spelt Yokosuka) Dr. Iglehart took me to the Yokosku Christian Community Center where Mr. and Mrs. Thompson live. Yokosku (spelling does not look right) was the largest Japanese naval base, which is of course now occupied by US navy forces.

It is down at the end of the peninsula about 40 miles below here, below Yokohama, and in very beautiful country side, heavily wooded, green hills, and valleys, pretty farm lands, and many attractive houses, most of which are still occupied by US officers, who ride around in their cars, and I imagine these men and women are living easier and more carefree than ever before in their lives, in such attractive settings, in ease and comfort

I'll write it up in my diary, but it is a fascinating story of what the Thompson's have done. They have felt for years in Japan that the Church has started from the wrong end; first a church telling about what we ought to do; he says let's do it, and from our doing it, let's grow into a church, and they are doing just that. They have bought some buildings, formerly J naval officers club, and dormitories, and there run primarily a day-care kindergarten type of school for several hundred children, whose parents work or who want the children out of their way for the day; have 7 teachers, 5 with kindergarten training. They have groups of deformed old men, who can't do anything else, learning to make J sandals, which they can do later in their homes, they have 2 large classes in dress making, foreign style, which everyone wears, child care clinics for mothers, , Church world service feeding of underweight children, afternoon and evening classes in many subjects, English is very popular, also a library and magazines. It is the most practical thing I have seen. Now have a church of about 100.

Then on the way home, we went to one of Japan's show places, ~~Kamjura~~ Kamakura, where there is a beautiful Shinto shrine and a very large stone Buddha, in typical J setting on a hillside; It could not be more beautiful in any way.

Then home to Iglehart's for dinner, and a very interesting time, John B. Cobb, Mr. Pamore, both Methodists from Kobe were there for the night. We had an interesting time sharing experiences, and problems. Then they brought me home about 10:30.

To get back to some earlier letters, and comments. Sorry to hear of Carrie B. having to slow up. Bishop Voight was President of Simpson College, where Mrs. Yuasa graduated and I wanted to write him. Guess I had no card for him. His address was in one of the recent Advocates; if you can find it easily OK, otherwise, let it go.

Your comments on living standards here, western ways, etc. are all interesting and to the point, as your observations always are. BUT, I think I would have reacted just about as you do, and in fact did, but with a longer stay here, as I said the other day, you and I had no adequate picture of pre-war Japan; we thought too much of it as a quaint Oriental nation, with much poverty and low level living like China. Actually it was very western back in pre-war days.

I believe there may be some "courting" of the west, but the other angle which Japan recognizes is that the West needs Japan very much. There is not a major corporation in the US that has not opened up here, with its patents, business techniques, etc. for they know the Japanese can do anything in a technical line, efficiently, and cheaper, and that means profits in America. It is mutual. Costs here are nothing like China; they are of course not as cheap as China, but much higher, and still way below US, except for a wide range of goods from America or duplicated here, in the luxury or semi-luxury class.

The Japanese are like Americans, once having tasted a certain type of living, luxury if you wish to call it that, they will never go back; they will demand a society that produces it for them. It is that same spirit that prospered the US, demand for cars, roads, radio, etc. that produced them, Japan is much like us in that. I agree that the colonies of Mr. American citizens is one of the most inflammable elements around the world. I believe however there are degrees and that the missionary type is the desirable type, and the better class business men. The US military man and woman is not an asset in the long run, that is sure.

Your eternal drive against any separation of east and west, and scale of living, and too great reliance upon things and comforts is right; I am with you; you state them well, and I have quoted you on some of them. I have spent much time here trying to point out from our experiences these dangers. I think there is an understanding here of the problems, and an attempt to prevent it. No, you are not a heathen in your thinking on that, or I am too.

Glad Powell has arranged for the ins. payments. Thought there were some 30¢ stamps in the same envelope with the 25¢ airmail. For heavy letters, you might get some of the new 80¢ airmails, interesting to have.

The figures you quote from Stuber's letter on houses, etc. are way cut down figures from the earlier estimates. They here, chiefly Hackett, are constantly paring them down to as little as possible. It is just that things cost here. I can say after putting my nose into everything here (at the invitation, and a cordial one, of everyone) that they are doing a marvelous job of making bricks without straw, I mean they are wisely stretching every cent. Yes, I stopped Readers Digest, not because there are not good, but because personally I had not read one of them through, also saving money. If you want them, it is OK with me, of course. Save any change in appointments for me, please,

On the way down town again. Have just gotten confirmation on my trip to Hokkaido, leave here on night express, Oct. 9th at 7 PM, arrive there next ~~morning~~ evening about 9:30 PM; it is an express, their best train, going 2nd class, which is good. Hope to go to Kobe on PM sleeper of 17th, and back here on sleeper of 20th. Bishop Raines is due in tomorrow and I hope to see him soon. Lots of love, how I miss you! But time is moving. Yours *Pearl*

Taken
10/3/52 Downtown to attend to several things, and then to Tokyo Army Hospital with Mrs. Troyer who had been asked to visit a Syracuse boy whom she knew reported injured. I did not go to see him but was interested in visiting the hospital. What a mammoth affair it is, and that speaks rather loudly as to the cost of the Korean affair. Of course the constant hum of planes overhead to and from Korea also speaks a lot. At times we meet ambulances on the streets bringing in men from Korea. It is now nothing like it was of course at the time of heavy fighting, but it is a constant reminder that war is still on.

Today the election returns are sufficiently in to warrant observations on the results. There is general happiness over the results, and one hears most comment on the fact that the Japanese Communists who held 22 seats in the previous Diet, did not elect a single one this time. The Liberal party (which is actually the conservative party) was returned to power, but with a smaller majority than previously; there are rifts within the party which may make their control difficult, but latest reports say they are working out compromises so that they can hold power. The Liberal party was clearly on trial as the agent of the US military during occupation, but they have vindicated themselves as the party to carry on in reconstruction since the end of occupation.

Figures of interest; - Liberals got 240 of 466; "depurgees" elected to Diet - 138, there may be long-range significance in this, but the papers in their editorials have been remarkably quiet about these depurgees coming back. The Nippon Times had this sentence in bold type on page one, "Japan's electorate in its first general election since the occupation ended fetched Communism a swift kick in the slats" Communists had 107 candidates. Real gains were in ranks of left and right wing Socialists; left tripled, from 16 in last Diet to 44, right wing from 30 to 52. Here is significant fact; - the left wing Socialists campaigned not against the US, but against re-armament, and they say they won because of votes of women, students and labor unions. That may have meaning for days ahead.

Highest vote went to Hatoyama, former leader of Liberal party who was about to become Premier, so it seemed, when MacArthur purged him, and Yoshida went in as Premier. Hatoyama, old man, in very poor health, but campaigned and it won votes; he & Yoshida are now in bitter battle for Premiership, but it is within the Liberal party; rumors say it is all patched up. 13 of the 24 Christians won; they did not campaign on any particular Christian platform. Vote totaled 76%, very high figure; men voted 80%, women - 72. Only 9 women were elected as against 39 in last Diet, no explanation given. A woman, Miss Yamaguchi, ran third highest in votes in Tokyo Prefecture and has been played up in the papers; she has been elected in each of the last 4 general elections, since 1946. She is a business woman, a director in her father's bicycle factory.

Why did the Communists lose? "Molotov cocktail" tactics boomeranged against them; the people demonstrated their common sense against what appeared to them to be hoodlums, it was a victory for the Japanese ability to see things realistically. This seems to be the most common explanation, but a Miss Sakanishi, an American educated woman, not a communist, may have struck a truer note, to the effect that the communist loss is not as explained above, but merely the voters' illusion that only the Liberal party could give them their daily rice bowl. Lots of truth in this, I fear, but the other explanation is also true.

Communist leader, Sanzo Nozaka, was vindicated in a way; he had urged "Be a beloved Communist", and was against violence, but he was outvoted or outruled. There is considerable evidence to believe that actually what the Communists were most anxious for was not seats in the Diet (glad to have them of course) but rather the free opportunity to preach everywhere, unmolested, the Communist line, sowing bitter seeds of hatred against America for all the ills, past and present, and intimidating now after the election, that politicals on behalf of candidates for seats in the Diet is actually only a means to accelerate the Communist revolution.

Second largest party in the Diet is Progressives, who gained only 3 members, from 67 to 70, with Shigemitsu, as leader. There was evidence in their lack of gain, that the electorate was not interested in more or less middle ground, they wanted either the conservative Liberal party or the Socialists. Progressives were not against US, but also against rearmament.

Tokyo
10/4/52 Stories of certain characters elected to Diet give indications of trends. Most interesting of these, and the one receiving most publicity, is a legendary, former army colonel, the chief of staff of ~~General~~ the general who lead~~s~~ the campaign in Malaya, called the bloody general. This colonel, named Tsuji, was the brains, the organizer of the jungle warfare, he was the strategist of the victory, now only 49 years of age. He was sought as a war criminal, escaped to Chungking, then got back to Japan and kept in hiding. He wrote a book on his escapades which became a best seller. He seems destined to play a popular at least, if not powerful role, in future politics.

He has sponsored an "East Asia League" which sounds a lot like the old "East Asia Co-Prosperity Sphere", in his campaign he warned that the J people must defend themselves, instead of making Japan a second Korea, he wants a militia of the people "not as mercenaries of America". He argued for the 110,000 police force reserves to be sent, in a body to Hokkaido, and US troops withdrawn. In an earlier statement, before the campaign, but upon which he has never enlarged, he told the Japanese people that the US would lose and war with Russia, and that Japan must make plans accordingly.

The oldest candidate, Ozaki, 93, was unable to campaign but his friends put on an active drive for him, using his tape recorded messages, which were effective; he was elected, not having missed election since 1890. The youngest was a 29 year old Socialist, left wing, A very prominent Christian, reelected was Sasamori, 66, a noted authority on electric wave studies.

Last night was the Moon festival, full moon, and the moon behaved marvelously; it was just perfect. It is the occasion for much rejoicing and celebrations, as it is the harvest season. All kinds of local celebrations, which, much like China, help to solidify the J people.

In the evening Troysers had 18 students, only ones in dormitory over weekend, in for fellowship, games, food. Very free and easy, no reserve, got practically all, in English, very friendly, give and take, hard to realize, after the years of bombing at hands at J, that I could be sitting there on the floor with them, in such fellowship, but after all, I guess that they had to take worse bombing from my hands, that is, America, for it was no more these young folks than I who did the bombing.

They asked me questions about China, & I asked them about Japan for 2 hours steady, before we broke up and played games. The games were a lot a fun; they were really clever and quick on the takeup. I tried that 7 books in a row game, then the 9 books in rows of 3; they got it much ~~cheaper~~ quicker than the usual group at home. After refreshments, about 11 PM, the leader asked for the group to bow in silent meditation and then for me to give a word of prayer for them and new Japan.

Some of the questions asked;- What is the good in Communism, the bad, what is its appeal to youth, what about land reform, why does it succeed, why did China fail, was it not because she had been too much under foreign control, what about land reform, Chiang Kai-shek, what can J do in this new day, shall we re-arm, and face economic collapse as a result; if we do re-arm, could we ever keep out an enemy; if we do not arm, what will happen to us; if we do not arm, and are captured, would we not be better off than arming and going through another war; worse than the last, with J as the battleground, and many more of similar penetrating analysis, and keen thinking, indicating their alert minds toward J's future. One boy had been in Formosa 15 years, was there when the Chinese under Chen-yi brought havoc to Formosa, he wanted to know how to explain that, was somewhat relieved when I told him China is today ashamed of that episode, and that Chen-yi was later beheaded.

When they asked about my leaving, and I told where I was going, they perked up, wanted to know if I would come back; if so, I would have to give them an evening and report on what I learned in each of the countries visited. They are hungry for news of what is happening in Asia; in the past there were many Japanese in all these countries; today they are more or less isolated within their own land, and want to know of the outside world. I promised I would try to see them again. I neglected to state that a few of them were outspoken in their personal determination never to serve in an armed force of Japan; would accept any punishment, rather than have a share in bringing another war, with its results, to Japan.

10/5/52 Today at dinner, the Troys had a couple, the girl from Syracuse, he a major in the engineers, interesting couple, had their two girls, 2 and 6, with them. They live in comfortable quarters, and in many ways are sitting pretty financially; they are able to get goods in the PX at such reduced rates, and until recently were able to buy Japanese goods without added taxes. For example, at the PX, they get chocolate bits for 7¢ while they cost in the market 60¢.

It constantly surprises me to find so many things foreign in the smallest of villages, in fact, in stores all through the countryside you can buy almost anything. But the very strange thing is that the goods put up locally, fruit, butter, milk powder, etc. made by the Japanese are almost as expensive as the foreign goods. One of the main reasons is the very high cost of tin, and other containers. In China we found local goods so much cheaper but not so here.

Speaking of small towns, another interesting fact is that number of stores selling magazines, - of every kind conceivable, and neatly arranged in most places, for different age groups. I never ~~saw~~ saw such an array, most of them good too. The high literacy of the nation makes them a reading people, and now of course they are devouring any and everything about the outside world; it is in some ways almost pathetic the eagerness one sees everywhere for information and facts on the non-Japanese world. It is a good thing, of course. What is true of magazines is of course true too of books, although books cost more and therefore the demand is limited.

Tokyo was for days a madhouse with its trucks full of loud speakers for campaigners, but for the last few days, it is almost a madhouse for something else, - the Community Chest campaign. If you have not gotten your red feather, and are not displaying it, you will find it almost impossible to walk the streets; you will be besieged by literally hundreds of men, and women, trying to sell you a feather. I must investigate to find who the distributors are, whether it is all purely voluntary or whether it is on a commission basis; the ones who waylaid me were all fairly well dressed.

I learned the other day something of the strategy behind the US burning of Japanese cities. There was spot bombing, literally wiping out certain key buildings, such as the War College, which was another way of saying to the Japanese people that the venom of the American people was to destroy the war machine. Probably something akin to block busters must have been used on such key targets. On the city in general, however, the attack was by fire bombs, which set huge areas afire, after warnings to the populace to get out, which of course they were not permitted to do (travel without permits in the last months was prohibited). The objective? Not to get innocent people, but because the war material had been dispersed, and was made in the individual homes. Each morning a truck would drop at each house material to be worked on in the home, on small machines, etc. at the same time picking up what was ready, which was then taken to an assembly plant. The populace therefore had become the war plants. The theory was that if these small home shops could be burned out, not only would the power to produce be checked, but the morale of the people would be shattered, and that is exactly what happened. The Imperial Grounds were not to be hit by bombs, and they were kept free; fire, however, leaped over the moats, by flying embers and many fires were set in there.

The US was wise of course in warning populace to get out, but because news was kept from the people warnings lost their significance until it was too late. I have been told that before the a-bomb was dropped on Nagasaki, people were warned to leave or they would get what Hiroshima had gotten, a well meaning gesture of the US, but no one (except possibly high officials in Nagasaki) had even an intimation of what had happened in Hiroshima. I learn that the Catholic strength was centered in Nagasaki (about half of their members in all Japan) and that the worst damage the a-bomb did in Nagasaki was in the areas where Catholic Japanese were concentrated, and that they suffered terrible loss.

A-bomb studies. I understand that the group studying a-bomb injuries some time ago made a preliminary report, chief item of which as I recall being that they now believe the damage was done not by radiation but by the very high intensity of heat, and also agreement that it has affected sterility. These groups, set up with equipment, offices, etc. have had victims in for examination; today there is growing resentment at being mere guinea pigs, without any ameliorating help; that is easily understandable.

T-4
10/5/52 GI children - continued. (I didn't mean that as a pun, but I fear it has much truth in it, for the GI children problem will remain here for years, as I am of the opinion that GIs will be around for a long time to come.)

Most Japanese and Americans react strongly against any plan to rear these children in any separate schools; it would only aggravate their differences when they grow up; most of them now are in homes, it would be better to put the others in homes, and support them there if necessary. One interesting thing is that I am told on all sides, that the GI children nearly always look Japanese and not American? The explanation? I say it is because of the strains of a stronger race; maybe.

Mrs. Sawada raved to the effect that the US government must assume responsibility for these children, take them to US and educate them there, if not possible to put them in the homes of the father. Utter folly to pick them out of homes where they have been absorbed, leave their mothers, and go to live with father in US.

Mrs. Igelhart asked her, "If the US would accept them, as it will not, does that mean that Japan will receive into Japanese life and support all the Japanese GI children, in Malaya, China, etc.?" She asked perfectly innocently, "What children?" It seems hard to believe but the Japanese just do not seem to have faced the fact that their men left behind many times the reported 200,000 US GI kids. She was utterly deflated and had nothing to say. Mrs. Hackett attended a meeting called by US officials here to discuss the matter, and to find some accurate figure as to the numbers involved; from the city government they could get figures of only about 5,000; they feel the estimate of 200,000 is all out of proportion; my guess is that if they get the Japanese government on it, they'll come up with a much higher figure, and I imagine it would accurately be higher than 200,000.

I have often asked and gotten varying answers, "What is the spark, the explanation of the remarkable comeback of the Japanese after the war?" On the visit to Kamakura, I believe I saw the answer. It was in the 1,000s of schools children, from mere tots to college grade, on excursions. They travel in hundreds with teachers, to all of Japan, seeing all the spots of historic interest, the public buildings, and everywhere they go, they stop for many lectures on the meaning of what they are seeing, - learning that they are part of a great nation, of great historical background, their own share in that greatness ahead, and in a very real way, instilling a demand for character and moral stability. We have nothing like it in the US, calling youth to our greatness, our moral responsibility for the future. This appeal to youth to be worthy of his heritage is a fine thing, and through the decades it has made the spirit that could tackle the impossible after the lethargy of defeat. It was a sight not to be forgotten to see these groups, in rapt attention listening to teachers as they related meanings of all around them. It is a powerful thing.

Miscellaneous items from conversations;- Japan's population has been about 50-50% in the city, and on the farm, with the larger number now moving to the city. The average of land holding of the average family of 5 is less than $2\frac{1}{2}$ acres. But when you add to that the necessity for the farmer on that land to raise enough not only for his family, but also for 1 more city family, it is clear how impossible the food situation becomes. I have been told that the figure is actually much less than $2\frac{1}{2}$ acres per family on the farm.

Dr. I spoke of frequent criticism by J of America's high divorce rate, pointing to a low rate in J. Of course divorce in the past in J has been easy because the man can get rid of a woman easily, but with new freedom for women it may become more common. They report that in many cases, ~~births~~ marriages are not reported, couples live together without any formal legal record, while the wife remains registered in the home of her parents; if the marriage does not prove satisfactory to the man, they just separate; there has been no divorce since there has been no marriage. Something like companionate marriage, try it and if it does not work, separate; only in the US, it is all within the legal structure. I was surprised to learn that concubinage still is powerful. Palmore reported visiting a city near him, of about 500,000 where he was to speak at the PTA on home and marriage. At the close, the chairman stated that he was sure there was not a man of prominence, or money in that city who did not have 1 or 2 concubines, sometimes more. They agreed that probably this will change under new laws of freedom for women.

10/6/52 Yesterday Dr. Iglehart preached, and conducted communion for the World Communion Sunday. His message was most effective; he took the trip around the world and looked at the countries where communion had been held or was to be, telling of present tensions, opportunities for the Church, etc.

This morning, I just came back from the main building and saw on the bulletin board 2 interesting items, one read; - EGG # 1. "One of the hens from Iowa laid its first egg on October 1st." That was big news; the students have been watching the chickens since they arrived as baby chicks by air some time ago. There are almost 500 hens and cocks. They certainly look healthy.

The other bulletin was a questionnaire concerning election, and attitudes filled out by some of the students, although some are not yet voters. It is very illuminating as evidence of how they are thinking in this very much confused situation; it also has some alarming angles, for it seems to me to be almost totally idealistic, which is what one expects of youth, but one might hope for more realism in this complex whirlpool.

1. What party would you vote for?

Liberals - 11. Progressives - 0. Left wing Socialists - 24. Middle wing Socialist 12 Right wing S. 11. None for other misc. parties

2. How do you choose your candidate?

On basis of party - 40. personal basis - 15. on both bases - 7

3. Are you in favor of Japan re-arming?

Yes - 13. No - 45. Uncertain - 4

4. Why would you vote for re-armament?

to secure our full independence - 6
to defend the nation/ against Russia or Communist China - 1
to strengthen internal security - 4
to join the U.N. collective security - 3

5. Why would you vote against re-armament?

to keep absolute neutrality - 20
to uphold the Constitution - 10
because it would encourage other's aggression - 16
to maintain our economic stability and retain our standard of living - 19

6. Do you approve the Anti-subversive law?

yes - 11. No - 46. Uncertain - 5.

Comments; - The old story of maintaining neutrality is evident here; it is only natural, of course. But can Japan maintain it? Nehru is trying it, although he seems to be moving closer to the West, and his opinions are popular in Japan. The large number for the left wing Socialists, but not one for the Communists is interesting, as many feel that the Communists are actually controlling the left-wing Socialists. It is very significant that of the large number, a total of 62, on some issues, only 1 wants rearmament in order to defend Japan against Russia or Communist China!!!

While on elections, several other observations. In spite of several arrests for bribery, papers all agree that it was generally a fair and clean election, with little vote buying. The newspapers did a good job urging people to act honestly.

Hatoyama, still suffering from stroke, seems determined to fight for presidency of Liberal prty, and also to oust Yoshida as Premier; this is his last chance at the job; Socialists and Progressives might get together in such a case/^{a Liberal split} and control things.

Another reason given for Communist flop is that they had no one of any significance up as a candidate, and personality ranks high in voter's choices. Most of their leaders, strong men have been underground since 1950 when their leader Sanzo Nozaka, was rebuffed by Cominform for his attitude ~~to~~ of respect for the Diet.

10/7/52 Conference with Dr. Hidaka, dean of Graduate school of Education, Dr. Konda, Professor of Classical Languages and Literature, to be full professor of same at ICU, next year, and Dr. Iino, Boston Univ. young man, in philosophy at ICU, after dinner at Troyers. 1. Why another University? Generally recognized fact that students in mission schools are inferior grade to the Government institutions, the govt. system of education did not make the best of their better students; such would not be true if ICU could get hold of such high grade students, with its Christian background. Mission schools too large, salaries too low, teachers in several schools to eke out enough to support families, therefore have no time or inclination to do much in influencing student lives, even if they are Christian, and the ratio of Christians is small. The redemption of Japan and regeneration of Asia is possible only in such as ICU where only the best students will be accepted. Standards so high that if student passes examinations for Tokyo Unive. and ICU, he wants to choose ICU. Missionary school spirit is to serve, but too often slips on educational standards. Often missionary schools have tried to make up in greatness which they missed in quality of students, in their great size. Missionaries have done fine job in evangelism, but they have not been educators. Christian schools sometimes have been mere routine, for where there is underpay, there is no spirit. When a Christian school goes wrong, that is, has trouble because of unchristian actions, it may be worse than some non-Christian school. Aim of mission school is not education but evangelism; aim of ICU is education on firm Christian basis. ICU with its limited enrolment, emphasis on quality will train top leaders of new J; there is still room for the mission schools to train on a lower level. Konda points out that even with the better students in government institutions, the faculty generally has not had the moral force to lead the students. ICU must have adequate scholarship aid, as schools such as Univ. of Tokyo with funds can get these better students and also it pays faculty well, for research, and full time.

Many Government school students are very strong for Communism. Students have been disillusioned, are skeptical. distrust the government because of its debacle, also distrust teachers. Cism has a great appeal to students, its program of social justice, but Christianity is more consistent and true, if we can only make it clear; Christian bases are the only bases for an adequate education.

Why build another university if it will some day soon go as did China's universities? China and J can not be compared; J is small, closely knit, a very literate people, recent elections show their common sense, their basic realism, News in America may accentuate US fears, but it is often exaggerated, such as May Day riots which in US were spoken of as involving 300,000 in Palace Grounds; actually rioters were small number. But must realize that if a depression hits J, the very large number of university and college graduates without jobs might be a menace, a target for Cism. The US has done much in giving, which the J recognize and accept, but it is official, and there is bound to be a reaction against it, but unofficial help, such as ICU, will continue to be accepted and understood.

Should US forces leave Japan? Wise J realize all US has done, as contrasted with what her own soldiers would have done as victors, and no nation wants the conqueror around too long, but we all know that the US forces simply can not and must not go. They are accepted possibly as a necessary evil, to be put up with. Much resentment in early days, of course, such as when electricity was in short ration, occupation houses all lights on bright, but next door J might have to use a candle. Possible answer is in U.N. Security forces, in which it is not just US, but other nations too, and in which J has a share. For 40 years, J education permitted no freedom, was on wrong bases, but ICU creating new bases, Christian & democratic. The Japanese is not philosophically minded, but strange to say, books on philosophy are in great demand today, as students are bewildered, groping for some ideology, floundering; here Communism comes with simple program of idealism; Christianity must just as clearly present world bases for action; ICU has great opportunity here. If ICU could get someone from Germany who could share with J students how German students are readjusting to Communist propaganda, it would be helpful. Possibly Dr. Brunner can do much on this.

What about GI children? Japan may be able to use them to broaden their world outlook, have been too provincial. Actually probably less than 100,000, hardly negligible in total population. Negro GI children, really undesired. Must be looked upon as a world problem, as war casualty, really no illegitimate children, only parents. U.N. must tackle it.

Tokyo
10/8/52 Yesterday afternoon, was the first of the two conferences of US Army chaplains visit here. 50 of them are meeting for a week, at which Bishop Raines and Dr. Sizoo, of Washington, D.C., are speakers in a retreat. Next week there will be about 50 more and they too will make a 3 hour visit here. They come from all parts of the Far East Command. It was a sight to see that many army officers, and to know that all are Christian ministers. Lo, and behold, among them was Milton Crist, a long time friend of the Baltimore Conf. I knew several others by name. Col. Wilson, in charge here in Tokyo is a Methodist too. Major General Bennett, chief of Army chaplains, was in Tokyo during the early days of occupation, and proved a very loyal friend of ICU then, and helped much. He urged his men to go all out when they left the army, for ICU, and also to do whatever they could while in the Army. He is here for these retreats, and yesterday, after several speeches as to work of ICU, etc., he spoke to the group, including students and quite a few visitors.

He said that the name, ICU, always intrigued him. Imagine calling a university Christian; Christ never attended a University, wrote no books, no record is left of his ever having written anything, but a few lines in the sand, yet here half way around the world, is a university using his name. Then the international also fascinates him, Christ knew a world of only about 100 miles long, left his own country possibly just once or twice, yet, because of him, we add that word. He then went on to say that in early days he was a little worried when he heard that ICU was talking much of atonement for the a-bomb; he said there was a real point there, but it was too negative; we have never built a cathedral for Christ, because the Jews murdered him. It must be positive. It was very impressive and I think, helpful to all.

An interesting sidelight; as the group came in, in cars, and went upstairs, I was telephoning to Bishop Raines. I hurried downstairs to get my airline schedule, and found a captain at the door, frantically asking "Where's the General?" I could not help him as I did not know the army had lost one. I went on toward home, and found the answer. Here was the General's car, with its 2 big red stars on front, stuck, like a ship up on rocks, on an old stump in the turn of the road. They couldn't budget, so the General had to walk the rest of the way; we got workmen and shoved the car off, and after minor repairs, the General used it later to return to town.

Various comments, newspaper observations. Catholic statistics are interesting, showing a fine growth; - In 1951, there were 157,241 members; in '52, 171,785. In last 5 years, an increase of 57%. In '51, there were 12,178 adult baptisms; in '47 - only 4,048. Today there are here 973 priests, of whom 213 are Japanese.

Papers report translations, I guess, of Soviet comment on elections; The US ordered Premier Yoshida to dissolve the Diet, hold new elections, in order to strengthen US control for re-armament and revision of the Constitution. Also forced him to promote new election laws, which hamper democratic parties. The Liberals got huge sums from Japanese capitalists, who bought votes, and terrorized the Communists. American Ambassador Murphy spent \$17,000,000 in corrupting candidates and voters. - in Mainichi, 10/7

The Japanese have now displaced the British as second in numbers on Formosa. British are now 60, Japanese - 110. What a galling thing it must be for the Japanese to realize their terrible losses. I do not find resentment against us for have caused that loss; the whole country is bitterly against the military, the warlords who did it.

Shigemitsu, the leader of the Progressive party, is the former J. ambassador in Japan China, who lost a leg in a bomb explosion. He was also the last foreign minister, and as such was the one who signed the surrender before Gen. MacArthur. All here feel he is a good man, was a pawn in the hands of the army.

Editorial on future economic stability points out the precarious days ahead as the Korean war seems to be making less and less demands for goods from here. This demand had been the shot-in-the-arm for J economy. The editor greatly fears possible split in Liberal party which would make stability even more uncertain. They argue that the only foreseeable means of meeting it is to lower the cost of living; prices have been inflated. Japan can not compete in world markets if their labor costs are too high.

Tokyo
Hokkaido
October 9, 1952. Morning, getting ready to leave for Hokkaido; afternoon Dr. Willard S. Townsend, on the Executive Board of C.I.O., representative in Japan of the International Federation of Free Trade Unions, spoke to ICU students. He is a fine looking negro, a former Pullman porter. I got in a little late but heard that he gave a very good story of labor unions but he was much better later in his question period. One thing he urged for Japan's trade unions was that they stop thinking so much about trying to get elected to the Diet, and aim for higher production, both in factory work, but also in helping to create markets, pointing out that the US prosperity came along these lines.

I was delayed getting to his meeting because two Chinese young men came to see me, to whom Hsiao had written; they were from Futsing area, one a graduate of Ming-ngie and one from Ung-mi. It was wonderful to see them and talk Foochow. I knew their families and homes; they seem to feel as if they have found again a long lost brother. One came out about 10 months before we did; the other has been a long time. They say there are many Futsing people here in Tokyo; a Futsing man is head of the Chinese Chamber of Commerce.

They report farmers and merchants are having a terrible time; everyone they say is very sad and bitter, but all do what they are told. Physical progress is being made but by forced labor. Electricity now is in Futsing and runs down below Ngucheng to Geng-tau. The auto road runs 30 li south of Go-sang-che. He plans for a get together later.

Troyers took me down town to dinner, then to the train, leaving at 7:05. It was a sleeper and in fairly good condition; I had a good night sleep. I was the only foreigner on board. As soon as they got on and the train started, all undressed, public of course, and clean, nicely laundered kimonos were handed out to everyone, and they put them on, I too. The train was an express and made very good time and was run evenly.
Oct. 10, 1952

I got up and shaved about 7:30, in adequate toilet rooms, no hot water and had been told there would be a dinner on the train, and started to find it, but found none. So I go some breakfast in Aomori, the city at the northern end of Honshu island; we had about an hour there before the ferry was to start.

The train trip that morning was beautiful, country side is lovely, with Japanese maple trees beginning to turn; there is what looks like US sumach which is brilliant red; corn was hanging up drying, women were cutting rice (no men seen at it at all), and was being hung up on poles to dry. The roads many of them were just like US mud in the old days; what a mess and I would hate to have to grow up in that. But everywhere were children going to school. Flowers everywhere; even in small yards, there were a few colored flowers; along the railroad tracks, even on the table on the ferry were delicately arranged flower. I was surprised to see that there actually was some vacant land, in spite of population pressure. In the sleeper, which showed evidences of much cleaning, there was a chart for dating the various sprayings it gets. In the center of the aisle of the car, there are brass insets, much like a small spittoon, into which ashes, cigarette stumps, etc. is thrown; quite an idea.

We crossed the $4\frac{1}{2}$ hour straits ride in the Toya Maru, a good sided ship, larger than most of the Japanese ships that used to come into Foochow. My ticket called for first class accommodations on the ship, and it was most attractive, assigned to nice cabins, a well arranged lounge, and nice dining room. I had gotten a small breakfast in Aomori (at the counter there were all kinds of US candy bars, Baby Ruth, etc., strange to see them in such an out of the way place)

Hokkaido 10/10/52 Everyone, Japanese and foreigner alike, had to fill out a blank, with data on our lives, for the ship; it seems as if they are trying to check as to who is crossing, a good thing. As the ship pulled out, the loud speaker played "Should Auld Acquaintance be Forgot" and followed with several more for some time.

Aomori harbor is very beautiful, a perfectly rimmed, protected area. The trip across reminded me much of our earlier trip years ago through the Inland Sea, only I believe this was much more interesting, going through island areas, across open sea and into Hokadate, one of the early open ports where missionaries first went on the Hokkaido island. There are 4 WSCS missionaries there now. The trip across is about 100 miles I am told, and can get plenty rough at times, but we had a perfect crossing. I had lunch before I left, on the menu "launch-150 Y" Very green mountain sides, with touch of color as leaves turned, villages all along the coasts, pale green sea, sail boats, everything was untouched by man's sordid fingers.

On the ship there was one American, a major of the infantry, and as we compared notes, I found he lived in Frederick, Md., and is a Methodist and going home after 3 years here, this week, Major Rupert. He is in the regular army and has been here through most of the trouble. As we neared Hokadate, what seemed to be a great island, became a peninsula and the city was on the inside of the hill. On top was buildings which later I found were Japanese radar. The hill was found to have been made almost impregnable, and with that defence, the city too. It was all dug in down deep enough, so that only by dropping a block buster precisely into the cone of a volcano-like construction could any damage have been caused. From that protection they could have pulverized any approaching fleet. Such thoroughness seemed to surprise our people who found it. They told us later that ferry crossings are only in the day time, as mines are still encountered from early war days.

The train pulled out from the station, about 45 minutes after we landed from the ferry, and we reached Sapporo a little after nine. The special second class car was modern, reclining seats, separate lights for each seat, toilets to suit idiosyncrasies, Japanese and Western, a radio in the train, loudspeaker in each car, reporting on arrivals, and places of interest. As we pulled out, we saw drying along the tracks what seemed to be acres, great racks of fish, dried squid, called ika, quite a sight. The scenery surpassed any I have seen yet in J. Along the road, we had almost to circle its base, was the crater of an old volcano, not active for ages, but still a little steam or smoke was coming out of the top, large lakes up in the mountains, as we climbed over, then down to the sea, and along the coast for miles.

The large amount of undeveloped land bore out what I had heard of Hokkaido as the island of the future development in Japan. Few adequate roads, those seen were mostly deep black mud, a mess. There are a few main through roads, of course. I was told that Russian ships are at times running through these northern straits, seemingly to tempt an incident, as they have no right there in Japanese waters. I was told that the J government is very actively cooperating with the US army against the Communists; one story was told of a planned march, a year ago on the city hall in Hakadate, which the Japanese ~~sixsix~~ quelled. They seem to be awake to the dangers, Major Rupert, commenting on the trains, and the US army attitude toward the Japanese, said that when the Army operated the railroad, they purposely kept in storage, the better cars using only old equipment; that is a most unusual attitude for any conqueror to take, but apparently an effective one.

Hokkaido
Oct. 11, 1952 Arrived at Sapporo station to find Adams meeting me, Ewyn Adams, born in Japan, but arrived here only last year. I met him and his wife at a reception for them given by Ed Winans and his sister in IA; they had just been presented with a station wagon from Bob Shuler's church.

As we drove around that night, the sights on the street almost made one sick, the GIs walked along, with girls in their arms, loud, half drunk, and a prey to these women. I am told here that no woman of any decency would dare let herself be seen in conversation even with a GI, no matter how good he is. All women seen with GIs are put down by the community as of one type only. It is a great advertisement for America, isn't it? On reaching home here, I found a Miss Koney, from the Methodist Church, Rockport, Ill, who is 4th grade teacher here in the army school for children of the army personnel, at the camp a few miles out of town. She is Carol Adams' teacher. I drove with Adams as he took her home, and it was about 11 PM as we came home through the streets and I got my first impression of GIs on liberty in this more or less frontier type of town. Night clubs galore, street walkers everywhere, hotels running full blast. I was told later that some one, an American, down south, had made a study and stated that the enterprise bringing most US dollars into Japan is prostitution. I have been told that the Army does nothing about it, it is not its job to be a moral control for the men; they insist on health care, etc. The J government wanted segregation areas set up, with women registered, constantly examined, and controlled. Thus disease could be held to a minimum; all who enter these areas would be registered too. We refused to cooperate, as it would officially recognize the system which would prove too hot for somebody.

Only a third of the calvary is here in Sapporo, about 2/3 of so is out at a place called Chitose, not so far from here; it was originally just a little country village but is now thriving booming, building madhouse. The report is that there are 1,500-1,800 license prostitutes there, and that on month ends when men are paid, there is an influx of 2,000-3,000 more. The unlicensed, which are many, are not mentioned, as there is no way to check on them. One stands in horror at the impressions of America being given; how can one carry on mission work in such surroundings? Then too the effect on American life as these men go back!

Down in Tokyo I had heard much of how the Presbyterians, particularly up here in Hokkaido, had broken off from the Kyodan, the United Church, and they were much censured, so I was anxious for the story here. It is another case (only part reason of course, as it is much involved) where a visit, friendly conversations, instead of letters, might have solved some of the issues. The outstanding pastor on the island, is a Presbyterian, has big crowds, is much respected and loved. During the war, he was imprisoned, and the feeling is that some in power in the Kyodan in Tokyo sold him out. Then and now he became a hero. When the Occupation came and purged every phase of life, it left one untouched, the Kyodan. So, there seems to be some resentment on this score, that unpurged men are still there. Then another element is criticism that the Kyodan has no creed of any kind, and the Presbyterians here on the island feel they must have statements of what they believe in order to make believers firm and secure Christians.

The more I see of the Kyodan the more I question its future; everyone is so afraid of stepping on toes that inefficiency is the result. What they need is a Methodist Bishop, not a czar but a loving, friendly, source of final decision. I still believe a handful of world churches, working together in close fellowship, giving opportunity for the spread of religious living, from Quaker to high church Episcopal, is far more Christian, and will do more for the cause, than a national church in everyland, growing out of a non-Christian psychology.

10/12/52 A very interesting and fruitful day, seeing a Japan I have missed till now. I went with Adams to a new church area, where a fine young man and his bride, a graduate of the seminary in Tokyo, went last April, the Yamahata couple. The center of the area is Bi-hai, it is the center of the coal mining of Japan. We had service in a small upper room, sitting on the tatami, in very quaint Japanese setting, a small lacquered table serving as pulpit, the whole service conducted while seated, prayer and all. Adams spoke, I had to "say a few words." There were 12 members there and it reminded me of the 12 who often met in such an upper room.

60 years ago, one of the pioneers, who came up here to open up a tract of wild forest land, was just an ordinary Christian layman; he reared his family in the faith, and tried to hold together just a few Christians who had emigrated here, but no church. Last year, they opened up this area with a pastor; he commented with tears running down his face, "It is the realization of my dream for which I had to wait these 60 years."

His two sons were there, he is too old to travel, each a postmaster one in Bi-bai, the other in the mining city, men of standing and influence. We were in each home. A group of us went to a restaurant for lunch, a rice-curry meal, very good. Then started to visit with scattered members, up in the hills, in the mining cities. It was a real experience to get into the homes, to see what they were like, what they had, etc.

The first mining city was of 15,000, the next of 30,000, all owned by the companies, the two big coal companies of Japan, Mitsui, and Mitsubishi. A young lady, living in Sapporo, was back home at Bi-bai and attended service; later we visited her home and saw her parents in one of these mining towns, just an ordinary type of home, but they had a radio, and various modern things in the old setting. I was told that there is an average of a radio for almost every family in Japan.

At the larger city plant, the maintenance manager took us around so that we saw the whole works; there are many deep shafts. they mine about 100,000 tons a month, and report there is enough coal left to use for 100s of years. Bi-bai Tanzan is the name of the community, tanzan meaning coalmine. It is the center of the most violent Communist activity of the island, and one of the biggest centers in all Japan, so I was all eyes and questions.

They have lost out much in the last 6 months, due to their violence against which people have reacted; the Communists evidently made a serious faux-pas along this line. But those in authority fear it only means greater activity underground. The leader has been a Chinese, former professor from Peking, who organized the labor unions, and who is greatly honored by them; he is now in Tokyo, his wife is still living there.

I was impressed with all that the companies are doing; it seemed to compare favorably with what we are doing in the States, but naturally with room for improvement. Plenty of playgrounds, swings, schools, hospitals, (new concrete large hospital being build), swimming pools, plenty of baseball going on, with adequate space. One home we visited, they said all they had to pay for rent per month, plus all the coal they could use (Adams says this soft coal costs twice the price in America, and he is only 30 miles away) for only Y20 a month, that is ~~just~~ a little over US\$5. The communist attack is for better housing, more safety equipment (6 were killed recently); along these lines, it would seem that the Communists have gotten for the workers what they could or did get in no other way; thus they have been appreciated.

10/12/52 A strike of all the coal industry for two days started today, it is merely a reminder to operators who start negotiations today, of what may be ahead unless --.

We took the pastor and his wife back home, they started a fire in their stove, we had tea and cake, and left about dark. She comes from the extreme west end of Hongshu, Shimonoseki (spelling?), and he from Tokyo. This is their first winter and they wonder how it will be. It was cold yesterday, so that all my winter clothes felt good. These young folks were facing the winter without any heavy long underwear, just imagine it, Adams and I are going to try to help them out, so that it will not upset them.

One very strange thing about this island is how the settlers brought from the south their house construction, paper over doors, etc., floors that are very draughty, into this northern cold. Thermometer last night was 39, and this morning heavy frost. It seems almost unbelievable lack of adjustment, or probably it is rather, love of the old. I was glad to hear that some few individuals are experimenting with concrete or lava dirt bricks and blocks. That would be cheaper in the long run, and warmer.

This island is much like a frontier town as it has been settled only about 60 years or so, by people, pioneers from the southern islands. One can feel everywhere that frontier attitude. They are franker, and more outspoken, more independent. Much land is still available and the government plans for large scale moving of populations up here. I hope they can move the right type of people for it would be a shame to destroy what is found here. Originally the Ainus were driven up to this island; they today are almost absorbed; we saw some, but one can not know they are or not.

There is great wood land here, plenty of coal, and they say that oil has been discovered in small amounts on the northern tip of the island. I hope they do not let Russia know it, she would appreciate it), and ~~the~~ they are drilling and testing in various places.

Winter settles in here in Sapporo about November and they have snow through March. During the winter, dusk comes between 3 and 3:30 P.M. So you can sense something of the rugged life here.

Adams last year had his first meeting in one of these mountain towns, found they had Communism galore, radios, American movies, baseball, etc. but only 300 out of 130 adults when asked had ever heard of Christianity. Isn't that a story? Plenty of Communist missionaries, missionaries of American sports, big business, etc., but none representing Christ.

Trip home, after dark was full of exciting as often happens in the Orient. Four bridges were being repaired, and rains had made the temporary bridges and approaches about impassable. We came to the last, about 8 P.M. and were told it was impossible. The one detour was very narrow and slippery, and already about 35 cars, trucks, etc. were stuck, facing each other, no place to turn, and too slippery to back up. But we managed with some planks to make it over the bridge and back home safely.

One problem our new pastor has at Chitose, the calvary camp, is whether or not to marry couples who come; mostly they are of a temporary nature, the woman involved is called an "only", she has a room, keeps house, does the soldier's laundry, shoes, takes care of him, etc., and both man and woman want a semi-official relation established. How can one know when it is proper and is more than just a temporary agreement for mutual advantages?

H/K/K/m/ 10/18/52 It certainly felt good last night to get home to a fire, for my feet just are not built to take it, without shoes on; how they can stand in winter I can not see. So much breeze on the floors. I admit there is something cozy and intimate in sitting on the tatami if it is not cold weather.

Something amusing, but pathetic. An earnest Japanese Christian who knows a little English asked a missionary to explain. He had heard the GIs talking of religious subjects, as he caught Jesus Christ often in their speech, but what he wanted to know was why they seemed so mad so often when they said it. Another disillusionment?

I have been upset by the fact that practically all of our schools are too crowded, that the attempt has been made to finance schools by a large number of students. Miss Schmitt, of the North Star Presbyterian Girls's school, high school, reported that of their 1,300 students, they have only about 85 Christians, whereas before the war, they had only 600 students, but about 200 Christians. Reason? The foreign staff then was 5, now 2, the foreign staff now has no time for personal work, for explanations of the meaning of Christianity. She says this situation is general and that there must be a re-evaluation of the place and work of the missionary; if it is merely to teach a very heavy load of English, with no time for personal activities, they had better stop. The mission boards are finding it hard to find young people to come just for teaching English.

In the town where we had church yesterday, the interesting thing was to find, in all the mud, etc., that the young women who were dressed up at all, wore foreign clothes, and all had what appeared to be nylon stockings. In the church group, there was one old woman who had on old Japanese dress, the rest were all modern.

New missionaries are coming to Sapporo and Hokkaido; a Southern Baptist family, with 3 children, formerly down south, is here, fine people, Their church had some 20 missionaries in Japan previously, now aim at 100, aim to have a couple in each of the almost 50 prefectural centers. Sapporo now has another single lady and expect another couple soon. They came in, looked over the ground, bought land, and immediately put up a fine residence, in the large combined living and dining room, they hold services. They filled the streets with folders, inviting people, had 120 last Sunday, none Baptists. The Church organization plans to build the church in the big center, and after that no more building, which has to be done by the local groups. They believe it is wise first to set up missionary homes, then a church building, rather than waiting for a church to grow, in 5-10 years. It seems a very aggressive policy. I asked how they financed it; said the So. Baptists had money because they are a tithing church. He also said that they are locating their church in a populous section of the city where there are no other churches.

Other missionaries. In the town of Bi-bai we found that just that day, a new Episcopal missionary had come for their grand opening, an Englishman, a very young chap, but attractive. (This is Bi-bai, the central town, not the mining community, but nearby). In Sapporo, the Nazarenes have just put a man, an American. So here in this small area, the So. Baptists, Nazarenes, and Episcopal have come in, not here before the war, all sensing the future potentialities of Hakkaido, and of Japan in general in world matters.

Misc. We crossed on way to Bi-bai the Ishikari River, the great salmon run of Japan, which is reported to equal the runs on US W. coast. Dark red is seen so much on the roads and streets, and I found that it is the chief color for children and old women; that does, or doesn't explain why I love red so much. Post offices and school buildings are going up wherever one travels, which is an interesting commentary on the country

Youth for Christ Movement have been active, come and go, in Hakkaido, but have left a bad taste in many schools, actually closing the doors to future groups, by their uncouth approach (to the Japanese at least), their immature, crude attitudes. They do not speak the language or know customs, but barge ahead, content to tell the story of Christ and his saving power. All are called sinners, which has no meaning until explained, as sin to the ordinary Japanese merely means violator of a legal rule, and they say they are not criminals. It takes time, patience, and ability to explain sin as violations of moral laws.

ICU, Tokyo, 10/15/52

Dearest Girl;-

I got back from Hokkaido by plane last night, after a good trip. I was able to spend the morning at the agricultural college there, founded by the Christian laymen who manufacture the Snow Brand of butter, cheese, powdered milk, ice cream, etc. which is used all over Asia. Very interesting setup.

The plane, Japan Airlines, has 2 American pilots, is a DC-6, the same kind of large plane used in the States, left precisely on the dot, 3;30 and landed at the air station on the dot, 6;30. The car from here met me and I was at ICU by 7;30. Took 26 hours by train, the fastest, on the way up

Day after tomorrow, the 17th, I go by sleeper to Kobe, and back by sleeper on night of 20th; then to Okinawa on 21st, midnight, actually leave at 1 AM on 22nd.

Great to find mail from you, 1 good letter, and several other slips, with YOU on them. The lists are coming thru finally and OK; many thanks to all who are working on them. I must tomorrow start with the company here, who are to print them and mail them after I have left.

I have hesitated because I did not want to print 7,000 letters and not have mailing lists. Whatever comes, if any, after I leave, I shall mail back to Hackett who will handle mail for me, and also this letter business.

One very important follow-up, please. Can you tear out of the minutes of the 4 conferences, Baltimore, Southern California, Virginia, and East Oklahoma, the mailing lists of their pastors, and mail it by airmail to Mr. H.W. Hackett, 1500 Osawa, Mitaka, Tokyo, and he will send them to the company to address envelopes.

Several comments on it. ^{So} California mailing list is not separate, but is under the appointments; send all those. Baltimore has in the first few pages a list of names and addresses. I do not recall how ~~Virginia~~ E. Oklahoma does it, I believe it is a separate list. Virginia list of pastors and their addresses are either in the tray on the desk, or in one of the drawers. This was sent me, torn out, by the conference secretary. I do not believe that the Virginia Conference has met yet, or that you would have the minutes. If Virginia minutes have come, of course tear that out, as it would be the latest list.

This puts a terribly messy extra job on you; but it will mean a lot if you can do it for me.

Better pay tax bill, Certainly you folks at home have gotten on the ball re those letters and lists. Please let all involved how much I do appreciate it. You sign E.P.H, per LAH is all right. Any way you do it is OK. Yes, cut off bottom part of the folder, please. If not enough, put in some other, if you have any.

Yes, many bow ties being worn. The Hon. Gov. of Bank of Japan, is small physically, but is by all means the financial genius of the country.

Thanks for getting the new power of attorney. I am sending it in the next letter. By the way, a check from Charles A. Piper, Cumberland, Md. will be coming to you, made out to Division of For. Missions. Please send it to Smyres, and ask for Advance credit to Centre St. Church. Please let me know how much it is. Thanks, also for all the comments in letters. I'll also return Miss Armiger's check in next letter; that should go to Smyres too. Sorry I do not know what church should get credit, possibly Smyres has it from earlier gifts.

Just had a phone call from Ralph Ward in N.Y., it was fairly clear and distinct; it certainly is a marvel, isn't it? Right here in Tokyo Troys home. I only wish it had been with you instead. He and Katherine aim to get there in time for the visit. of Bp. Raines. EPH I'll write Harriett too. Someone here had word Olin's name was on printed list to leave.

Sorry I can not suggest the place to find the typing book. Might it possibly be in the folder of bills paid, as I believe I also put in there the receipt for the Hermes typewriter. Is it that chart for use of fingers that came with the Hermes for which you are looking or is it one of the old books the children used? I guess it must be the latter.

I may send a few clothes home by the Greenoughs who go by ship this Saturday, as I believe I can get along with less, and thus will not have to pay over weight on my baggage. They are grand people; she is as you say no spring chick en, but joyy, lots of fun, and really fine. She herself owns an ~~apex~~ almond ranch, and apparently has made a fine thing of it. Is itching to get back to the hard work of it all.

折込線



E. Pearce Hayes
1500 Osawa, Mitaka, Tokyo

Mrs. E. Pearce Hayes
83 So. Greenwood Ave.
Pasadena, 10, Calif.
USA

PAR AVION
航空

この郵便物には何物も封入又は添附できません

折込線

Same old story. Days are moving now, thank goodness. Since I had to make some changes in schedule, I had better tell you where I shall be on what dates. You have the addresses to which to send mail, I believe, as I it there, in the tray probably. The only one about which I might not have been certain was Formosa; send % Dr. Chen Wei-ping, #12, Lane 58, Lin Sen Nan Road, Taipei, Formosa.

On Okinawa Oct. 22, leaving for Formosa on Oct. 27th at 7:15 AM; on Formosa till Nov. 5, leaving at 7:30 AM for Manila. In Manila, Nov. 5 to 13th, leaving for Hongkong at 7:30 AM; in Hongkong from 13th till 27th, leaving at 8:30 AM, arriving Tokyo at 8:35 PM. same schedule to US, leave here on Dec. 3, at 9 AM, arrive Seattle 9:54; leave Seattle on United flight #678/3 at 4:50 PM arrive LA (Burbank, I believe), at 10:40 PM
Yours, Pearce

10/14/52 Last night they had a reception for John McMullen, the new J-3 man, living with Adams; he is a fine chap and I believe he will make good. He was in the army in Japan during invasion days. He learned to love the country and the people; he is quite artistic and will fit in well. He is from Grove City, Pa.

All missionaries in town, different churches, pastors, teachers, members of the local Methodist Church, attended, from 6:30 till 10, coming and going. It was a fine chance to meet leaders. I went with Adams to pick up the big cake they had planned for him; it was not yet ready; we sat and watched the "artist" decorate it; it was a sight to see. The bakery was officially closed, but there were 14 of the staff remained behind to join in the excitement of decorating this cake. As I looked up at the intent look on the faces as they admiringly watched him, there came to my mind that picture of Osler and the awed group standing around watching the operation.

One interesting person, Mrs. Uedo, whose husband is on ICU Board, and prominent in Sapporo, connected and reported on the city; she is a strong city leader in all movements, and able. She told how the city folks were upset over the increasing unhappiness situation over the GIs and the girls of the streets. She said they had just held a meeting and if the US would not restrain their men, the city authorities would control the girls; - a situation in which fire-works may develop.

Adams and I had earlier called on Mr. Sato, founder of the Snow Brand Milk Co. It was started 40 some years ago by a group of Christian farmers, and today is well known all over Asia. Mr. Sato was out, but yesterday came to call on me; a wonderful character, rugged, 80 some, but active, has a wooden leg, but will not be helped, gets around himself, has a nice car and chauffeur, but lives in a small typical Japanese country house. His father came to the island as one of the first pioneers, and cut out timber to start a farm, 70 years ago. Real immigration began about 60 years ago. His company is the main supporter of the Christian College of Dairy Agriculture, in Napporo, 15 miles out of Sapporo. It is junior college grade and has a great future.

Misc. Everywhere one sees dogs pulling carts, also tied to the side of a bike-shaw, sometimes two. They are a great help in winter with sleds too. In winter practically nothing moves but the trains, there is much travel on skis, however. One thing that has struck my attention everywhere is the book store and magazine stores, They are everywhere literally, even in small towns, and with such a wide range of every conceivable subject; they are always packed too, as crowds come to look over books and magazines. I went into one the other day, watched a woman stand and read a book, with a baby on her back, trying to cry, but she danced back and forth keeping it still, while she read. Philosophy, religion, economics, government, science, are the great subjects. Seeing-the-leaves-festival is the kind of thing that only Japan could have; it is generally recognized as a gala occasion for about a week when the mountains are a mass of all shades of red as the Japanese red maple turns its colors, and mixed in with bamboos, pines, and wild flowers and bushes, makes a heaven of color. One student asked Adams, "War has destroyed our faith in everything we knew, our old religions, culture, etc., how can you guarantee this thing that you talk about, Christianity, isn't just the same. We do not want to be disillusioned again." The fact is that war has made many atheists among youth. Here communism comes in with a definite, hard fixed, formula for life; it appeals much to Japanese youth as it does to German youth, not to have to think it out for oneself, but to have handed down, told what is what and what is to be done. Japanese youth is built, after centuries of such life, to expect it, and possibly need such. Japan is so clean and free from the diseases we knew in China, except for TB, which is high and seems not to be controlled. On the train going to Hokkaido, I notice a chart and a spray; on it, daily, must be marked off the spraying of the car with disinfectant. Japan's death rate is down near the US rate for 1951, only slightly higher. Possibly partly from war inadequate diet is one reason of high TB. Mrs. Yuasa, wife of ICU President (he was in US during war) told me that she will always honor the sweet potato vine, for she kept alive chiefly on it during the days, for her income was totally inadequate, and food was so scarce. One important aspect, I have overlooked, is that all modern dressed, and also Japanese dressed, women, have their hair curled; that is modernity that is accepted everywhere. A Methodist Nasei, is a fully appointed missionary, on missionary salary, working in Napporo Agricultural School, wife is Lily, both very attractive, completely American, had to have 2 years language study.

10/15/52
Trip back from Sapporo, by Japan Airlines, on a DC-6, American pilots, flossy Japanese stewardesses, who gave constant news, etc. in Japanese then English. Seats all filled, service is very popular. Fastest train service is 26 hours, plane is 3. Started on the dot, and landed on dot, no stop. Scenery is beautiful, but rugged in many spots; untilled land is evidenced on all sides, much of it is supposed to be of lava material and not good for much farming, although all agree much is good land. They also served neatly packaged ham and also cheese sandwiches, and an orange drink. They use the US airforce field at Chitose, 30 miles from Sapporo. ICU chauffeur met me in the car, and I got home to Troyers by 7:30 PM, had dinner and went next door to Kræiders for some pictures, color, which Greenough had taken, some were just out of this world. Cameras here are cheap, I have been tempted so many times to get one, but have withstood temptation.

Back to Art and Lily, the Nisei Methodist missionaries. They lived up around S. Francisco, born in America, spoke only a little Japanese, and had to learn as do others, but the feel of the language helped them and today they speak perfectly. But they have been much embarrassed by ~~me~~ not yet knowing all the polite things that every educated person does; they are expected naturally to do them as they appear to be Japanese (they do not show their American passports all the time); on these oversights, American missionaries and others are forgiven, but not for the Niseis. One thing I fear they may be heading into trouble on. They have been assigned to work at the Napporo Agr. Col. and are building a nice, foreign style house on the campus; it is far better than the other faculty residences; I can not but fear that jealousy may develop over salary and house.

Yesterday I was back in time to attend Dr. Steiners' lecture on population, many interesting facts come out. He was dealing with overpopulation and methods of control; ordinary J. method has been abortion, which has reached such a height, 1 out of every 4 mothers had an abortion in 1951, or possibly some had 2, that medical authorities are worried. There were 600,000 legalized abortions in 1951, unlegalized ones of course are not recorded. It is reported that there is probably 1 still birth for every normal birth. The J. government is pushing birth control methods to counteract the rising dangers of abortion; the government is afraid of birth control, and hesitates to push it, but fears the dangers of growing abortions more. 1952 abortions will reach beyond 1951, present reports indicate. Abortion laws here are unique in that they set up certain doctors just for that and give them discretion, and also in that legal abortion is permitted not only because of physical danger to mother but if financial difficulties can be proven.

J population increased 12 million from 1949 to 1951, 2/3 of whom are males (many home from war and overseas). 76% are between ages of 15 and 59, thus greating a saturated labor market.

J has 33 hospital beds per 10,000 population as against US 96. Only 3 mental hospitals in Japan, no institution for feeble-minded, possibly do not need such. 8.4 doctors for 10,000, US - 14. Farm population since the war has increased from 14, to 18 million, returned soldiers, repatriates. 4,000,000 acres of land must be made available, and government must give subsidies in preparation of land, for tools, etc., as Japanese government has always done in subsidies to help shipping, factories, etc. Only difficulty is that subsidies for these large industries bring great profits to money-groups, while farmer have no mouthpieces, nor lobby. Only 16% of Japan's land today is cultivated.

Papers have been publishing relations between China and Russia. Stalin is reported peeved at China wanting to stop Korean war, proving disloyal. China wants to preserve her military power. Ambassador was transferred from Washington, Panyushkin, to bring "China-firsters" either into line, or remove them. Terms of agreements said to include;- 1) Soviets take direct control of Sinkiang, Inner Mongolia, & Manchuria; 2) Chinese furnish gold, iron, wool, kerosine, agricultural and mineral products; 3) China furnish additional labor to Russia in Manchuria and Siberia; 4) China supply military manpower wherever Russia wants its, probably S.E. Asia; 5) China will welcome more Soviet military and economic advisors, now estimated at 45,000. Chou En-lai stressed China's inability to carry on, but if must, then Russia must furnish China with arms and economic aid. - Nippon Times, 10/7

One explanation os small Communist vote is that they saw no hope of electing men, so they throw in their lot with left-wing Socialists. Communist vote last election was 3,000,000, this time only 800,000.

10/16/52 I am trying today to catch up with accumulated mail, reports, etc., for tomorrow night I take my second train trip, down to Kobe by sleeper. Yesterday afternoon I went down town to get a consular stamp on my power of attorney for LAH to handle things while I am away. Also to get my re-arranged itinerary OKed; it is all cleared now. That took the whole afternoon. Back in time for 7 PM dinner with Dr. and Mrs. Hugo Munsterburg, new on the faculty, from Michigan State College; he is to be professor of Chinese Art, etc. We had a good time comparing notes on Communism, as he had lived for some time, recently, in East Germany, and we found much alike. He feels that the mistake we so often make is to emphasize the revolutions, and forget the sticking, holding power of the conservative residue of life, which in the long run wins out. He feels, after his experiences with Hitler, that Communism will not hold up. He says he was surprised on return to Germany to find how little the youth which so many predicted would have warped minds from their indoctrination under Hitler, had retained of the Hitler program; they had sloughed it off easily.

Before I went down town yesterday, I had callers, Mr. and Mrs. Menker from Burlingame, California; I had seen her at Asilomar in June and she said she would be here. They go on to India and Australia; she wanted to make dates for meetings, a week in Burlingame area, and in S.F. in late April or early May; - interesting making dates for meetings in the USA in Tokyo.

Just before they arrived, I had another thrill, I had a telephone conversation with Bishop Ralph Ward, from the Board office in New York City. They had contacted me earlier and asked me to be on hand for $\frac{1}{2}$ an hour. It was clear most of the time, fading once in awhile. It is a wonderful day, when we can thus talk over oceans.

Misc. A group to watch in days ahead, Blueshirts, who are not fascists, so leader Masao Morita says. They call themselves Patriotic Youth Volunteer Corps, also called National Martyrs Youth Corp. They were the group who attacked the Communists who rioted in the Foreign Office when they were unable to secure passports to attend the Peking Conference. They claim that their objective is to fight the Communist "Nuclear Defense Corps", the group which spearheads bloody riots. Blueshirts are anti-communists, but also not pro-US, aim to "reconstruct J on the spiritual pillar of national morality with the Emperor as its nucleus". Morita's cause is blessed by many rightists and ultra-nationalists, returning from the purge. One of them, Dr. Shumei Okawa, urges a new Constitution, not revision, "the present constitution is meaningless because it was imposed on the people by the occupier."

Araki, Japanese Ambassador to US, reminds of Lenin's words, "If Russia and Japan were allied, the world could be conquered". The fact that the Russian-Chinese alliance is now directed against Japan is another indication of Russian aims.

Misc. Meiji Shrine was the place where Japanese soldiers received their blessing, and made their dedication or commitment before going to war. The new National Safety Force also went to Meiji as they were inducted. Emperor and divinity. Igelhart says it is not at all impossible to see Emperor's divinity restored; could be explained as having been forced by the conqueror; also that actually his statement at the time did not really deny his divinity, but something to the effect that he did not want the support of his people to rest upon any untenable theories, or something to that effect. Mrs. Igelhart related how in her earlier days she recalled the large number of Russian soldiers in the hospital in Osaka, in Russian-Japanese war. They were many Russian GI babies; they were absorbed, and today no one ever knows of it or even mentions them. Recently a plane in from Hongkong brought 2,700 grams, worth \$30,000,000 of drugs; the Chinese head of the opium ring here, was arrested and involved Japanese, Koreans, and Americans. ICU campus is at most beautiful time of year; red maples are beginning to turn, will be redder later I am told, and shrubs also turning. I have enjoyed here the large number of chestnut trees; it was like childhood days to go out in the woods and pick them out of the burrs. Secretary of the Japanese-American Citizens League, of Washington, is here on a visit, his first to Japan, with wife too, is selling present US-Japan good relations, says that US legislation has now wiped out all discrimination against Japanese. An Indian delegate to Buddhist Conference, a leader of the untouchables, greatly impressed by the absence of social inequality in Japan. He hopes his ~~country~~ country can attain such social salvation, but he is sure it can come only through adoption of Buddhism. Recent elections for educational positions resulted in complete control by Liberal party; interesting, however, how many women were elected, while very few were elected for the Diet

10/17/52 Cleaned up my correspondence before getting off for Kobe; and also mailing home many pamphlets, etc. on ICU and things I have seen here in Japan. Letters are beginning to come back in reply to mine to friends written from here.

Then I had to spend considerable time in going over details on the form letter I am getting out to my full mailing list; it will cost a little more than one sent from the States but it will have the extra appeal of coming from here, and that is valuable.

After early lunch I went down town with the Greenoughs and Mrs. Hackett again, on the last minute purchases they made before they leave tomorrow. They are grand people. Then I was picked up by the Troyers, and they went as my guests to a Chinese restaurant, the Cathay, where we had a very good meal, shrimp, rice rolls, and fried rice, in addition to very delicious soup; on the whole it tasted very good, but was much more expensive than a similar meal in Pasadena; really no excuse for it, for things from the sea are all around us here in Japan.

I got on the train, the Kobe express at 8:30, and found Dr. Cobb, the Methodist leader in Kobe; we were in next door compartments. These were the four-berths-in-one-compartment, like European style; they were very comfortable, not too large, but I had a fine night's sleep on a comfortable bed; two men and one young lady being compartment mates.

Going back to several things I jotted down before I left. On the campus is a good-natured, but deep feeling, argument over housing, standrad of living. Mrs. Steiner, old J. missionaries, and the new couple, Munsterbergs, feel as if the foreigners live too high. The Hacketts, old J hands, and Troyers, feel that they can not come down much more. Troyers for example, gave up almost \$2,000 in salary to come to ICU, where living costs are about the same. Upkeep of car here is much higher, gas is \$.40 per gallon, insurance is much higher, poor roads wreck a car quicker, etc. Munsterberg, with experience in Germany, says "but all that is an American outlook on life; we never had a car, can do without it, etc." So the argument goes, and I believe it is a good thing, for there must be some kind of attempts constantly to bring East and West faculty together. Japanese insisted from the early days that houses should be the same for both; now, with one of the houses built by United Boards for Christian Colleges in China, the first Japanese to be assigned to one, says that he (or rather his wife) would rather have a "simpler" house, they fear the cost of upkeep will be too high. The United Church is trying to set up standard houses for missionaries, on which Japanese can agree so that there can not be too great a difference between them. It is an age old problem and I doubt if our time sees the solution, for basically it is a matter of civilizations.

The local paper recently published an interesting article concerning the fear of the Japanese living in the northern part of Hokkaido, stating that one ship actually came into the waters of an isolated coast, and that the Japanese brought out a Russian flag to protect themselves; the presence of the ship was not reported. Another case of a R. subm surfaced, but no one reported it, - just paralyzed with fear; in the area of the Habomai islands.

Conflict between Hatoyama and Yoshida, background is that Hatoyama was President of the Liberal party and was on eve of being made premier when MacArthur purged him; two years ago he had a stroke but is able to get around; he is assuming something of a martyr in the eyes of many who feel that since the prize has been within almost reach several times, and since he soon will be too old for the job, that he should get it, at least for a short period. There seems at the present time no indication that they can get together; if they can not form a cabinet, then any alignment might be possible, and there would be trouble ahead. H is now 69

Troyer attended a meeting of the World Brotherhood group, the organizer of which seems to be Skouras, of L.A. It grew out of the Council on Cooperation between Jews and Christians, and aims to bring together in cooperation for peace and world betterment, all religious groups of the world; no attempt, of course, to unite religions or anything like that. At the meeting were representatives of all religions in Japan, and all agreed that they could and should work in closest cooperation for peace. It has potentialities, for if the leaders of world religions can only understand one of Communism's basic aims, to destroy religion, they might prove a real source of strength around the world against Communism. The danger would be that some fanatic, Christian or otherwise, attempted to use the organization as a means of missionary activity, and begin to proselytize.

Kobe 10/18/52 Got off train in Osaka, and took electric line to Kobe, saving 15 minutes, as the electric line stop is right at Cobb's home; had breakfast by 8 o'clock, shaved, and ready for the day which was a full one. Hsiao, from Foochow, came and we had about 45 minutes together, he looks well and is deeply grateful for help in getting out of Hongkong, as he had about come to the place where he saw nothing ahead but ending it in Hongkong ^{or} ~~and~~ going back to China which would amount to the same thing. Word from Foochow was bad, Foochow Law Sch. has taken over Hwa Nan College, and is now part of the Foochow University, composed of FCU, Hwa Nan, and Law Sch; Lucy is still dean, one of the deans, but she has been made business manager, and has charge of much menial activities. Hu Ing-huang and Lau Iong-hung had accusations back and forth and Lau is under detention. He believed that Sai Dung-leu, after many refusals to let Communists use the church, was forced to yield, and that he is now out. A bridge has been completed across the river up near Siong-do which was planned before we left. Hsiao reports much physical improvement, but all agree it is for war, and at the cost of the starvation of the people.

Then Dr. Cobb took me to a meeting of the Board of Kobe College, Congregationally supported, but now of course under the United Church. While he was there, I spent the time at Kwang-sei Gakuin, one of the large schools of Japan, founded by Bishop Lambuth of the S.Meth. Church of Canada and Methodists chiefly support it. It is a university level now, in certain departments, has 6,500 students, 10 large foreign faculty residences, reminding me much of FCU set up. Campus is really beautiful, out of the city, but near, in the hills, with mountains in back, sea in front. Here again, I find only 120 students in dormitories; the other students coming daily by electric train, from Kobe, and Osaka, etc., many spending more than an hour each way. Only about 2% women in the school; chapel is compulsory in high sch. and junior college, not in higher schools. Results have been good, quite a number of believers have come from the school; there is a chaplain for each school. On the tennis courts I saw an interesting sign, "Noble stubbornness", presumably meaning to fight hard but with a sense of nobility, fair play. On the campus, Sat. morning, I saw 3 baseball games in progress and the football team, not rugby (they have that too) but US football practice.

A short distance away is Seiwa, a Congregationalist school, for kindergarten training, and religious education workers, nice buildings, Pearl McKain from China in charge of Rel. Ed. Adjoining that is Kobe College, for girls, about 1,000 students, splendid buildings, very attractive campus, not crowded, they deliberately limit enrolment, in a very wise program. Here is Leano Burr, and Bert Faurot was in the Music department here, and by the way, the music building is a very fine one. The campus is about the most attractive one I have seen so far, magnificent pines, and they tell me when the azelias are out, it is beyond description. Kobe College is Congregational.

In conversation with Cobb, various matters came up. He feels that on the whole, the bomb on Hiroshima was necessary, possibly good. The Emperor had difficulty negotiating for peace proposals even after the bomb, as the military insisted on carrying it through, defense to the last man ^{woman} and child (they actually had strenuous training in use of staves, clubs, etc. in parts of Japan, as a last ditch defence). Without the bomb, the military probably could have carried on for another 6 months or so, with that length of loss of life and property. A-bomb terrible, but B-29 that bombed Tokyo, making a large circle of fire, from which none could escape was just as bad, and permitted no escape of the innocent anymore than did the a-bomb, no matter what warning may have been given. Christians in Hiroshima took the position that they were glad to give selves, "our sacrifice to end the war", but also they hoped it might prove the sacrifice to end all wars. One of our Christian workers in Hiroshima died from results of bomb, about 3 years later, although it is now clear that its effects are not as widespread as formerly anticipated.

Education is now compulsory and free through the junior high school, that is, 6 primary, and 3 junior high. Cobb insists that the percentage of literacy in Japan is higher than the USA, that it is practically impossible to find any one anywhere who can not read and write, a wonderful record for any nation.

Cobb says that when ICU was talked over here in early days, T.T. Brumbaugh promised it would be supported entirely from extra funds, that it would not effect existing budgets. If it is to detract from present important, ongoing institutions, he is against it, although he is personally for ICU. He says ICU is also wrong in saying there were no universities in Japan, that pre-war, Kwan-sei, Rikko (St. Pauls) & Doshisha were universities.

Rube
10/19/52 Cobb tells me of a plan to be voted on at the annual conference of the United Church this coming week, - namely, the establishment of a Home Missionary Society, by which the stronger churches will contribute to the aid of the weaker ones, and that no money from America will go into pastoral support, but rather for pioneer evangelism, and starting new work. It is a fine step forward.

There are churches galore here, and of course Japan is swamped with all kinds of groups. I find one group, from So. Calif. called the American Soul Clinic which has 80 missionaries in Japan; all kinds of groups, all of these small groups being very fundamentalist, and most of them looking toward the imminent second coming of Christ.

Palmore Institute, Kobe, is a very interesting setup; it was founded many years ago, on a unique basis; it is carried on entirely in English, and is a late afternoon and night school, for business workers, and students in other schools. It has built up a very high grade proficiency in English, and in many subjects and is highly regarded all thru this area. They have in all about 2,000 students, crowded, into small pre-fab housing, which was sent out from the USA, after all their buildings were bombed out. They seem to be doing a very fine work. They have chapel, and religious work. Today, I attended their Sunday School, about 200 present, all voluntary of course; opening devotions of about 15 minutes is carried on by students who take turns, well done, and then they divide into 6 classes for Bible study. I was also impressed yesterday at Kwangsei Gakuin to learn that except for the University grade work, the students all have their own Bibles and hymnals. I spoke to one group at Palmore this morning, the group, about 40, who are advanced in English and also who have taken steps to join the church. They were an interesting group.

Then I went with Mrs. Burkee (formerly DFM in Tientsin) and Mrs. Cobb to the dedication of the Greek Orthodox Church here; it was a neat and nice building; they say they have only a few members but they have done well with their building. The place was packed, and I wish I know how many Russians were in attendance; they are all White Russians, part of that migration after world war I. I liked their friendliness; they had communion for the children; they said that adults would have their communion later, that they always must have five days of preparation before they take communion; I did not learn of ~~what~~ that consists. Bishop Benjamin, an American born Russian, who is the Bishop in America, after the long battle as to who should control the Russian Church, a Moscow or anti-Red leader. He is now in charge of their work in Japan. He is very cooperative with the other Christian groups.

I also passed the new Moslem mosque here, a pretentious building; also a new Chinese church, conducted by the Southern Presbyterians, I believe, I may be wrong in that; it is a mixture of all kinds of Chinese, but they have build a nice place. I also passed the new Catholic church, also pretentious, recently rebuilt. All of these I have mentioned as new came after destruction in the bombing. I am told that the French priest was killed in the bombing, at the altar of his church. So. Baptists also have a nice new church, not after bombing, but as a result of their expansion program. Episcopal is also nearby, not damaged.

Then I came to the Ei-ko Church, the former Methodist Church, South, the early beginnings of our work here, under the man who was later Bishop Lambuth. It was not hit by bombs; its pastor, Dr. Saito, has been here for 23 years; they have a membership of about 600; about 200 were present this morning; a gowned choir who sang well. I was interested in looking over the audience to find no man and only 8 women wearing old Japanese dress.

Immediately after church I went with Mrs. Burkee to the home of Lyda Houston, out on the electric line between Kobe and Osaka, in a beautiful residential area; it is a 3 house Congregational compound and very attractive, tall pines, azaleas, and cherry trees; they say it is heaven when they are out. The Fairfields were there, a Miss Buelh from North China, so we had a good gabfest. Then we hurried in to Union Church, Kobe, for a sermon by a Britisher, of one of the more conservative missions, a good sermon. Then downstairs to tea, where I met many of the people, and rushed from there up to see the Canadian Academy, where the Top-children from Foochow went to school; on a wonderful hillside and beautiful setting, not large buildings though. Then rushed back to Cobbs, where there were 18 in for package supper, after which I was asked to share China experiences, and we had a question period until after 9. To add to it, Emma Wilson arrived today, by ship here, at 3 P.M. She is going to Fukuoka for 1 year, then to Korea (she has studied Korean for a year). Frances Fulton was on the same ship to Yokohama, on way to Korea too.

Kobe
10/20/52 I am getting in a few words before breakfast, another beautiful day. Kobe is a city of 2,000,000 stretched along the sea, with the mountains to the back, so it has to be a long city. It is built up a solid string of towns from here to Osaka, the second largest in Japan. Then Kyoto is just beyond. This area was badly hit by bombing too. Recovery here is slightly slower than Tokyo, Yokohama, that is I have seen a few more wrecks.

It is amazing to me how many men I meet, in church and out, who have at one time or other, been in China, chiefly Manchuria, and some in Shanghai. Many were in army service, but also many had been there before the war. From Kobe across to Manchuria was just a short run, and the Japanese are such travelers, and transportation is splendid; it reminds me so much of the system we found in Switzerland, and the country topography is similar, except that here mountains are not so high.

The Church here and in China has many contrasts; for one, the Church in Japan has done almost no medical work; there has not been the need for it, as the Japanese have developed much along such scientific lines, having furnished so many world scientists. The Church in China was the pioneer in medicine. The 7th Day Adventists have several hospitals here, and I hear the Episcopal Church has some; there are clinics springing up now after the war and some are moving in the direction of hospital work. A clinic here on the Palmore Institute grounds was the center yesterday for a better-baby contest, I believe they said 3,000 were entered, and it was a big affair, many nationalities were represented.

Another contrast is that the Church in China went at least in early days, and to a considerable extent in later days, to the poor classes, not getting very far with the non-Christian educated groups. Here it seems to me they have almost completely overlooked the lower strata; Kagawa and a few like him have worked there but not the Church. It is middle class here; in China, I think the Church helped in a big way to create the middle class, from the lower ranks. That is the great characteristic of America, the great middle class, not just rich and poor. And the Church in China helped China in creating that middle group. Some of the younger missionaries are itching to get out for work among these lower groups.

Yesterday I forgot to say about Canadian Academy that the buildings were the gift of Mr. Chapman who married one of the Goucher daughters. He was British and hoped here to provide a British influence school for British children of missionaries and business men. They had big losses in two pieces of property farther down the hill from present sight, completely gone by bombs.

There is another Nisei here, Morse Saito, from Washington State, who came out as a J-3, and is staying on now as a regular DFM missionary; he married a couple of years ago an American girl, also a J-3; they seem a very fine couple; he is tall, happy smiling face, and makes his way in any group. He is very popular here, but he too is studying language; they have just moved into a new home, built by DFM for them, here on the Palmore Institute grounds; it is not too large, but well planned and attractive.

10/21/52 back in Tokyo. fine trip to Kobe, Osaka, and Kyoto. Before I forget, I want to get down in my records the name of the Nisei couple up in Hokkaido, it is Kamitsuka.

Misc. in Kobe. Tell Bruce I did some banking business at the Bank of America in Kobe; they got in there on the ground floor, before the National City Bank of N.Y. In Kobe passed one US army camp, where there was the "war dog training section", beautiful dogs, but what kind of war next? Interesting man I met was a chap, Schowengerdt, a DFM missionary, who is going to Korea in a few days, for work among the 30,000 Korean amputees; his wife and children remain on the Kwang-sei Gakuin campus in Kobe. There is a team of some 6-7 going over for the work.

Had several talks with Hsiao and his wife; met the children too, more of them in detail later. She left in November, after we did, said she saw James and Emily before she left and each is very thin, she hardly recognized James. James had been forced to become chairman of the Oppose America, Save China Church committee, which has had to do much dirty work. Mrs. Hsiao was also forced to parade for it too. When she came out, she and two children, 10 and 12 as I recall, they were allowed a total of 36 "gung" of baggage, she therefore came out almost empty-handed. They said graft had become real again, although it was secret, and hushed up, that there are now three grades of food for Communist workers, and for the higher groups, while there is no salary, they merely ask for what they need or want, and it is given. The old equality is out.

INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO:
KYO BUN KWAN BUILDING,
GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6955

MITAKA:
1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 3791

Oct. 21, 1952

Dearest Girl;-

Say, you certainly made some time on those checks; they arrived this afternoon, your letter being dated the 16th. I am so glad to receive them before I leave here. I had brought Express checks and US dollars, but find here it may be easier to do certain transactions with checks; thanks a lot. I thought I did mention the Madison special and personal account, possibly I did not. I fear to use the Pasadena account, as it might upset your accounting. I'll use them only in case of necessity, which I do not anticipate.

This morning I tried to re-pack some, just about ready to take off. At 2 P.M. today, the other half of the Chaplain's group came to ICU, had a meeting, explained ICU, and visit of the grounds and then tea; the weather was perfect and on Hackett lawn if is a sight never to be forgotten for its beauty and charm.

I am to go to President Yuasa's for dinner in just a few minutes, and Dr. and Mrs. Troyer will pick me up there, come back here, pick up my belongings and head for the Haneda Airfield; they will of course not remain until I get off, at 1 AM.

I told you of the telegram from Bishop Ward. I checked on planes and found he was due at 3:30, so I phoned Northwest to give him a message; the desk clerk said he was not listed as a passenger, so I do not know whether I'll see him tonight or not. My guess is that he put in his name for a cancellation, which he got, but that the office here had not been notified; I can't understand his telegram unless he was on board.

The chaplains were an interesting group, quite a few Methodists among them of course, as they more or less follow denominational size. One was a Baltimore Conference boy, a young fellow whom I have met, but did not remember, but recalled his name. He is terribly homesick, has promise that his wife will get out soon, with their 3 year old boy. He is just across the bay from Tokyo.

Just had to stop and take time out for my feet, that itch gets bad at times, no worse than at home, and it finally lets up after I use that Whitfield ointment, glad I brought it along.

Otherwise, I am feeling tops, I sleep like a rock when I get to bed, but hours are often late as people seem to want to talk, and I am always anxious too to learn more of what is happening around me.

Hackett just told me that he had a letter addressed to him from you, which I suppose was those mailing lists, from the Conferences. It hardly seems possible, because of time, but he thought that was what it was, as I had described what would be coming, and he has sent it on to the printer. If it is a "love" letter they will have difficulty as to what to do with it.

Yours in only 43 more days.

PS Glad you are able to help Mrs. Dawson; do not know her, he is one of big laymen at First Church. Glad you could loan Dewey's book to Bruce; we must share more and more with him, and let Dorothy see that reading is necessary in life.

No, did not invite

Lall

move to Okinawa

10/22/52 Yesterday noon, I ate with Hacketts, as Troyers were out for a big celebration of Waseda University; at 2PM, the second group of chaplains came, about 50, army and navy men, led by Col. Wilson, chief of chaplains, army, in Tokyo area; he is a Methodist. They had a good chance to see all of ICU and the weather was ideal, so that they had tea out on Hacketts lawn; all seemed to enjoy it. At the end, one negro chaplain, with a terrible brogue, said, "Dat's the best tea I eber had."

At 6 I was at President Yuasa's for dinner; it was an American dinner of the highest style. Mrs. Yuasa said that she had given me a Japanese dinner the last time, so she had to show me she could also cook American, and she certainly did so. It was delicious from beginning to end. Their home is now fixed up and it is a dream house for sure; so simple but with just the right artistic touches, both he and she are really artists.

I got home about 9:30 and put my last minute things in the cases and expected Troyers back any minute to take me down early to the airfield, but they phoned that the big dinner they were to have was not to begin till 8, and would probably be late too. Should I get a taxi? No, they would be home by 11 at the latest and thus get me to the field by 12, and plane did not leave until 1. 11 came, fog had dropped on us, so I began to wonder what to do. The ICU telephone service is out at that hour, so I just sat and waited; neighbors had all gone to bed. They did arrive at last about 11:25, we got off at 11:30 and broke speed laws to the field; got there in time, through procedure and off on schedule.

At the airfield was Bishop Ralph Ward, Katherine not coming this way but going on by ship, as planned to England and then out to Hongkong. Also was Gerry Townsend Fitch, George's wife, on her to him in Taipei, where he is in charge the program recently undertaken by a group in the USA for aid to stranded Chinese educated men and women; I believe he will live in Taipei, but his work includes Hongkong too.

Ralph and I talked for awhile, and finally everyone on board had dozed off to sleep. I thought later as I woke up, what an age we live in; here we were a plane load, all sleeping, as the big 4 engine machine roared through the night across the ocean.

We arrived just a little after sunrise, and the islands of the Ryukyus were very attractive; they are coral formation, and that always gives pretty colors particularly along the shore. We reached Naha airfield (where I landed once in 1948, on Pam Am from Shanghai) and the two Methodist men, Bell and Richards were down to meet us; as I went through customs, etc., which were no more than formalities, the two men had a chance to talk with Bishop Ward. He was very sorry that he too had not made plans to stop over for a day or two. Up to Bell's house in a short ride in the station jeep wagon, Will's, and a good breakfast, then shaved up and clean, and out with Bell to town for various errands and a chance to see the town, and ask questions.

The DFM build two small, but adequate houses on the site of a former Methodist residence, but bombed away completely. With them is one O-3, a tall, 6' 5" Georgian, with a very heavy accent, a fine chap, arrived just 2 weeks ago. There is another Methodist DFM couple up at the northern end of the island. I'll see them later. They are not working as Methodist but as part of the Church of Christ on Okinawa, but they might as well be called Methodists, as we gave 85% of the budget last year, and have the only missionaries. There are others, not in the united church, Episcopal, Baptists, etc., about 10 missionary families I believe I was told, all together.

There are about 60 islands of which 40 some are inhabited; this, Okinawa, is of course the largest, and the center; these men have visited some of the other islands where there are some Christians but the real work is on this one island. Altogether I am told there are about 5,000, possibly a little less, Christians of all faiths here. Total population of the islands is one million, with about 600,000 on Okinawa, that does not include US personnel.

The people are much darker than the Japanese, women carry loads on their heads on a cloth, as do Indian and Malay women; then I have seen many graves exactly like the Fukien horseshoe grove, all of which gives indications of many strains in life here; some even say that there is some Ainu strain here, that they were here before they went to Japan, and are now almost extinct there and here too. They seem much poorer, and on a far lower scale of life than the Japanese; here one does not see or feel the cleanliness of Japan; dust here from the roads and 1000s of cars and trucks make everything terribly dirty. So many go barefooted, especially in the country.

10/22/52 More on Kobe trip. Hsiao and his family from Foochow seemed a little like old times, but living on tatami, in the Chinese club is very different; his wife was born in Japan and thus knows the language. One big thing she pointed out (she left last year) is that the Communists are forcing all action to appear as initiated not be them, no pressure, but as the spontaneous act of the individual or group; she says they are putting heavy pressure on all to make them conform ~~themselves~~ to this pattern of voluntary initiative.

Kobe is a city of 1 million, as is also Kyoto, while Osaka has 2 million. Everywhere I was much impressed by the cleanliness of Japan, little evidence of dirt, and the people are constantly bathing and washing clothes; the absence of disease here is also pleasing, all of which is I must admit, in contrast to China.

On his way back to Tokyo, Dr. Cobb was willing to start a little early and be my guide on a rapid trip around Kyoto. The Buddhist temples here are very large affairs, in good construction like the mainland of course. At the East Buddha Temple, one of the sights is that of the hair-rope, preserved through the years to show the devotion of the women who gave their hair to make ropes strong enough for use in building the temple; other ropes had all failed to hold.

At the Palace of the Shogunate we had a trip around; it is a very spacious building, or rather a series of buildings; many rooms for the big shots with little dark side rooms in which the armed guards always stood ready to check any attack on their masters. One interesting thing in this palace is the "nightingale whistling floor"; down long stretches leading to the apartments of the important personages, boards are so arranged (it may be some special wood that accounts for it) that at every step an intruder takes, there is a whistling sound, hence the name. It was certainly a perfect warning signal of the approach of friend or foe; there could be no sly sneaking up on the victim.

In each room the "tokonoma" was the center of attraction for sightseers; tokono means bed, ma is room, but actually it was not used as a bed, but as a place of high honor, the place near which are placed guests of honor.

In the Emperor's palace, ^{600 years old} and still the spot where the Emperor is crowned, we saw many interesting things, but the most interesting is in the changes, the breaking away for the new, in connection with the old and cherished. We saw the gate through which the Emperor alone can enter, except that the Empress can enter with him; otherwise she has to use the Empress's gate. While we were there we watched for a few minutes a baseball game inside the Palace grounds, with the home plate right in front of the Emperor's gate (a safe spot for he comes rarely)

Was told one one J-3 who has certainly caused trouble. he was very radical, wrote many articles on peace, becoming militant about it; the Communists got hold of some of his articles and found them good stuff, and used them widely, getting him in dutch with the authorities; the US army ordered him deported, but it happened just as control was turned back to Japan, and he was not deported. Now his passport has expired and the US government will not renew it, and he faces a new trouble with the Japanese government in being an alien without a valid passport. It seems as if the US authorities are trying to force the Japanese to deport him; they feel the US is not playing the game. It is another illustration of how a man's enthusiasm for peace can carry him away and into lines which he least suspects. I did not meet him and do not know him, but it is very clear now that his usefulness in Church circles is at an end. I understand that he tried to hold a "peace" meeting somewhere and asked permission of the city authorities for the meeting; it was refused because they said "peace" meetings are all Communists and we do not want any more such Communist meetings. What a trevesty on justice that the Communists have been able to reserve to themselves the use of the word "peace". We have surely lost out in propaganda along that line.

One of the chaplains I met on this trip was all up in arms over the moral conditions in which US youth have to live, saying that as far as he could guess, 90% of his men at some time visited Japanese prostitutes.

Bishop Raines in his trip last year to India got the impression that we had overemphasized the schools, should put more energy into straight evangelism. He told me that Dr. Iglehart, with whom he was staying in Tokyo, would not take him to see Aoyama Gakuin, because he said, "You do not want to see educational institutions". He failed to see of course that all of our leaders and so many leaders of society (many not even Christians, but friendly and cooperative,) are from these Christian schools, without which we should be without leaders.

10/23/52 Yesterday morning I was asked to try to help Mr. Richard who has had the job of treasurer of the United Church thrust upon him, to help clear up some matters of book-keeping. It is another case like mine, where one is thrown into a job for which there has been no previous training; the Board ought not to send us out that way.

Correction on name of island where Ernie Pyle died; I believe I commented on it but am not sure; it should be Ie-shima; Last night, or rather in the afternoon, we drove up half way on the island for a night meeting at Onna Junior High School, but we had our ~~lunch~~ picnic supper which we ate along the seaside, a marvelous view out over the coral reefs and the sea. In the distance was Ie-shima where Pyle died; there are US forces on the island, as on most of these islands, some just in small numbers for observation; I believe there is still a landing strip on Ie-shima.

Onna Junior High. Principal is a Christian and services are held there every Wednesday with one of the missionaries in attendance, if possible. The principal holds frequent bible classes. When we arrived, it was rainy, looked as if a typhoon were on the way, but not much came; we took off shoes, sat on crude chairs at desks that looked as if they came from pre-ark days. Richards showed pictures of the Christmas story, I talked, and the O-3 also talked. It was all in crude settings, pioneer, roughing it, type of surroundings but really building for the future. 3 men and 2 young women came, the teacher did not even know them; later we found them to be either Christian or graduates of Christian schools in Japan, here working for the US government monitoring system nearby, on broadcast setups. They had just come to the community and wanted to find a Christian church; they can really put the church on its feet; one is good in music, another a teacher, etc.

The local people have a language of their own, but everyone speaks Japanese, for the island was completely Japanese; the Japanese domination has influenced all they do; they are not aggressive at all, in fact, their whole attitude toward life seems very different from the up and coming attitudes of the Japanese; these people have not thought for themselves; had been led and told what to do too long.

There is an Assembly, elected by local Okinawans, or rather inhabitants of the Ryukyus, and they have increasing selfgovernment, but of course with final say in hands of the U.S. Civil Administration of Ryukyus. I am told that there is one communist member of the assembly, well known, and that even with some active campaigning against him by some of the occupation group, he won anyway.

There is much communism here as one would expect, for the setting of a conqueror, no matter how kind he may be, is perfect for their propaganda. For one thing, here as in Japan, everywhere one sees evidences of American might, rapidly increasing, never letting up in any way. Naha is the jet plane base; you can see more jets here than anywhere else I guess; the air is thick with them. Then north of here, fairly close is the Kadena base from which the bombers take off, round the clock, for Korea; I am told that the jets will move up there, to let construction here proceed for 2 years of the airbase in Naha. Communists insist they speak for world peace, but look at America.

Naturally all this expansion, and there are permanent, expansive buildings going up everywhere, much arable land is taken over, and that is used by the Communists in a big way; I was told that of the 80,000 acres, 30,000 have been put to the use of the US forces; there is in this, considerable chance for propaganda; it is true that the US imports much to help, but naturally such would not be reported. Then the water supply is another matter; right now is a dry spell, and people are frantic for water, but wells are dry and the US forces have a water system from the mountains (Bells have it in their house) but there are no public faucets; usually the summer typhoons give enough water in the wells to last for a long time, but this year there has been only one small typhoon, so if rain does not come soon and in a big way, there may be trouble here.

There are things to be said on the other side of course, roads, communications, bridges everywhere, remarkable roads, but one can say about them what we say of the Communists progress in China; it is for their own military use. But there is the University of the Ryukyus, something new and meeting a great need, with about 1,000 students. Michigan State College sends out 5 faculty members, and teachers from here go to USA for graduate work. US government here houses these Michigan people, giving transportation, etc.

okuma 10/24/52 No mail from you here yet; I had hoped for home mail, still have a few days; letters are great medicine when away from home.

Last night we went up to Koza, another center for US forces, with its typical problems. The streets at night are gala occasions for GIs and the girls of the streets; beer hall doors are wide open, and girls are out front soliciting trade. But in the midst of that, we went to a town government headquarters hall where an old Okinawan woman, about 70, wife of a Christian worker of years ago, is carrying on. Several pastors were there to speak, I had to say a "few words". But the interesting thing is that a Major and Mrs. Dickey, he in engineering, from Chicago, but earnest Christians, came, bringing a portable organ which she plays. They have felt that this life out here is a real opportunity to show their Christian background, so they share this organ and their presence; they do not speak the language, but show what is in their minds, through their smiles; very attractive folks, young, vivacious, but not offensive in any way. They are working on a Hallelujah chorus in their camp. This shows another side of the army life which should be said.

Then this morning, as we drove down to the lower end of the island, we saw the same kind of thing, at Itoman, where a last ditch stand was made, on a terribly hard fought battlefield, and where everything was blown out of town by ships off the coast. The army, through their chaplain, gave money to rebuild this church, about \$5,000, I believe, and it is very nice, nothing elaborate, but parsonage, church and kindergarten of about 1,000 children stand as a real tribute to American friendship, in the town. The pastor is a live wire, also lived for some years in Korea and N. China. When a bad typhoon hit last year and destroyed everything of 9 families, the chaplain raised funds and with the pastor distributed to these people. The methods used by the chaplain, raffles, gambling, etc., might not wisely be checked on.

From there we went to the very tip of the island, in the south, where the Japanese made their last stand and finally a lieutenant General, jumped over the cliff and his men followed him; first they had forced some Okinawan girls, which were with the Japanese soldiers as nurses to jump over, presumably to save them from the horrors of the treatment they might receive at the hands of the GIs. On the road, all the way down, we saw signs point in the direction of the "Pit of the Virgins". It is the most popular holiday spot on the island they say, and we saw big crowds there today, and also at the nearby grave of the girls.

Then we drove around the lower end of the island and up back home. This area was considered the chief center of Chinese influence through the centuries; graves are Chinese types, and the spirit door, the wall, just inside the gate, covering the entrance to the homes, was typically Fukien. I did not see the HOK character on any of them however. This was well kept fields and looked as prosperous as any place I have seen. The coast was a combination of brilliant blues with shades of green, down to a very light green, simply unbelievable, colors if one had in a color film, would hardly be believed. It is the coral in the water, the reefs, that cause it. It is strange to look at dirt under your feet almost anywhere to realize that it is coral.

Then we came to the base at Buckner Bay, named after the general who died in the campaign; is a pretty bay, but now is littered with many, many, wrecks, the Mobler Co. of Hongkong is authorized as the salvaging agent and they are doing a big job. The things one can get in the PX, at such low prices, are really remarkable, same prices they pay at PX in Chicago. I tell you, these Americans who have had this easy overseas life, men and women, will change American life in the future; they have never had it so good, as they mostly admit. They lack nothing, and have more than enough funds to enjoy what they want.

The fighting on this island was probably the most desperate for the Japanese realized, the leaders, that if Okinawa went, then the islands were ultimately lost, so they lost 100,000 soldiers, 100,000 civilians were killed, US lost 50,000 men, and the Japanese are said to have lost 10,000 planes in a last desperate attempt, by suicide planes to destroy the US power. The US had estimated it would take 10 days to win the island; it took 87, has been called the greatest sea-air battle in history.

Okinawa is about 70 miles long, and varies in width from 2 to 10 miles; the roads spanning the island are on the whole good; many well paved, some new ones wide enough for 6 cars; the other dirt roads are good, with firm base. The mud here, however, is very real with a little bit of rain; but as soon as it is dry, the dust is terrible.

10/24/52. On the way back home today, after the visit in Buckner Bay, nearby, on a wooded hill, ~~we~~ stopped to visit the Christian Children's Fund's new orphanage. They were formerly the China Children's Fund, but now the name is changed; they supported our Foochow Christian Herald Orphanage. This new orphanage is at Yonabara, it is all concrete, well built and modern in makeup, to house 90 orphans. The government has asked the Committee to handle all orphanage work for the Ryukyus. An army lieutenant, living here in Naha, helped make plans and personally supervise the building; he is there nearly every day, giving services free. American personnel in the nearby camp, are becoming interested and offering to take this or that, which is another indication of what many say, that these folks are not bad at heart, but out here lonely, with nothing much to do, and thus so often find the wrong thing to do. This kind of project challenges them, especially the married couples.

An interesting story of the site of one of the new churches (all churches are new of course because 95% of the buildings of the island were destroyed, can you picture such destruction?) is the one at Musashi. The story goes all the way back to Commodore Perry, who send an ultimatum to the Japanese, and waited here in Naha for their answer. While here, one of his soldiers was killed, and Perry demanded his surrender or else he would take over punishment. The report given him was that the man had been killed because he raped a local woman, and that he should die, as that was the penalty. He was not satisfied and demanded a trial of the guilty man. A local man, who had heard the only missionary to the islands, a German by the name of Bettleheim, tell of love, and the story of Christ dying in place of others, to save mankind, felt so impressed that he decided to give himself up to Perry as the guilty man although he had nothing to do with it. The trial took place, but when Perry heard the story of the man willing to die, although not guilty, in order to save others, he was touched, and forgave him and the incident closed.

Bettleheim had a hard time here, but apparently he sowed seeds that later had fruit. He was not allowed to speak to people on the streets; whenever he went out, there were those who went before and after him to keep people away from him; they told the people to turn their heads or go indoors. He was able to get hold of the language and able to print some tracts which were slipped out to people, who were naturally curious to learn all about him and what he had to offer.

I forgot to finish the story above; the present church of Musashi is built on the site of the former Buddhist temple built to commemorate the story of the sacrificial act of the Okinawan who was willing to die to save his people. The Buddhists could not rebuild, and have offered the land to the Church for as long as they wish to use it for worship. It gives the members something of a challenge to high living.

Misc. The University of the Ryukyus is built on the sacred hill in Shuri, the second largest city of the island, just a short distance from Naha, on the hill where the Emperor, or King of the Ryukyus lived; it is a commanding view and evidently was a spot of beauty; evidence still is seen of the gardens surrounding the Palace. When the city was shelled by US warships from the nearby sea, the Palace and everything in Shuri was destroyed, nothing left of the Palace even as a memorial. The new University is probably after all a more fitting memorial. The US government worked out an exchange agreement whereby the Michigan State College sends out 5 faculty men for the staff here while teachers from here go to the States for graduate study; it is a fine program. Our new O-3, Hambrick, is teaching in the University, and will have a great chance for Christian activities, as he is to be given a free hand.

One problem causing some friction is the imported labor here, some 3,000 Filipinos, and I do not know how many Japanese workers. After the war, all Japanese had to leave the islands, (and that proved a blow to the Okinawan Church, as some many of the real leaders were Japanese but the Okinawans labor groups now resent the large influx of such workers, wanting the jobs for their own people. The reason of course is that the Army is anxious to get the work done as quickly as possible, and these imported workmen are more skilled, and therefore more efficient. But it is just one more element of friction.

Just above where we live, on the top of the hill is a new "dependents" housing unit of 200 houses, new paved streets, lawns, etc. which would make one at first glance think we were back on any street in the USA, very nice, and attractive. Permanent facilities, I am told, were not permitted according to Yalta, or some such, so these are merely "typhoonized, concrete.

10/25/52 On inquiry concerning religions I was told by Mr. Higa, President of the Church Council that there is considerable influence from ~~Taoism~~ Taoism here, that it has practically taken the place which Buddhism holds in Japan, in rites at death. The Japanese do not seem to have done much with Shintoism here. Mr. Higa, now head of the Church of Christ in Okinawa, was sent to the States as a Crusade scholar, having some study at Los Angeles Bible Seminary, and one year at Drew, he seems an able man, interesting, however, that he gives full time to the position and is not a pastor, as is true in some other places. Also, interesting, and possibly not fortunate for the future, is that his full salary, and allowances come from abroad, from appropriations coming from the Div. of For. Mis. of the National Council in USA. The position of President of the Church is elective and for a period of two years.

Mr. Higa told us of how powerful had become the fear of Americans instilled into minds of Okinawans by the Japanese. As they landed, he took with him some 50 children to the hills for protection against the cruelty they were supposed to have suffered if they fell into hands of the invaders. He tells how he debated for some time with his conscience as to which were the more correct thing to do, to kill the children, or to let them live and hope for the best.

He said that many Okinawan homes would be used in the day time as offices, etc., by the US forces, but if in isolated spots, vacated at night, as they would withdraw back to larger centers for protection. His home was thus occupied but he would return each night to find what food he could. One day he found a note in English left by an Army chaplain, asking him to come during the day time to see him. The chaplain explained how he had found some of his theological books in English and realized that it was a Christian Okinawan, and wanted to meet him. Mr. Higa however feared it might be a trap and for a long time did not come down. He did later, and because of his English and Church connections, was respected and used much as a middle man.

In the Church of Christ, there seems one big difficulty, apart from the absence of other denominations, namely, lack of a creed, ritual, and forms of worship. They leave that to the individual pastors to follow whatever is their own form. The Catholics, Episcopal, and Seventh Day Adventists are putting out much material along the lines of what they believe and why, so that it seems to me the Church of Christ will have to get busy or else yield much to these other groups.

Talking about speeches, services, etc., I find that speeches are usually read; there is great gusto in the formality of pulling out the papers; it indicates that the speaker has great respect for the audience, that he would not just get up and say anything that comes to his mind; it shows the kind of preparation that is demanded of the audience. Incidentally, it may also solve problems of terminological inexactitude. At a meeting the other night, where all squat on the floor, the formal position to kneel but to rest back with feet as cushion for body. This position is always assumed when they pray too. But in most times, people relax and sit cross-legged. The speaker trying to make people at ease, suggested that they assume the easier position, but one old man, continuing to be polite, replied, "Oh, no, this is not uncomfortable, I always sit just this way."

That reminds me that all regular church buildings, (not homes, schools, etc. where service is sometimes held) have benches, instead of tatami. The missionaries have urged use of the Japanese floor, but the younger elements of the churches and leaders too all insist on benches. A few old women, they say, would rather have tatami to sit on, benches are very ~~uncomfortable~~ uncomfortable. Interesting sign on bridge here, "Without 10 tons, do not pass."

The Okinawan language, so I have been told, has not been reduced to writing; Japanese is the language of the islands, although one finds many in the country, the old people, who can speak only the local language. In a meeting the other night, one young girl, called up to the speaker that she had better use Okinawan. Those who know it say that it has much more of a roll and lilt than the Japanese and is more musical. It is old of course; Kagawa commented; if Japanese might be compared to the French, Okinawan would have to be called Latin.

A short while ago I went with Richards down to see the historic old site of the burial grounds of the Kyukyuan kings from 1187 on, completely bombed out, except for a short section of the historic gate; all the gate has now been repaired, and on the grounds is the American Cultural Center with library in Japanese and English, newspapers, magazines, organ, victrola and records, auditorium for plays, meetings, dances, and art displays. They are doing a good job but do not seem to be on the ball anything like other such centers I have visited.

10/25/52 Another beautiful days; the ocean here is so lovely one ought to be happy just to look out upon it, and the rolling hills. Even the jets flying through the blue sky with its background of cloudbanks, as they fly seemingly tip to tip, are a picture of beauty.

Last night we went back to the church in Yonbara, not for service there, but as a meeting place; the members of this church were a team which went out to three places for meetings. It was an inspiration to see about 30, young and old, going out. One of them was an old doctor, over 70, who had lived for 25 years in the Hawaiian islands, spoke good English, has enough to live on and is back here in what he calls his garden spot of the Pacific (quite a blow to the Hawaii Chamber of Commerce). I went with a group to a small nearby town where we held meetings on the athletic field of the high school, with about 500 present, all seated on the ground, except for the dignitaries of the community and guests. There were 5 of us who had to speak, but the crowd seemed to take it, youngsters in the front rows about broke their necks at times as they nodded. Our town was Nishihara; I would like to see it in daylight. As we held our meeting, just off the grounds, was a radio, with a loudspeaker, going full blast; those present did not seem to hear the two sounds, typically Oriental, ^{only} ~~almost~~ crazy westerners are worried by such things. There is certainly a readiness here everywhere to learn more of Christianity. Kagawa several months ago, spoke here in main centers for a week or so, and there were more than 8,000 signatures of people either committing themselves to Christian life or asking for the opportunity to learn more of it. I should add that the concrete church at Nishihara was made possible by gifts from the nearby army station, costing about US\$3,200. All such buildings now are made entirely of concrete, as cheaper and more permanent. These roofs do not leak as do tile roofs, and typhoons have so far been unable to lick concrete, well done. "typhoonize" of course means all concrete structure. Roofs are even flat, furnishing lots of space for hot summer nights, drying clothes, etc., I wonder why we could not have done such in Foochow, instead of fooling with the unending roof repairs.

I have asked many people as to their attitude on the presence of US troops, should they go, would the Ryukyus carry on alone, or how? The answer is practically unanimous, and should cause us to pause for some careful thinking. The same reply comes, no one likes the conqueror, no matter how much he does for us, and people here all agree that the US has restored its economy, without which they would be in poverty; what has been done is appreciated, but every man I asked said that they would like to be free. Can you carry on alone? No, we are too weak. Well, what would you do? Go back to Japan is the general answer. Isn't that interesting, after control for I do not know how many years, possibly 50-70, under the Japanese conqueror, they know they must be tied up somewhere to strength, and Japan is the point of focus for them. Nationalistic spirit here is running strong, I am told, among the students, yet they too want to go back to Japan. I imagine Japan has given a culture to a people with little, or at least not so integrated, and they feel the need of it. The Ryukyus while held together by a king, were greatly separated peoples, with different languages on the various islands; Japanese language, culture, trade, etc. had more or less made them one.

Two types of buildings are going up everywhere, and are the best in sight, schools and houses of prostitution. Just off the big new Naha airbase in the making, has been completed a brand new city, a big sign at the entrance the New ---, name I do not recall, many houses, and all for prostitution. I have been told it is government controlled, as to health, girls are subject to 6 months penalty in case of disease, prices are set, 40Y (that is military yen) goes to the girl, 100 to the house owner and 100 to the Ryukyus government. The report is that it is big business, that in 1951, US\$5,000,000 thus came in as government revenue.

Business of the island seems poor, little to export; much fishing, it seems that canning of fish might prove valuable; the government has build fine new docks for the fishing fleets, with refrigeration, so that ships can stock up with ice and thus remain out a much longer time. Some one said one of the main exports is US beer bottles, to Formosa. The army people throw them away, they are collected and prove valuable. They raise sweet potatoes, sugar cane, two rice crops, some peanuts, but not enough food for themselves. Economy is temporarily helped by work given, for unskilled laborers, by the rebuilding program; this is no long range advance. Jitney buses, and fairly large comfortable buses also, run everywhere over the island, so that transportation has become a fairly large modern industry here; that probably will remain as people who once get to travel the easy way never want to give it up and go back to old methods.

8/11/52 10/26/52 Yesterday afternoon I attended a Youth Convention, Christian Youth Leaders and youths from all over the island, in an annual gathering, in the Naha Church, formerly Methodist Church. It was about the only major building left standing in this central city, although it was of course badly damaged, repaired after about \$3,000 worth. Nearby is the wreck of the old Presbyterian Church, useless. It was really worth seeing.

The pastor of the Church, a young, very vigorous man, is a brilliant musician, has written many hymns, is an inspired leader; he had a choir from his church of 35 voices and they did exceptionally well. He two nights previous had sat down and written a song for the youth meeting; it was very peppy, and they just revelled in it, He is also the leader of the Police Band, says that is the easiest way to get around over the island, for he can dress in his police uniform and get a ride anywhere. The choir just swang that special hymn back and forth through the church and the young people joined in with gusto. I was surprised at the good singing of the group. They had a program presented for work of the young people, and an organizational setup. Discussion was as might be expected mostly by older folks, but a few young ones entered into it. I was asked to speak, and gave about a 20 minute talk; it was a great inspiration to see those young people and to hear them plan for their street preaching campaign when they would go out to try to win others to their way of life.

On the trip by car today we were discussing US forces, a very frequent subject of conversation; we had just passed a very attractive golf course, with American young men, out in their gaily colored sweaters, all perfectly innocent, enjoying the recreation which the American government feels is vital for our forces away from home, etc. (later we passed two private beach-clubs for army people on rest leaves, everything looking much like a swanky spot in the USA). We had been discussing the large share of arable land taken by the occupation for their use, and here was a the gold course; one just can not explain such things to these people. The father of the interpreter for Barberi stated that the small piece of land they had in Naha, was early taken by the government and has been used ever since, and not one cent of rent has been paid; other places were mentioned where a very small, nominal rent, was paid. Of course one might answer that in no country does the conqueror pay for what he takes, but the reply always comes back, "well, then so much should not be said about democracy and peace."

At the leper colony I learned of a tragedy; the US reconnaissance was convinced by their many flights over the colony before invasion, that it was some kind of special installations, and since it was on a point, at the head of an important bay where they planned a landing, they gave it very heavy bombing, wrecking everything; they Japanese had not used it at all; the lepers lived for this long period in caves they had dug with badly marred hands; many of the worst cases died, which may have been a blessing, so that in the present colony, there are not many of the bad, hideous looking cases we had in China.

The big event of yesterday was the beginning of the Christian Youth Center in the Church in Shuri, just opposite the University of the Ryukyus Campus; young Charles Hambrick, the O-3, started his classes in English and political science yesterday; last night he was introduced and told plans for his center in the formerly Methodist Church. They had widely advertised me to speak, and on China. There was a big crowd and I enjoyed it; later we had a question period, and I wish I could have gotten down some of the questions, but more important, some of the implications of the questions.

It is very difficult for any of them to see and understand how America could be building all this might here, far more, many times more, than anything Japan ever had, only for peace; to them, it can mean only one thing, that America is getting ready to attack some one, and that of course could be only Russia or China; they know that the bombing planes are very busy out of here to Korea. One man said that he had read that the US army had put ~~for~~ poison into food which went to the North Koreans; how could I reconcile that with my Christian principles? Did America want peace? Would she not start world war III? Another brought up racial discrimination. It was very obvious that they had been reading reports which emanated from the Communists and for obvious purposes, although the students may not have been conscious that it was Communist propaganda; in fact, I believe that all who asked such questions last night, were sincere, and really trying to clear up impossible contradictions in their own minds as to why America talks of democracy and peace and yet to all they can see, is giving all its energies to war. We had anticipated such questions, and all felt it was wise to have them in the open and to have them answered. They seemed satisfied with my answers; at least I hope so.

10/26/52 Sunday. We left at 8 AM for a trip to the northern end of the island, along good country roads, but dusty; the farther north is more beautiful for it has taller and larger pine trees; the road winds along the sea, with its many dots of small islands, wooded of course. In addition nearly all along the shore, are wrecks of landing barges, etc., not yet cleaned up, or taken away as scrap iron.

Our objective was Nago where church service is held in a home, one of the few homes not destroyed by war; the Methodist Church was destroyed. This was a nice home, the father is dead, the mother an active Christian, was away today, as she is a midwife, who are registered in Okinawa, and are highly regarded in the community; there are two grown daughters, attractive women, who acted as hosts. The floor is tatami, and we all sat together, 30 of us; there was a low table at one end of the room, on which a cross was placed. After quite a few preliminaries, I spoke, gave the message of the morning. Then they asked me to give the closing benediction in Chinese. I thought sitting there, what a fellowship this Christian bond of love is; practically their whole town wiped out by US forces, but they could sit and pray with me, an American.

Then we drove on to the home of the Mario Barberi family, at Taira, about $3\frac{1}{2}$ miles away; it is a small house, built with both American ways of living and also a large meeting or living room with tatami; it is an experiment; Mrs. B and child are here in Naha, as the child was brought down yesterday sick. Their house is in the center of one of the few large agricultural areas, about the largest in the north. The government has an agricultural station there; Barberi has had special training for such work, and I believe, from what I see of him, that he will do a good job there. The surroundings of his home are very picturesque with forest, terraced hills, streams and flowers. Everywhere on this island one of the main hedges around the houses is hibiscus, which seems to grow wild, and its red seems brilliant. I do not know how to spell it, but one of the very common flowers everywhere is lantana.

Speaking of flowers, I jotted down the names of some of the restaurants, or beer halls, or what they actually are, is meeting places for GIs and girl; the names are Restaurant Sweat Pea, The New Paradise, Chrysanthemum, Pain Tree Hall (must have meant palm tree) I forget whether I mentioned the sign on one bridge, which we crossed today, "Without 10 tons, do not cross".

From Barberi's, we went on up the peninsula to the narrow spot, where we were to take the ferry across to the Leper Colony; when we arrived, we found the waves were too high and the regular ferry was not running. We could have taken another ferry, not to the colony, but to the island, after which we would have had a 20-30 minute walk. Since it had rained and was then threatening, we decided to call off the trip. I was anxious to see how they were handling their 900 patients; the government seems to have able men at the head of it; the US forces are giving trained aid too. Recently, with new drugs, a small group has been sent home, either arrested or cured. There are many children near by who are "clean" children, taken from leper parents; the government suggests that they be transferred to the orphanage the Church is handling; I would hesitate for fear it might wreck the orphanage program.

Near there is the Government Pisci-culture Center, where they are growing culture pearls; it is just a new industry, government controlled; they report that the water, salt, temperature, etc. is all perfect and they anticipate a growing industry. We went through it and found it very interesting, how they put out in wire baskets the shells and pearls for growth; then we saw many shells with the pearls before they are taken out, or polished up.

Then we drove up farther north, around the northern end of the long peninsula just opposite Ie-shima which stands out in the sea much in looks like a large battleship. Wrecks all along the coasts too; in one spot, great piles of scrap iron being readied to ship to Japan. One whole mountain side is being ground up into gravel for road building, and a large ship was there loading up by belt transfer from the crushers on the hillside, to be taken down toward Naha. Tremendous road building is evidenced everywhere, wide enough for 6 lane traffic. We drove on home, past two churches and homes of 3 "Independent Disciples" who seem to be nice people but who have no scruples at all in taking over territory and members of the Church of Christ in Okinawa; they feel led to "save their souls". We reached home about 7:30 and have just finished dinner; it was a long, and tiresome day, but a full one and one I would not have missed for anything. The country side reminds me so much of Futsing, and made me feel at home so many times; it is really beautiful country.

from Formosa
Move To Formosa
10/27/52 Up at 5:30, and down to airfield, Bishop Raines in on plane from Tokyo, and we get off for Taipei. Flew at 8,000 feet, with the greatest mass of clouds I have seen; they were not level and smoth, but in spots, seemed like a waterfalls of clouds, very strange sight; this was as we neared Formosa, and it may have been caused by air currents over the island.

Quite a crowd to meet us, C.C.Chang, from Shanghai days, Dr. Chen Wei-ping, 7 men from Soochow University, alumni, Bishop Ward of course. Friends had cars so we were brought to the Friends for China Club; a very nice place to stay; Bishop Ward unfortunately was not able to get in here, as they were filled up; everything is crowded here.

At 11, we had a conference with Minister K.L.Rankin, the charge-d'affaires of the US Embassy, as no ambassador has as yet been appointed. He was most cordial and talked very frankly. He is the ideal man for this post, having spent his last 30 years either behind or at the edge of the Iron Curtain, so he knows what to expect, as he says the patterns are the same. Interview not for quotes of course.

One interesting point he made is that only China, when it went under, has a rock, a rallying point, such as Formosa; all other countries have gone completely; it is worth trying to use this spot. We can not base our policies of the next 5 years on the theory that Mao will become a Tito; Russia will attack only when she is ready, unless of course there might be an attack on the Krelim on some such wild thing which might provoke them. If there is need for some new means of ending the Korean war, it would certainly include a China coast blockade, certain vital supplies are still going in, films, medicines, chemicals.

In assessing collapse of Chiang K.S., put Jpaa first, then Russia, and US & China together might come along 3rd. US has no formal agreement to defend Free China, but one must realize that actions follow formal policies only slightly at times. China's army of high quality, though lacking in equipment and the resulting training experience. Arrival of supplies is through now much better than previously, aid program is only 1 year old.

China was using up her gold reserves, until in 1950 at end of year, she was down to about US\$30 M, none has been used since then, as it was felt necessary to hold it for currency base. The US has practically paid the bill. China now almost balances its budget of US\$150 M per year, short by about 10-15%; of this about half the budget is military. US large military aid over \$200 M up to end of June '52 will be about same. Chinese army is paid for by Chinese, US gives only equipment; their budget permits only minimum meeting of needs; we are helping to fill up these gaps to slighter higher level. Feel there is a high level of honesty, but with low salaries, it is evident that there has to be some addition income; salaries must go up and some plans made for retirement.

We talked of "frustrated generals", Bp. Raines spoke of Korea, and of the mock attack or landing up on east coast; trying to feel out Reds and see what forces they have; we probably let out rumors, and had big shots in Asia, etc., Reds may have sensed it and not brought men out from under cover; then again it may be to throw off guard for a real attack farther north.

US has always been isolationist and Cists have taken advantage of our natural fear of and partial hatred of foreigners, and have gone all out in character assassination; it is they who have done so much of the propaganda against Chinese leaders. It now develops that much of the graft and corruption was Cist agents within the government, many of whom scampered off with their loot to the Cists when Chiang's forces retreated.

Chiang's cooperation has been of the highest order; he is absolutely clean, and we have faith in him; he is the key man and of open mind, wants to know. Taipeh is about 1 million; on the island are 9.2 million, 2 million in all from mainland; just a handful, possibly only 200,000 of aborigines in hills. 98% of the Formosans are Chinese, chiefly from Amoy area. Japan gave discipline and settled economy; a good job of colonizing, gave enough education to Formosans to permit them prosperitiy, which became J prosperity, but never allowed enough training of natives so as to endanger J control.

Present police state? Yes, the fear and danger of Cist infiltration is very real, and such methods of control are needed; Chiang Ching-kuo doing a good job in most of the program; the political officers or commissars, or something like them were needed. They also serve something like chaplains, and also give much indoctrination against Communism

Tainan
10/28 Yesterday, after our conference with Minister K.L. Rankin, we had dinner with a small group of China friends, chief of whom is 76 year old Dr. (Ph.D.) Chen Wei-ping, a retired Methodist preacher, still a member of the North China Annual Conference. He came over here early to get away from Communism, has had a varied career, was at one time Chinese Ambassador to Australia, served the Nationalist government in many ways and is a personal advisor to the Gimo. When the government finally got over here, because of difficulties in attending local church; security control, curiessity, etc., the Gimo decided to set up a church on the property where he lives in a modest house; there is a community of government officials in the immediate region, so that a fairly good sized attendance of real Christians thus had a church home; he asked Dr. Chen to become the pastor and he has served till now and is going strong. He is fearless in what he says, and has the Gimo's insistence that he speak out as his conscience tells him; it is a good thing to have such outspoken words at the core of the Government. The church in the early days was more or less free, guards around of course, but no serious attempt to control church attendants. One day a man after service approached the Gimo in a strange manner, searched him, found a knife, and later he confessed to be an agent of the Communists. Since then admission to service is only by card, which is a wise procedure. The Gimo never misses service, if he is in town. Chen has not failed any Sunday to carry. In addition, Chen was made chief of campalains in the Chinese army, and has 15 men under him, doing a very fine job.

In the afternoon we had a conference with Dr. James Dickson, the senior Presbyterian missionary here; they the Canadian and English Presbyterian Church are the one protestant group who have served here for many decades, and were not dislodged by the Japanese. It is interesting, however, to learn that the foreigners here are American, Finnish, Norwegian, Swedish, but no Canadian, I believe. Dickson gave us a picture of the island religious life, the very marvelous work they have carried out among the tribes people, aborigines, some of whom were former head hunters. The work began with a woman who was soundly converted before the war, went back and became a flaming evangelist; the Japanese threatened her life, imprisoned all who had any part in the movement, but it only served to intensify their zeal. The J more or less were under obligation to her as she had once been middle man in a peace between J and tribes people. After the war, the missionaries came back to find that they had almost a mass movement on their hands and now it is a significant movement, involving the 200,000 aborigines.

At 5 PM we were guests at a reception the Methodists had for us; they expected possibly 50 we had 120. Almost no time to set up but they put a notice in the paper; the spirit there was beyond description; the hunger for fellowship was pathetic; so eager for news, so anxious to know whether we would remain with them. Many present were of high station in life here, but their church loyalty and devotion was the order of the day here. Anna Lo, Foochow, was one present, later visited me at hotel, I was not in, left a letter and a small present for LAH. She is desperately lonely here, has a good job that takes her time but it is when one is not working that time drags. I think our talks helped her a lot. How many such there are here, and how anxious for fellowship.

We came back in time for Bishop Raines to speak at an open air meeting in an outdoor auditorium, under Youth for Christ auspices. There were about 500 present, often they have a crowd of 2,000-3000 but it had rained all afternoon and was still threatening. It was an interesting setup; chiefly soldiers, but he presented a clear cut appeal for Christ in ones life. (We learned later that a "Little Flock" leader, a Foochow man by the name of Ung, from Lungtien, was present to check on Raines, and later tried to prevent his appearing in another church because he did not mention the saving blood of Christ, etc.)

Then we rushed to the Liberty House, where Lt. Gen. J.L. Hwang had a dinner for us, about 20 present, the head of the Judicial Yuan being one present, and others were all leaders in life here, in education and government, and all of them, I believe were Christians. It was a very nice and gracious thing on the part of Gen. Hwang. He for years has handled the public end of contacts with guests, VIPs of course. He is now also in charge of all the ordnance coming into China from the US; to see that it gets to the right place and is handled in an honest way. Quite a tribute to the man that he is entrusted with such a heavy load, because all have greatest respect for his integrity, and there is never a breathe of suspicion about him. In fact, we get only that report of all the leaders here on Formosa, from US officials, business men, and Chinese.

Am feeling fine, had a good trip from Okinawa, have good accommodations here, but a very full schedule. Confirmed my reservations for Nov. 5th to Manila. No mail here yet, expect a letter soon, at least hope so. Only 36 now. Same old story, Yours,

INTERNATIONAL CHRISTIAN UNIVERSITY

CABLE ADDRESS: INCHRISTUN TOKYO

TOKYO:
KYO BUN KWAN BUILDING,
GINZA 4-CHOME, TOKYO
TELEPHONE: 56-6855

MITAKA:
1500 OSAWA, MITAKA-SHI, TOKYO-TO
TELEPHONE: MUSASHINO 3791

Friends for China Club, Taipei, Formosa, 10/28/52

Dearest Girl;-

I am ashamed not to be able to write you before this, but since arrival at 9 AM yesterday we have gone continually, and now Bishop Raines is sleeping (we have a room with 2 beds) and I hope to get off a short note to you.

First thing was the visit to the US ambassador, but not with ambassador but minister rank, as they are keeping J. Leighton Stuart with the rank, a matter of name only. He was very gracious and approachable; we have been formally invited to dinner at his home tomorrow noon.

In the afternoon, a reception for us by Methodist friends; they had no chance for preliminary notices but put it in the paper, so many saw it and came; Anna Lo was there and scads of Foochow and Futsing people, many who did not even know of the presence of the other, but who came to share Foochow news; it was a great occasion, - you know how hungry we have found the Chinese in USA to be for fellowship, well such hunger here far exceeds that; it was really pathetic; so many of them knew you and asked about you. Very little news, some say that Hu Ing-huang, Guang-daik, and Lau Long-hung are dead, but no confirmation; it is rather generally agreed that Bishop Chen is gone.

Then, we had supper with a small group here, and Bishop Raines spoke at an open air meeting in the public square here, about 500 present, held by the Youth for Christ group, who have 5-6 Americans here full time; I am interested and yet worried by their programs; devotion is wonderful, judgement is not of the highest.

At 8 P.M. Lt. Gen. J.L.Hwang, the old war horse of foreign contacts for the Chinese Government, had about 20 of us for dinner at the Victory House, a government guest house; it was well cooked, planned and served, but nothing like the old lavish feasts; there is a very real austerity here in everything that is done, and it is a fine thing and the effects are evident.

This morning, we had a call upon Major General Chase, head of US forces here, a very frank, rough and ready type of military of whom all the Chinese speak in highest terms; he has had a friendly approach to the big men here and gone over well. He has the highest praise for Chiang, and his men; says they are willing to face criticism and to be shown; he says honesty is of the highest grade, and efficiency is increasing.

I am confident from what I have seen and heard that this island can hold; it is constantly building up, and we in Washington are taking a much more realistic attitude toward the island as one of the key defences in our whole world structure.

Also agreeably surprised at the size and modernness of Taipei, a city of about 1,000,000 people, with city well laid out by Japan and fairly modern. Housing is at a premium as there are so many more people here than ever before. Met at the reception yesterday that man from Pasadena, whose picture you mailed me, in a Bible School here, - a very fundamentalist group, but firmly and very sincere in their work.

Ralph is just in and is "out" on my bed; in a few minutes I shall have the task of rousing the episcopacy, to go to a combined tea by graduates of McTyeire School, from Shanghai; tomorrow, A.C.C. and Hwa Nan alumni and alumnas hold a tea for us; then I shall see more of our Foochow friends.

This morning, we spend hours in the former head hunter territory, where a great mass revival seems to be sweeping the tribes.

Taiwan
10/29/52 Yesterday morning we took a trip by car up to U-lai, the aborigines' area. I ought to comment on the use of the car; the Chinese Government through Lt. Gen. J.L. Huang put a car at our disposal for 4-5 days, and it made the stay here so much more pleasant; we had it from early till late. Later, Bishop Raines has US army cars available.

It was a beautiful drive to U-lai, high up in the mountains, winding roads, often cut out of the mountain side, with driving streams below. We passed several dams, which furnish hydro-electric power. The Japanese build good roads, dams, etc., gave a stable government to this island; there was never any question as to who was conqueror and who the vanquished, but I have found it rather universal that the local people had a high respect for the Japanese; they took a heavy tax, they were here to get all they could, but their take was clear and all knew and recognized it, and once having accepted the situation, there was no trouble, and a fair degree of peace and security. The Japanese never allowed the Taiwanese to have a higher education; they gave no high administrative position to them, always kept them in their place. They built up Formosa to a fairly high degree of efficiency. One very remarkable thing, a contrast to most Chinese cities, is that under Japan there was a cleanliness here that makes Taipei much more like a Japanese city than like a Chinese city, the wild spitting, and throwing of dirt around is not here. Raines said that this is more like an American city than any he had seen in Asia, and I have something of the same reaction.

Back to U-lai; it is a village up on a hill side, much like what one would find China up in the mountains; everyone was friendly, we went into their homes, saw their little church, of equality in size and makeup a little better than most homes, crude, but good enough. About 90% of them are Christians. Down in the valley, there are few Christians, they are Taiwanese, not tribes people, but the tribes children go down there for school, all learning Mandarin and the Chinese culture. The women still bear the old tribal marks, a large V about an inch or more wide from the ears down across the corners of the mouth and lines meeting down on the chin. There is also a dash straight up and down, about 2 inches or more on the forehead; these are in indelible tattooing and of a dark gray or almost black. It is most unattractive to me, but it was tribal custom and therefore all married women had it. Men in many instances had to have at least one head to show before they were considered of sufficient manly power to receive a bride. What a power for Christ that one woman must have been, to set into motion this whole movement toward Christ among the 5-6 tribes of the original inhabitants of this island, who must have come in here many, many, centuries ago from the South Seas somewhere.

In the afternoon we had tea with the alumnae of McTylere Girls School of Shanghai; these were very nicely dressed, attractive women, all spoken good English, for this was the finest of its class in Shanghai. It is good to see Chinese women dressed again in beautiful silks; they are very attractive. Of course these nice dresses are not used regularly, but only for special occasions, as few have the money to support such as in the old days. The authority is very real here; most wives also work, teach, etc. The home where we had tea, about 40 present belonged to a banker, member of Rotary, who evidently is fairly well fixed; it was a Japanese home, adapted to Chinese living and was picturesque in every way; they had a piano and there are not too many such. We three, 2 bishops and I, all had to speak, had nice tea, and then questions and answers, and fellowship. They all expressed a deep concern over lack of adequate education for their children, and want the Church to undertake middle school work; it is pathetic to see these parents unable to secure for their children the kind of education they themselves had, and which they want their children also to have. They all insisted that they would be willing to serve on faculty of any such school, free, giving their services for the sake of having such institutions.

In the evening Bishop Raines preached at a meeting, arranged before we arrived, in a church formerly belonging to the Presbyterians, but during Japanese war time and later interum, the deeds were in Canada and a group of "Little Flockers" moved into part of it, and still claim it. They are headed by quite a talker from Lungtien, near Foochow, who tried to prevent Bishop Raines speaking, claimed he had no religion, did not mention blood of Christ when he listened to him in the public park. But the meeting went off well, we had this man, Ung, translate for Bishop Ward from English to Mandarin, and for me from Foochow to Mandarin; that saved his face and all departed seemingly friends. It seemed to go across big to have me talk in Foochow and have him translate into Mandarin. You should have seen the faces of the Foochow people light up when they heard my Foochow; many of them, Foochow people, but never been there, born in Peking or such.

Tamm
10/30/52 Bishop Raines address the chapel at Presbyterian hospital, an old established center named after the pioneer MaClay; I read stories as a boy of his wild escape^s, life so often threatened; here today this center of healing bears his name.

Then Dr. Dickson took us around to see some of the centers of church work, trying to get our bearings as to who is here, and doing what. We have found 22 different religious groups at work, 5 groups of Lutherans, and 5 Baptists unable to work together, some of the American Soul Clinic, Little Flock, Seventh Day Adventists. Episcoapl (American) not here before the war, have just started with an American missionary, escapee from mainland, as pastor. The key Chinese man, a graduate of Zoochow University, high man in the U.S. Information Service here, told us at luncheon how his group has grown to 100 members, chiefly through the miracles wrought by prayer, all of them started by a 10 year old boy, who when told of his aunt's inevitable death after a report of cancer, took it up himself to tell her what he had heard, in his own home, of the power of Christ. He told her to prayer; she had prayer daily many times to a Buddhist shrine in her home, he told her to get rid of it, and when she asked how and what to pray, he took over. His faith influenced many people; the woman got well and is today one of the pillars of the church.

We saw the Baptist Theological Seminary, a small group, but carrying on separately, and sure they had the truth alone. We saw a new, modern, very adequate Secenth Day Adventist plant, just out of the city, a compact unit, school, residences, church, all modern, uptodate, and attractive; they have the money and go ahead and do what they feel is needed.

We stopped at the Presbyterian Seminary, about 80 students in higher grade, many more in lower grade; they are doing most nearly what would correspond to our Foochow Union Theological College. They impressed me as a soldi group. Dickson is one angle of their group, as they too are split up but on the whole they too are very conservative.

The big eye-opener was the visit to the Youth for Christ headquarters; they have taken over modern US big business method/s and have the most wide-awake, up and coming work I have seen. A good sized, well planned, well staffed, on its toes office; they have had cards from about 50,000 young people who have signed up to study Chrstiainty; they have a correspondence course, very carefully planned, workedout by the Navigators, in Los Angeles; it bears looking into. They carry these young people through a long program of study, finally graduate them, with a diploma but then have graduate work. Raines said he had never seen or heard anything comparable to it. They have 7-8 American young people there, the youngest Culver boy, the baby we knew, is one of them. While we were talking in the office, the phone rang, and the head man talked to Culver in Los Angeles, asking for funds, \$4,500 to purchase immediately a property available in Okinawa, next door to where I had stayed, at the Adams. Culver was to put it across to the exective committee there that day, as he was flying out next day; Culver's wife was there, a very attractive girl. I have never seen a religious group so much on the ball, several high pitch working business young men have caught the vision of sharing Christ, on new mo/dern methods. One method which has the island still talking, is the bringing out of 2 teams of basket ball stars, all preachers or candidates for the ministry, to put on exhibition games (every game drew packed crowd, at good prices, given to the work) the team did not lose a game, but their fine sportsmanship made a profound impression, especially in contrast to the Harlem Gloebtrotters who looked down on local folks.

Then we were taken to a local group, run by a Dr. and Mrs. Kiehn, fine folks, retired missionaries of the Nazarene Church, formerly in Peking; also from Pasadena. The other Pasadena couple whose picture I had recently, Widmeyer, or something like that, are also there. They have their own Bible Training Insitut/e, some 40 students, one from Foochow. They build nice home, sizable church, now have 5 churches, no connection anybody else. I found that they get most of their money from the radio program we hear in So. Calif. by Bob Hammonds, who tells of the wonderful work on Formosa. I know of so many Methodists who give regularly to that program support. Kiehn is very friendly, says many of the folks are Methodist, but no one was varing for them, of course Nazarenes originally came from Methodists, so he has a close similar background. They have as dean and interpreter for Widmeyer, a former Methodist preacher, very able, lively chap, ordained in So. Carolina, I believe some years ago.

Also visited the Presbyterian book store, doing about the most in publications of a Christian nature, but too little, and mostly on the conservative side. Very little in Chinese of a challenge to thinking people. Great need is felt here, at least by us three as we saw what was available everywhere.

Tamm
10/31/52 Yesterday we three visited Madame Chiang's prayer meeting group which of course carried on regardless of her presence; it meets in her office in the large building where she has people of all ranks sewing, etc. for the army. I never saw such an array of sewing machines; puts in her full time there on certain days along with others, the Governor's wife, etc. We were told of one woman who is there on certain days. She was prominent family background but Madame Chiang was told that she had become a recluse, and anxious to help, she went to the home was told by a servant that she was sick, said that she would enter to see her, the servant protested and the Madame went in, found her in bed, dressed, but with a towel, soaked, from her tears. In her hand was a picture, of a young man; the Madame got the story, She had lost her 6-7 other children, this was a last son, trying to get out of China, had his ship sunk, and she was heart broken. She took the boys picture, put it in her purse, got the woman up and told her to fix her face and took her to an empty table in the sewing room; it changed her life as one might expect.

Well, this prayer group includes the Governor's wife, wives of many cabinet and government officials, all earnest Christian women, who meet weekly for a short talk and then all down on their knees for about half an hour of prayer. I did not find until after the service that I had been seated in the Madame's chair; I was invited to sit there and I did not realize. But the fervor of the group did ones soul good; there could be no question of sincerity; it was all deeply real and vital. In fact, the only slants we got on the Madame from all classes of society is of her deep sincerity and religious life, in spite of some wild stories in the US. The one about her at the White House, needing frequent changes of sheets, etc. is very evidently due to the real and very annoying skin trouble she has, for which about the only kind of relief is the thin, light, silk which we have seen in China, - not the desire of an Oriental Dowager for display or haughtiness. Even here best friends admit that she is very temperamental, that nerves stand out in a real way with her, but that her innermost nature ~~of~~ is one of deep devotion and a desire to serve. Scores of people who have nothing to get from her tell the same story, and decry the tales against her as Communists' attacks.

That evening we had a dinner group, of about 20, all Methodists, to lay on the table our whole problem as Methodists, and see where we stand and what we should do. It was realism for sure, They told of Formosa calm, but that down underneath there is anxiety, uneasiness, worry that only Christian fortitude can conquer, it is much a fear that the US which has literally saved Formosa from collapse, may vacillate and change policies; if the 7th fleet were withdrawn the mainlanders might be able to eat in; given time as the US is getting planes into the hands of the Chinese airforce, they can hold.

David Hung, brother of William Hung, prof. at Harvard, is a civil engineer, is just about completing the longest bridge in Asia, a giant project; we saw pictures of it; he pled for a church, a place for Methodist and Christian fellowship. Kenneth Fu, a prominent lawyer, the man who represented Chenmault's appeals to get possession of the 60-70 planes which the Hong-kong Government rules belonged to the Reds, spoke fervently, "Why all these years were we left alone? We continued to wonder which didn't our foreign friends, the Methodists, come to us in our darkest hours. Today we are on the up, but we are happy that you have at last come." It took some courage for him to say it but he felt he must; he seemed in high elation as he finally got it out and told how happy was his joy that night. It was very moving, indeed. Dr. Chen Weipping, the 76 year old retired Methodist preacher, a Ph.D., former ambassador for China to Australia, who has carried on nobly, said, "Give me a young man to work with, and we can have a Methodist church of a 1,000 in 6 months!" and I believe he is correct. Miss Chen, the personal secretary of the Madame, poured out her heart in loneliness of Methodist fellowship. Another said that week after week, she had tried each church but could not find what she had known in her old fellowship. Someone said, "By their roots shall you know them", saying that the Methodist Church had built too deeply into their lives now to expect that they could throw it all aside easily. Another lady, just returned from Europe, representing China at a UN meeting pointed out that the Church had failed miserably in West China in not preparing leaders to go back east after the war was over, that there had been so much misunderstandings; Let's now begin to prepare those who will carry on when we get back, trying now to bridge the gaps of possible misunderstandings. Another, "Just because you have come, we are again picking up the threads" and will go on. Great lack is in trained ministers. Chapail chief Chen W.P. says that he has money for 20 chaplains in the army, but can find on 10 well prepared.

Taiwan
November
Formosa
12/1/52 One of the big problems coming out of the meeting with Methodists is the eagerness of of parents to give their own children the advantages they have had and which are very difficult here on Formosa, chiefly the matter of education, and they begged the church to do something about it. The Formosan Government insists that it will do all primary school education and it has a real case, in insisting that it must indoctrinate youth into the ideals of Free China. There can be private middle and colleges and there are quite a few poor, low grade private mid-schools, and some college work but on a rather low level.

The University of Taiwan, the only university or rather college on the island, gave entrance examinations to 9,500 students this past term and accepted a little over 900. The applicants were several times the 9,500 who took examinations. What happens to those not admitted? That is the problem; they have no where to go. The United Board of Christian Colleges in China is now committed to opening a college here, and has government approval; that will help some but not enough. I had a private conversation for some time after dinner at the home of the American Minister (J. Leighton Stuart is still Ambassador for technical reasons, while Rankin here is charge-de-faire, with rank of Minister), ^{with} Dr. Cheng, Minister of Education, a graduate of Univ. of Ill., and later we 3 had $\frac{1}{2}$ an hour in his office. He is heartily back of the UBCCC program, formal approval has been given, and he urges speed in the matter, to meet the crying needs. He also approved of our question as to the possibility and wisdom of building a Methodist dormitory on the edge of the University campus. He welcomed it, as housing is very short, saying of course he would want students to obey Univ. rules, which we assured him would be the case. He also welcomed American teachers in the University. At the present time, there are 15 Americans on the staff, 11 of whom are Catholics. Min. of Ed. is Cheng Tjen-fan

Methodist friends said that here in the field of education was one of our greatest open doors. In fact, at the McTyeire Alumnae tea, the 40 women pledged to serve, free of charge, as teachers if we would open a middle school for "Methodist Children". Over and over they said, "We are not satisfied to have our children without the privileges we had; we want them to have the better life". Bishop Ward then pointed out that on the mainland of the 250 high schools in all of China, the Methodists carried on 50 of them.

In rank, the Methodist group put first and essential immediately, a church, a fellowship center. 2) possibly a hostel at the University and at other schools for Methodist students who will thus get the fellowship, 3) some work in middle school field, 4) college level too, Kenneth Fu said, "Let's begin slowly, feel our way." and let us Chinese, although merely refugees have a share too." He later said that he was convinced that any schools we start can be self-supporting, and even over a period of years they might be able to pay back on the original investment we would have to make. Fu said he came here with just 2 suitcases, just now buying new suits, can't expect Chinese on ~~mainland~~ ^{Formosa} to give back to Church anything comparable to the counterpart, demanded of US government. Some one also pointed out what was a surprise to me, that money is still being sent back to the mainland to relatives, only small amounts through Hongkong, and secretly.

"The only thing that sustains us, in living here, is the knowledge that we will go back, we live because of that. For a time, many of us wanted to get to Brazil, tried hard, as it looked as if Formosa would fall; now we will stay until we can return. The two bishops and I have recommended to the Board of Missions that we immediately open a church here, send out several missionary families, some single men and women; some will teach in the present existing schools, some help at the University, possibly some in new schools. The 450 Alumni of Soochow University, always a live wire bunch, even on the mainland, could not remain idle so organized their own school here, some day work, mostly at night, and have 500 students. We three from the US spoke to their packed hall. The Soochow U. alumni are giving all their teaching free; tried to elect a President, but everyone too busy to accept. All voted to aid this wonderful Soochow Univ. project; they deserve help.

One thing must be kept in mind, - the Formosan governments worried with the school situation. They know that it was the schools on the mainland that were the hotbeds for Communism, and also that the Christian colleges made more than their proportionate share; in fact, some elements here would like to prevent any Christian educational institutions, and one can not blame them. Yenching is the most bitterly criticized, and it deserves it of course. The control of primary education is of course directed toward this problem.

Tamm
11/2/52 Days so crowded no time to digest, constant callers, meetings, speaking, eating. But I must record again how austere life is here; there are no large salaries, some business men must be making money, but it is controlled. Govt. officials are living abstemious lives. One unfortunate angle is that top officials have expense accounts with which to entertain VIP guests, and some having thus been entertained go back and tell of the lavish costs, etc. These funds are felt necessary in order to make happy these VIPs. No one said he had much at Gimo's house.

After many governmental, US & Chinese, interviews, we thought it wise to talk with an American business man, on his own, to see if there were any differences, - Laris Craig, Taiwan Trading Co. not for quotes. formerly with ECA on Taiwan, for 2 years actually with his small appropriation of \$18,000,000 held things together when everyone expected collapse, and surely the US State Department almost accomplished what seemed its objective of completing the downfall of Chiang. He pays highest tribute to Chinese, also to Admiral Cook, retired, of US Navy, who came here and lived through those trying days as advisor to Chiang; Chinese also speak highly of him.

Must train here and in USA leaders for the mainland, for on return will find leaders gone, and youth misled. WW III seems inevitable, and soon. Formosa unable to support an army of 500,000, US may have to do it for some time, until a new economy can be built here, which is possible and toward which they are actually moving in real way. Formosa better off than Kor, which has only 3 divisions of 20,000 each. Form feeds its own army, but US equips. Craig big business for US manufacturers, all of whom are represented here, every large world business is here, They feel "US is here to stay", and build on that basis, may be expendable, but must go ahead anyway. Business is difficult here for both US and China have put on heavy restrictions, in order to prevent another moral debacle like mainland and corruption, a good thing, but hard to work under. Honesty is very real; Formosa is ^{small} ~~small~~ and easier to handle. 9/10s of his business is with Chinese govt., as there is practically no local capital for private investment. US govt gives funds to Chinese govt. who buy from Craig, etc., who buys from US big business. Why does not US at home, just buy from big business? Better psychology all around, competitive system, prices are as low as if US govt. bought at home, and Chinese do their own handling.

Will Form morale collapse if return to mainland is delayed too long? possibly, but new economic building here that might support the people in a completely new life. Gap between Taiwanese and mainlanders rapidly closing, with new understandings. Invasion? feels Formosa can land on mainland only under US cover, planes, ships; US dare do it? possible risk of WW III

Bennett, USIS, non-quote. Formosa in constant need of morale building, - our job. Chinese constantly ask why US so foolish in Kor, why can we see through the Cists. Taiwanese know almost nothing of US, as Japanese had a curtain against any outside countries, must explain to Taiwanese as they see and understand, the gap between Taiwanese and mainlanders is closely. 750,000 see USIS films monthly, in theatres, in villages mobile units, sports, farming, election, etc.

1950 elections were relatively free and clean, compared with US campaign. A very significant fact. Taiwanese elected mayor of Taipei, & also of another large city. Japanese never allowed them any office but a low grade. Grafters from mainland did not come here; Formosa was the place for those fighting for a cause, Real Chinese army was in making before US aid came; real help now; Government line publicly is against WW II, but actually all are hoping for and counting on it to get back. How recruit for Chinese army after some years, and they age? Replacements? Average age of present army is 26-27, lower than Gen. Chase commanded during war, by 4 years. Then there is the great Taiwanese reservoir, just beginning to be touched, experimentally and satisfactorily so far.

H.T. Sampson, UNRRA on mainland, (Sammy), now heads UNICEF, but to close at end of year, as Cist influence in UN forcing it; one of the men, formerly in China, and Foochow, Borcez (sp?) is key man; UNICEF done great job on Formosa, all Chinese and US agree. great program in TB study and control under UNICEF & WHO. 23 mobile teams for BCG, have covered all school children, & 95% successful. Fine demonstrations in hospitals, clinics, health stations of modern techniques in child and mother care, MCH, maternal, child Health.

Darkest days here - March - April, 1950, did not expect to hold. If Cists had come, probably would have won. Formosa is now the safest place in Asia. Formosa is most valuable experimental station available, compact, good govt. control, honest, eager, cooperative, anxious for help. Not like P.I. with 7,000 islands, Formosa. is all in one piece, good communications

Tamm 11/2/52 Misc. comments. Raines picked up somewhere this comment on Acheson; "He is just too smart for his character." Gerry Fitch said the Korean Prime Minister told her, "Russia's greatest victory to date is her propaganda victory in the US, where they have swallowed so much falsehoods." It is now clear, from all angles here, that most of the propaganda against the Chiangs was deliberately character assassination by the Cists; they are now going all out in the same pattern against President Rhee, and Nehru.

dinner engagements. Some already described, the one at Minister and Mrs. Rankin's home was very interesting; they have a beautiful home up in the mountains in the fancy residential area where the nice Japanese homes used to be. In fact, part of the US Embassy home has tatami as it was an old Japanese beauty spot. The Fitchs were there, Bishop Raines, Bishop Ward, Minister of Education Dr. Cheng, It was most informal and I liked both Mrs. Rankin and him; they are constantly entertaining of course, and it is all automatic; 5-6 servants, all dressed in the US Embassy uniform.

Bishop Raines got his greatest kick, I believe, out of the meal we had at the home of Dr. W.P. Chen; it was real home cooking, and tasted wonderful to me; he had been somewhat afraid of the food but here he managed to handle chopsticks and it all tasted so good. With the Chens are their son, wife and 2 children, all speaking fine English, and such a happy, wholesale family. It too is an old Japanese home, very artistically arranged. The son is a high man in the MSA program on Formosa.

H.T. Sampson, also invited us to lunch; Mrs. Sampson is a charming hostess; also present was Mrs. Howard Jones, whose husband is first Counselor of the Embassy; he was out of official business and could not make it. Both Mrs. Sampson and Mrs. Jones are typical career people, but just as human and normal as any other Americans. They had their drink before lunch, but just beer, as Mrs. Sampson was trying to cut down "Sammy's" consumption. It was an interesting commentary, however, that as we sat to dinner, just the 6 of us, we started right in without a blessing, although there were 2 bishops present; apparently they never thought of it; the British, no matter, how irreligious themselves would never let a bishop eat in your house with asking him to give blessing. Mr. Sampson had on a small table several autographs, the chief of which he seemed anxious to show us. It was a slip of paper on which Spellman had written what he said was his Chinese name, just several crosses and a few extra lines; Sampson said he had had a few too many as he wrote; he asked him if he could keep it, and he signed his name, as an autograph.

The dinner at K.C. Wu's, the Premier was interesting. She is a painter of note and from her sale of paintings, she made enough to build a house in Taipei; she very early got her furniture and goods out of China, so that her home is very beautiful with real Chinese art. It was such a treat to see it; she is also a very gracious hostess. She had just returned from America, there for the wedding of her daughter. Col. McCormick, the newspaper owner of Chicago, had been entertained out in Taipei by Wu, and he went all out to entertain Wu's daughters in the States, and gave his mansion, and estate as headquarters for the wedding party. Mrs. Wu is one of the Madame Chiang Prayer circle and a very fine woman. K.C., as he is always called, was in rare spirits, and entertained us with yarns of his contacts with US big shots; some he thought were really big men, other were very small.

One of the very interesting occasions was the pot-luck dinner given by the Ginling College alumnae; it was the day of celebration for their Founders, and here these, 60 or so alumnae in Taipei were remembering in gratitude their college Founders. Husbands and children were there, and the ladies, after the meeting, at which we three had to speak, brought in great pans of food, similar to homeside pot-luck and we had a great meal. Each person had a tray and went around in lines, to get what we wished. The spirit was that of a fine group of wideawake college alumnae, whether in the US or in China.

Major General Chase, in a long interview, much of which was classified, pointed out that the US does not have to move off Formosa, in order to throw considerable scare into the mainland, as they have plenty of ways of letting news of mainland activities, get back to China. He said that the Chinese were rightly fearful of the possible withdrawal of the 7th Fleet; if that happened, then Formosa might be in danger, but he was certain the 7th Fleet would stay, would have to stay. (Later, Allison, Under Secretary for State, for the Far East, in Formosa, pledged that the 7th Fleet would remain) Chase paid very high tribute to Chiang and other Chinese officials, saying that they were absolutely honest, efficient, and cooperative.

11/2/52 Taipei city has about 1 million population, the island has 10 million, about 2 million of whom are refugees from the mainland; of these the total Americans are only about 1,600, says General Chase.

Only about $\frac{1}{4}$ of the island is arable land; in addition to the mainland refugees, and the great bulk of the population, the Taiwanese, who are actually Chinese who settled long ago from South Fukien, and who talk the Amoy dialect, there are some 200,000 aboriginees, now pushed back into the hills. The Japanese could do nothing with these groups, many of whom were headhunters, and finally gave up, and merely contained them in the hills. When the Japanese came into Formosa, they found only two religious groups, that is, among Christians, the Catholics and the Canadian and English Presbyterian mission; these they allowed to continue, but did not permit other religious groups to enter; the great influx of religious groups at work now in Formosa, 24 in our last count, has been post war.

US Minister Rankin commented on production in the Island. Formosa has for years been a great sugar producer, and Japan made much of it; now however sugar is an embarrassment, for the market is full of sugar, and world fluctuation makes it a very uncertain crop. The cost of producing sugar in Formosa is high, and it seems difficult to cut costs, so that it might be a wise thing to cut down on sugar production and increase rice production. Rice is still in great demand in Asia, and if the price of rice could be increased, and exported, it would aid Formosa's economy considerably, but rice price could not wisely be increased because of danger of upsetting the price levels, and causing inflation. Formosa rice is of a very high grade and much desired in Japan and elsewhere. The great aluminum plants on Formosa are in many ways a white elephant; the Japanese built them, not so much for world markets, but as a war measure, but now it can be produced in great quantity and cheaper in the USA, and there is not the market for it.

H.T. Sampson (Sammy) reported that he was at Chiang's house at the time of the collapse on Hainan, which was reported in the world press as another "turnover" of his troops. Chiang had the forces and equipment to hold Hainan, and debated long on it, but he did not have the money it would cost, \$700,000 per month to hold them there. Formosa was able to carry on till 1950 chiefly with the "loot" which Chiang and his crowd were supposed to have hoarded in US banks, until their gold reserve was down so low that the US government advisors urged no further withdrawal from these meagre sums, Sampson told of the austerity on Formosa which is very real in all of life, carried to what seems to a westerner foolish extremes, but easily understood with the background of the moral collapse on the mainland. Chiang has insisted that there be no public dancing on Formosa, the reason being not so much that he is against dancing, but that austerity should be the rule, dancing is a foolish waste of money; with it goes unnecessary eating and drinking; such money should be channelled into government re-building and survival.

An interesting commentary on the question as to how far the Nationalist government represents the Chinese people is the fact that 500 of the 650 members of the National Legislature, elected in 1948, actually moved to Taiwan, and they still function as the elected body. Present government is proud of some of its achievements; in 1945, they found 70% of the people literate, a good base the Japanese left, but they found that the Japanese gave very limited high school and even more limited college education, keeping for themselves all higher levels of business and government. The present government has increased high school students 700%; in 1945 in college there were only 1,774 students (of whom only 500 were Taiwanese), now there are 9,500.

Land reform; the only serious objection to the Chiang regime now comes from the remaining Taiwanese families who were the landholders, the only group left with any money. Formerly tenants had to pay 50% of their crops to owners, now under reform laws, the maximum is 37 $\frac{1}{2}$ %, this in turn makes more money available for education. No one can now own more than 2 $\frac{1}{2}$ acres of the best land, 10 of the poorest; this new land law will be put into effect in 1953, when the owner will be paid for his land, and the tenants will purchase, both under long term loans, 10 years. In Japanese occupation days, it is reported that there were altogether about 500,000 Japanese in Formosa. The Government recognizing that the Taiwanese have no Mandarin, are "spotting" them 10 points in examinations, until Mandarin is universal; it is taught in schools; 1,300,000 adults are reported unable to read or speak Mandarin; they are being taught the 1,000 characters in 3 month courses; in 1951, 100,000 completed such course, thus may take 10 years. Primary schools are entirely in the hands of the government, called "citizenship schools"

Tamm
11/3/52 More on Sampson, UNICEF. 50% of school children have trachoma; WHO can care for it in 4 months, as compared to the old painful scraping of eyelids method/s. Public great welcome for this WHO approach. VD problem very real, N.Y. UN headquarters reports none on Formosa, (probably same Cist group wanting nothing done here), finally got a team of experts, who found about 5% of populace involved, now a poragm vs VD.

By '53 possibly, after the pilot project is complete and adequate planes, mass attack is possible. 100% cooperation from the government, Chiang in many ways is almost Christ-like in many qualities, humble, sense of destiny is strong, honest, high degree of humor if you know him. Concubines? nonsense, Most moral, never drinks, or smokes, eats very little, is opposed to any dancing because it involves drinking and spending money foolishly when army and state reconstruction is so needy. Criticisms of Chiangs can be easily explained. When Madame was in N.Y. Hospital she was accused of trying to be too big and important, and demanding a whole wing just for self and staff. Actually, it was US States/ Dept. that demanded the wing, as protection and security was so much easier in that kind of setup, but of course the press gave her another angle.

Now making here triple vaccine, vs diphtheria, whooping cough, and tetanus. 90% rate of spleen malaria among the tribes people. Sampson commented on people who have the wrong answers on the Chiangs, and Formosa as "they know the answers but not the facts." end Sampson

Religious situation. 5 Bapt., 5 Luth groups, Cath., Presbyt. Cong., Jehovah Witnesses, Nazarenes, Assemb. of God, Church of God, 7th Day Adv., American Soul Clinic, Youth for Christ, Episcopal (US), Little Flock. Reported that 500 nuns and 300 priests have come from USA. Before the war, only Canadian and English Presbyterians and Catholics were here; they were here when the Japanese came in and they permitted no others in. In Manila, Catholics are training Chinese nationalists in Mandarin for here and mainland.

Many major government positions filled by Christians, Wang Chung-wei, Judicial Yuan, and wife; Niu Yung-kien, Examination Yuan, and wife; wife of Chen Chang, Executive Yuan, active Christian worker; Gov. & Mrs. K.C.Wu; Senior statement, former Premier, for. minister, now advisor to Chiang, Gen. Chang Chun, and wife; Lt.Gen. J.L.Hwang and wife, Public Relations for national govt., and in charge of all ordinance procurement; vice-min. of Econ. Affairs, Yu Chang-ching, and wife; O.K.Yue, longtime Min. of Finance, now retired, advisor to Chiang, and wife; Wu Te-chen, former Mayor Shanghai, Premier, For. Min, now retired, advisor to Chiang, recently baptized by Sid Anderson. (home where we met with McTearre Alumnae is Wu T-C's daughter-in-law's); Hollington Tong, & wife, new Chinese ambassador to Japan.

Misc. Chinese are bitter against Methodist Bishop Z.T.Kaung, who prepared Chiang Kai-shek for baptism and later did baptize him, who is now being used by the Communists, and is reported to have expelled "Bandit Chiang" from the Methodist Church. Discovered another school, Taipei Institute of Technology, 2,000 students, 6 departments, fairly good standard. Foochow Anglo-Chinese College has 450 alumni on Taiwan; Fukien C. Univ. 300, Soochow Univ. actual number-438 Hwa Nan - 60 plus.

K.C.Wu, called K.C. by everyone, told of recent information of a Communist cell in a Japanese University, very small, probably only 3, but they organized 10 different campus clubs or groups, ranging from violent communist line thru stages up to neutralism, and built up on the campus a popular demand for neutralism, which is another way of tying the hands of these opposed to Communism, but all the groups manipulated by the central cell; when it was expedient for radical groups to be "won over" by the logic of the neutralists, they were so ordered and did turn over. We must fight thought with thought, not police methods; that was Lenin's strength; he probed to the depths of human nature and made it all work for his way of life. Ralph Ward reported what I had not heard at the time, except in a general uncertain way, that considerable pressure was put on our Chinese delegates at the 1948 General Conference of the Methodist Church in Boston.

KC is believer in miraculous power of God and deep faith in prayer. In the dark days several years ago, whole future of Taiwan depended upon getting in the fine rice crop; a typhoon was reported, and winds arose; he prayed the whole night; in morning, weather report that it had veered to sea. 4 arch criminals, branded in Peking, 2 Chiangs, Lt.Gen.J.L.Hwang, and Dr. Chen Wei-ping, Gimo's chaplain, and chaplain in chief in Chinese army. Interesting that all 4 are Methodists.

Tamm
11/3/52 Interesting interview with Wu Te-chen, former Prime Minister, Foreign Minister, Mayor of Shanghai for 6 years just before K.C.Wu. He sent a message to Bishop Ward that he would like to see him, at his home; Wu had just returned from Hongkong and Japan; Ward got in touch with him, told him of Bishop Raines and me, so we went, along with Dr. Chen W.P. We discussed for a long time world problems, then had a time at the table, eating mieng with all the additions that makes it so fine, and a dish of spring cakes, tea, cakes. But around the table is another story.

Wu was the leader of the last "peace" parley with the Communists, he acted for the Gimo, and at Gimo's insistence went to the last limits, even agreeing to Communists demands along many lines, only to find the Cists came back saying that conditions had changed and that they could not abide by their former conditions. He even advocated, with Gimo consent, a 3rd party, to eliminate Cist and nationalists. Wu is old time experience with Communists. He was mayor of Canton when the Nationalists, with the Cist leaders, Boridin, etc., started their march north. In Canton, Wu was accused by Boridin and arrested.

Wu says there is great significance in the big campaigns put on in China for months, the 3 anti, and 5 anti programs, the one within the government and one directed at merchants, etc. outside. Each stressed very heavily the evils of graft and plans against it; Wu asks why all the fuss if there is no longer any graft, and then went on to explain the many inside stories they have through spies getting out of graft raising its head in a big way. (Ralph Ward reported what he considers reliable news of a recent trial in Peking, after which a big shot was executed for graft; he was so big that when he was tried by his peers, the trial group included Chou En-lai) (Raines added his experience the week previous in Korea when he was privileged to examine 12 prisoners just brought in. We all have read the intricate series of questions put to these men, the trend of which almost forces them onto the Reds, unless they clearly indicate they will take their own lives if such is carried out. He reported 11 of the 12 said they will die rather than be sent back to the Communist army.). He predicts people will rise successfully in 1953 or 54, and much of army will turn.

Why China collapse? Among many commonly accepted reasons, he places high the economic and morale strain on the Chinese people for 8 years of war against the Japanese with almost no means of defense, and the civilized world, and ~~some~~ supposedly friends actually aiding Japan.

Significant fact today is that never in all of China's long history have the people turned against their conqueror within a year, as is true today; it has taken in the past 25-50 years before the people have been aroused, have lost faith in their new lords.

Marshall, whom he knew well, and worked with, was a sincere man, trying to bring peace, He thought he was negotiating with honest men, he just did not understand Cist tactic, could not believe they were not sincere. Misc. US is to blame for the Kor. war, as we had no right to withdraw as we did; He has helped Kor. independence for 30 years, long a personal friend of Pres. Rhee, has hidden him at times, high respect for him, who is today pilloried as was Chiang and by same world Cist groups. He was in Kor only 2 months before the war; then Kor had only 2 poorly trained divisions, it is a lie that S. Kor attacked the N. Recently in Japan, he told leaders there that Japan could never prosper until the Nationalists got back to the mainland. In fact, he says there can be no peace in Far East until Formosa goes back, Japan is able to defend self, Korea is united, and Russia is defeated; folly to expect peace before this is accomplished, wasting time on any other theories of negotiations, etc. Must also help Nehru in big way or India will be "rolled" back under the curtain.

The Church is above politics, has a great opportunity to stand out against Cist tactics and evils, building a high morale, vs cruelty, Reprimands the US for debating in public our policy for the next year, telling Russia exactly what we are going to do, playing into their hands He can not fathom it all.

Real purpose of wishing Bishop Ward to come to his house was to talk of religion and explain how and why he was baptized a few weeks ago in HK by Sid Anderson. He said, "I just had to talk to my bishop." He graduated from William Nast College in Kuikiang in 1905, and has just now, in old age, 68, I believe, in retirement, become a Christian, said he could never get away from the chapel and services there. "I feel now I have an obligation to join my old church". He then went on to describe how in a busy, revolutionary life (he was one of the early Sun Yat Sen revolutionaries), he had never had time to think through religion and its implications

Taiwan 11/3/52 continue Wu Te-chen. until in 1924, after defeats and setbacks, he once withdrew for a few days rest in a Buddhist monastery, was enamored of the priest, 120 of the, because of the poise and serenity that was theirs. But he was called away, and later, fell into friendly relations with certain Catholics and again felt the inner call to some decision, but Kuikiang and its school days seemed to grip him. Now he is nearing the end, and he wants to make it all right he now has peace in his heart and soul. Imagine the fruits of those school days after 47 years. It is absolutely sincere; he has nothing to gain now by becoming a Methodist, when we do not even have a church on Formosa. We five had a season of prayer around his dining room table, with several of the servants standing by and listening in. Later, I heard one of the servants speak Foochow over the telephone, I talked to him, he has been with the General for many years, was with him when he was baptised, came from Diong-loh, also educated in a Christian school, and is following the General. As a parting remark Ralph said, We are going to make you a charter member of our Methodist Church on Formosa." There were tears in the eyes as we parted. An interesting sidelight, - the man who arranged the program for baptism with Anderson is a Jew, a man who was the personal body guard of Sun Yat sen back in those days of intrigue and back stabbing, who calls himself today General Cohan. He too bowed with us around the table as we together prayed to the same God.

A recent ban has been put on the chaplains in the army camps, and many Christians are very much upset and feel that it is either the result of a violent anti-Christian group in the government, or that it is somehow Communist inspired. All agree that it will not last long when the Madame gets back, as the chaplains' Corp is her pet. The Gimo's son, Chiang Ching-kuo, who is chief security authority, controlling the police department, gave the order; I am told that she and he have never seen alike, and that it often embarrasses the Gimo.

I think there are many very easy to explain reasons for the ban and I would say that I do not in any way blame Ching-kuo for calling a halt until he can investigate. I think it will all work out, be adjusted, after the air is cleared. Here is the trouble; too many wild fanatics have gone into army camps, where they really have no right to go, and said some fool things in the name of religion.

A certain Hayden Harris, Southern Baptist, Chicago, I am told visited many camps, some in which no foreigners was supposed to be present, had altar services, got the men to put down their guns, and came and knelt at the altar; well armies just do not put down guns and leave them. In one secret camp, he is reported to have taken pictures of the group at the altar, and later showed the pictures everywhere with glee. Unfortunately several high ranking officers are in the pictures and they got into trouble. He was asked over and over not to show them again but I am told has persisted in doing so, feeling it is an indication of the power of the Lord, and as such, is a story that must be told.

Some Jehovah Witnesses told the soldiers to throwaway their guns, stop their military life, that the Lord is coming in a very short time, that they should give all time to preparation for His coming. Another group reasoned that a soldier has to keep things secret, and that often involves telling a lie, so that you can no longer be a soldier since you have become a Christian. In the army you are taught to hate your enemy; you can be serve in an army and hate, for a Christian must love, not hate. Another said that Chiang Kai-shek could not save them, nor anyone else, Christ alone is the savior. This latter created a terrible row. All over the land Chiang is pictured as the savior of China and all agree on this, it is not mere propaganda, but here comes a group who says he can not save China, that Christ is savior. If they only had the gumption (sp.?) to explain; Chiang himself has repeatedly said that Christ alone can save the world. The issue of a Christian in regard to hate and love is a difficult one at any time; we rationalize it so that we hate the system, not the individual; or we say that we serve in armies only as a last ditch defence, etc. But at least these overzealous enthusiasts have hurt the cause of evangelism everywhere by their foolish statements.

An English paper reported that Madame Chiang hearing the message from Harris wept as she confessed her sins; this report was also published in some U.S. papers. Madame Chiang immediately sent for Dr. Chen W.P. and asked him about it, when she heard Harris and wept, etc. She was mad I was told. Jehovah Witnesses have also raised the issue, always a hot issue, of bowing to the portrait of Sun Yat-sen, and the flag, as the Monday Memorial service. To most it is merely an attempt to show honor and respect, to help instill in Chinese a sense of solidarity on a national basis, for in the past all their loyalties have been merely on a family clan basis.

Tamm 11/3/52 religion, contd. The True Jesus Church preached in army camps that to carry a gun is a sin, asking men to come and seek forgiveness of their sins. The upflare of all of this is what one would expect, namely, that all camps are closed to chaplains, missionaries, and religious workers. Some fear it may be indefinitely closed, others that the Government is already getting pictures of the regular chaplains, in order to issue permits for their continued work, but that they will keep out others. That sounds logical, and indeed some have argued against giving permits for entrance to China to such people, but immediately they set up a howl, which can circle the world against the religious discrimination of the Chiang regime. This man Harris (I hope I have his name correctly) seems to be a persistent man for his cause. He had published in the newspapers the arrival of 200,000 New Testaments, and great fanfare about it, he was planning to present them to Madame Chiang, for distribution to the army, etc., But it was learned they went into a warehouse, and in the meantime, chaplains, always short of such materials, besieged Madame Chiang for the books she did not have, causing more embarrassment.

One of the most ~~most~~ valuable and helpful interviews we had was with Governor of the Island, K.C.Wu, an earnest Christian as is his wife also. He is a joy to visitors from afar, not like ordinary "big shots", he is easy to approach, will talk, and is very friendly.

He explained to us in detail his 3 year experiences as Mayor of Shanghai just before the Communists came in. The government policy in trying to control Communists was that of the typical police state; Wu believed his methods would elucidate more from captured Cists than force would, and he was given freedom to try it. Whenever any suspects were brought in he treated them well, tea, cigarettes, easy chair, conversation. Usually they said nothing of importance. He asked if they had read such books as "I Choose Freedom", no, they had not. He said he believed everyone should be open minded, should see both sides; put them in prison, well cared for, but watched and he found as he expected that not a one had even looked at the book. Then he talked again to them, together, and later in private and asked them to be fair enough to read it. They were then put in solitary confinement, well cared for, but with nothing to take their time but this one book. Again unknowingly they were watched; each one gingerly finally looked at the book, peeping at the end, to see "how it comes out", then skimmed over sections, and finally read it all. Then, he talked privately with each one, and surprisingly got much information from them. Some went to prison, for confinement, others were sent to camps where they were wooed for a change of mind and heart.

He kept a record of the most minute detail on every interview, to discover if there was a pattern, and he soon discovered a valuable technique, which has been of great service to the democratic forces since. It was this set pattern, 1) never confess until after 24 hours, in order to give time to permit the escape of the others in your cell; 2) write long confessions on the error of your ways; 3) admitting error, accept you as the correct way; 4) go to work for the new way; 5) secretly carry on for Cists. He found that the highest Cists, experienced men and women were expected not to confess until after 76 hours; none ever held out longer, as the Cists know the limits of human endurance. Later, after he knew the pattern step by step, he would confront suspects in an easy off hand manner, "Are you a 24 hour man or 76?" It usually took them so by surprise that the admission was evident, though not coming until after the prescribed time for their status.

He described the working of the cells; most of which (all of beginners at least) are made up of only 3 people, 1,2,3; then another of 4,5,6, and 7,8,9. Then another made up of 1,4,7, and another tier in the pyramid, so that never do two men know each other in more than one cell. In cells for learners, they are given so much required reading to do, memory work, that they never have time for any outside reading, thus controlling their thinking. The Cists in their control of non-Cists are always wary of any group of 3 or more, knowing their own setup. He recommends reading a book, "The Enemy Within," by de Jaeger and Irene Kuhn; also "I Choose Freedom", author not give, it is popular book however, and one the author of which, a Russian name he could recall only as S. - B., an autobiography of his life with Lenin, most revealing. He says we must be as realistic as was Lenin, in his probing to the depths of human nature and using what we find for democracy, not destruction. He is bitterly opposed to Chiang Ching-kuo's secret police. He is also very certain in his own mind that WW III is inevitable and near. He analyzed in vivid details, US personalities, with whom he worked, Stillwell, Chen-nault, Marshall, Hurley, Wedemeyer; some actually seemed bent on selling out China to Communists, other were sincere but fooled by the Cists; others just didn't know what it was all about

Taiwan 11/3/52 Misc. I attended Taipei Rotary where Bishop Raines spoke and made a deep impression, the papers gave it a big playup; many said it was the finest they had had for a long time. He pictured the world, its need for brotherhood and moral values, and religion. I knew many men in the group. Ward and I were also introduced as former Rotarians. The chairman is the Filipino Minister; he is one of the most polished presiding officers I have seen in action, very quick in his on-the-spot comments, gracious, and beautiful English. The usual "Happy Birthday" was sung this time for the Gimo, as it was the week of his celebration; it also happened that the adopted son of the Gimo, Chiang Wei-kuo, is a member of Rotary, and it was his birthday too, so they sang again for him. He is a very likeable chap, speaks very polished English, and is in charge of a branch of the army, all speak very highly of him. We had quite a conversation later, and he invited us out to see some of his new tanks in action.

The morning before I left, I spoke at the chapel of the Taiwan Bible Institute which furnishes as a good illustration of the religious situation on the Island. A Dr. and Mrs. Kiehn, long time Nazarene missionaries in N. China, now retired, came out to Formosa, to help where they could; the Nazarenes came out of the Methodist Church and have much in common, although they are much more conservative. A Dr. and Mrs. Widmyer of Pasadena, also joined them as Bible teachers, everything they do having to be translated. Kiehn receives nothing from the Nazarene Church except his retirement allowance. His funds (and they have spent a lot in buildings, residences, churches, etc., all well spent and economically done) come chiefly from a radio program we hear in So. Calif. namely by Bob Hammonds, reporting on the wonderful conversions, progress of the church, etc. on Formosa. I have listened with interest; he appeals for money, and I have discovered that many of our Methodists unable to send their money to China, have discovered their money can actually get to China through this man, and since the Methodists do not have the entree, they send to him. The money drained off from our regular church channels is appalling.

Their work is completely independent, no relation to any other church; they have built 5 of their own, I believe; the one we saw was nicely built, adequate, but is filled every night by groups learning English, etc., but also for evangelistic services; they are actually getting many people converted and enrolled in Bible study classes. They have a theological seminary of about 40 students, earnest and on fire with the kind of pep and determination we found among the Gists. I spoke to them and was constantly "supported" by amens, praise the Lord, which used to be in the Methodist Church but which we have dropped in recent years. They have bought a large piece of land in the suburbs, built their school there, dormitories, etc. have a nice setup. But I could not help asking myself, what of the future, where do they go, what happens after the Kiehns die? It seems tragic to give so much energy, and sincere religious devotion outside of the organized Church.

Had a pleasant talk with General Chennault and his Chinese wife; they had just returned from America; he is heart and soul with Chiang and his objectives, has stood by him all through the years; Chennault has built up an independent airline out here, Civil Air Transport, CAT, that is highly respected, and used generally by civilians and army. It does much work for the US government. He is elated over the recent verdict in London of the supreme legal authority there in turning over to Chennault, the large number of Chinese planes (which Chennault bought) which were in bond in Hongkong. He was deaf when I met him during the war in Chungking or Chengtu; I was surprised to find that he still used no hearing aid. I could not but recall waiting to see him in his office, out of Chungking; I had a date with him, but his men were out, and all dates were thus cancelled, as he sat and listened to them; they were just P-49s, not built for such work, but they harassed the Japs terribly, his "Flying Tigers". His men loved him and rightly so. His unwavering support of Chiang has also showed him the man he is, when he might have gained much if he had turned against him as did others. History will show how right he was and how wrong Stillwell was.

A Far East Nursing Conference is on here, a fine thing for Formosa, as it helps to tell the world that Form is again part of the democratic world; teachers of nursing, and administrators from Japan, to Australia, India, etc. are here for a 3 week seminar; many of them stayed at the Friends of China Club, and I met many. One, not a nurse, was Dr. (Ph.D) Dorothy Hayes, formerly professor in Syracuse University, very attractive woman, and apparently extremely able; I was surprised when she told me she was mother of six, and had problems in leaving them. She was here to direct the seminar; such meetings are fine for Formosa, gives new horizons

Tamm
11/4/52 Spencer Moose, AP head in Taipei, not for quotes. China is the most detachable area in Soviet block, it can be accomplished if US willing to take certain risks. Cists can be smashed in much the same way as Cists themselves won. Guerilla teams are being trained here but secretly. 2 chiefs have been here, trained, and already back in guerilla action.

Common comment in Peiking before he left was well known phrase, "offer sheep's head, but selling dog meat." China army average age, on Formosa 26-27, which is 4 years below the average of troops Chase led during war. Great potential in Taiwanese for replacements, tho as yet only slowly using them. True that if US withdrew economic and military aid, Formosa would go into collapse. When he was here some time ago, MacArthur said the loss of Formosa would push the US defence line back 5,000 miles, being proved by today's news. No one here, army or civilian believes that a truce is at all possible. US may have to go it alone in any decisive action in Korea.

Much misunderstanding in US over "neutralization" of Formosa, some infer that Chiang's forces are straining at the leash to be free to take back China, not true. Must realize there is an official policy of containment, neutralization, etc., but US aid actually is going beyond that; an US officer was recently killed by an explosion on Kieng-men; there is also dropping of supplies to guerillas on mainland. The unofficial program of aid is doing far more than we realize.

Formosa still is not certain the US will not all of a sudden ditch her, our policies seem so uncertain; result is that Formosa is wooing Japan, hoping to tie to her if US goes haywire. Formosa might even give Japan certain big concessions in Manchuria, special privileges etc., 811 prisoners brought here from the recent attack on Nang-nik, some women, who claimed they were merely propaganda workers; local trained men from here evidently took part in that raid.

Moosa was one of the group branded as alcoholic non-intellectuals in Chungking by the Ted White, etc. group who were pro-communists. When a new man came in over the hump, this group had him brief in a few hours as he released his discoveries of lack of freedom, corruption, and absence of democratic processes. One of those men was Epstein, now in Peking showing real colors, saying the US government is rotter than Chiang's rotten government ever was." Stillwell wanted to equip 10 communist divisions against J., Marshall who was close friend of Stillwell, tried to work it his way. Chiang in last 3 days before collapse on mainland, saw Moosa and said he would never quit, quoting Bible, "He that sweareth to his own hurt and changeth not.", meaning not clear, presumably, would not change, no matter what it cost, would fight till none left. Others with Teddy White, Jacoby, Forman, Anna Strong.

The money which Nationalist leaders were said to have sunk in US banks came to Formosa to carry on in those dark days, would have collapse without it. Learn that UNICEF, will be discontinued this year in Formosa, doing fine work, but Borciz (spelling?) on U.N. formerly in China, a Communist, has been able to get it ditched, for it is accomplishing too much here.

Formosan troops to Korea? No, might enlarge war, Formosa and US troops might not work well together, Cists would concentrate on obliterating Formosan army, thus hurting morale here, and aiding them in mainland morale, a new ROK division costs US\$150 M to equip, would cost much more here, Formosa leaders really not interested in going to Kor, needed here, some one said if they send 30,000 to Korea, they will become 10,000, if they send 30,000 later to mainland, will become 100,000.

Formosa must be held, if for no other reason, then to have army and leaders to go into China after world war; could do much more than 1 M US troops who could never win. Fears going to Yalu now would possibly bring war, not certain, but in general feels Russia will attack if and when she is ready.

Cist method of negotiations goes back to "peace attempts" of 1943-9; they divided the Nationalists, and helped to wreck China. If Gimo goes back, great welcome. Great Bear here now of a new Cist drive to urge a "third party", aimed as discrediting Chiang, done by H.K. liberals. Carson Chang is one of them, was in India, later in US, working on this seemingly fine attempt at a solution. end of Moosa interview

I find 11 groups here with some kind of special theological training, imagine it, mostly very conservative, can not cooperate with each other, however, as doctrines so different

Taiwan to Manila
11/5/52 Up at 5:15, shaved, packed, eat, and leave Friends of China Club at 6:30. Bp. Ralph Ward is there in time to go to airfield. Bishop Sobrepenna, of the Church of Christ in Philippines on the bus, returning to P.I. after a 2 week good-will tour to Formosa. Their church has four bishops, though it is small in numerical strength; he has just been designated as presiding bishop; he had his last year at Drew and graduated there. He brought me to the Methodists.

Greatly surprised to find about 10 loyal Methodists at the airport to see me off, most embarrassing to have them get up so early but they insisted after I had urged the night previous that we say our farewells then. So many Chinese delegates to the Overseas Chinese Conference in Taipei were on their way home, and as Chinese do when they travel, they were carrying far over the baggage limits, the pilots refused to go until some excess baggage came off, so we got started about 8:30 instead of 7:30. It was a good trip, little less than 5 hours, flew over length of Taiwan, over sea, and hit inland of the Islands at Lungyan Gulf; I was up front, watching thru cockpit windows, and could not help thinking how different this striking in at the Gulf was from the one some Americans had to make.

The day previous, a big crowd was at the airport to see Bishop Raines off for Tokyo; he had the big shots there for they killed two birds with one stone; the Asst. Sec. for Far East Allison and his wife were leaving too. The Gov., K.C. Wu, Gen. J.L. Hwang, etc. US Minister Rankin and wife, etc. were there, all took the opportunity also to see Bishop Raines off. Allison gave a press conference just before he left, did not say much. Mrs. George Fitch who has in a recent book quoted Allison in a statement he made to her a year or so ago, in which he practically wrote off Formosa, asked him in the question period about it, and he did not come out clearly and retract, but said that times and situation do change, etc. He pledged continued aid, the continuance of the 7th Fleet, regardless of presidential election. The Chinese appreciated all his pledges, but he did not show any warmth at all, nothing to indicate that we are brothers together in a great cause. The State Dept. has certainly tried its best in such situations not to show any enthusiasms; what the Chinese are hungry for is sympathy, recognition of partnership.

Arrived at John B. Holt's home, young couple, just ending first term, from Perkins Sch. of Theology, both from Texas, two boys, Mike and Steve; he is acting treasurer, and pastor at Know Methl Church. He has just come through an operation and is taking it easy for a week. All the homes were destroyed and rebuilt; those I have seen are large, apparently there is no resentment here as in some other mission fields against large missionary homes. They have to be spacious here because of the heat, everyone having elbow room. The living-dining room is 40 some feet long and 15 or so wide, but it is just the thing for student and preacher meetings. Nearly all, if not all, missionaries have their own cars; they seem vitally essential to me, but it is also an indication of how different attitudes are in different countries.

After a change to cooler clothes, we looked up Horace Dewey, in the Union Theological Seminary who was surprised to see me; also Dr. Orth Lane, also in the Seminary. Horace insisted that we use his car (Holt could not drive for a week), his station wagon, so I drove it around for about 3 hours seeing the city. I had not been here since before the war, and was anxious to see what recovery had been made. The new buildings are very many, and of fine type, it is interesting to see how many are modernistic, the builders have gone to town along this line, free from problems of building in heating plants, etc. But I have also seen far more of the wrecked buildings than in Japan, Okinawa, or Formosa; the many large concrete buildings where the Japanese holed up for last ditch stands, that were wrecked by pinpoint bombing are in ruins today; the city is full of them as grim reminders. The harbor is also full of wrecks of the Japanese fleets in a terrific bombing. One sees war's hangover here comparable to what we saw last year in Europe, in Germany. In our trip around, seeing new buildings, I was impressed by the seemingly unending number of new Catholic buildings, schools, churches. The general impression is tremendous, as indicating their comeback; I am told, however, that they have concentrated in the capital, and that their progress in the provinces is way behind.

We went out to Quezon City and saw the new Univ. of Philippines; when I was here years ago, the pillars to show the entrance to the City were up, and also a few roads, and indications of the "folly" in the new Univ. plant. Today there is a magnificent University, and a whole new new, showing the wisdom of Quezon and his cohorts. New government housing projects for low salaryed workers, of 2,000 houses, are up, and across the street, another starting. I am glad to report we have a Meth. Church right in the center

11/6/52 Another birthday for LAH, and I am away. I wonder when we can plan life so as to end this way of life. Last night I went to dinner at Dewey's, Miss Culley, nurse at Wuhu Hospital, was there; we had a good time going over China problems. Miss Culley had been very close to the Gilbert Nee family, they had practically the run of her home, when Gilbert was superintendent of the Wuhu Hospital. The Deweys seem very happy, very busy teaching and in church activities all the time; he claims the Filipinos are far more demonstrative in their appreciation than the Chinese.

The weather here is one that would not suit me; I came in the winter season, 92 at the airport when I arrived, and humidity of 97 at 2 P.M. They say ones blood adjust, in fact, this AM, it was reported to be "cool", I didn't see or feel it. There is very little change at night, and not much during the year, except that March-April-May are hotter. No hot water in any of these houses, one lives under the cold water shower. Shave with cold water, etc. I guess it is wise.

Went to Methodist office, got some local money, exchange rate 2-1 in pesos. Prices here are high, one military man told me it was the highest priced city outside of USA. Then had a long talk with Bishop Jose Valencia, bishop of the Methodist Church, and a classmate at Drew. We all called him Joe there; he is a fine, easy to meet, man, and is doing a good job as bishop. His 4 year term ends this next week and it is expected that he will be re-elected at the Central Conference opening next week, one day before I leave. Met Mrs. Valencia, who insisted that I come for dinner as she was going away for several days and this would be the only opportunity, so I was there for evening meal, just the three of us. It was very pleasant, and they are most gracious. She prepared it, roast chicken, string beans, rice, gravy, cucumbers, and fruit for dessert, bananas and papaya, no water, no drink. I enjoyed the fellowship very much. In conversation he says a great job has been done on the control of the Huk army but that their strength is not to be minimized. He insists that he does not believe there is any infiltration of Communists into church or schools. I shared some China experiences and I felt that he had no idea that such methods had been used; neither he nor his wife had heard of "brain-washing".

We have visited the old Central Church, which was a wreck but has been completely rebuilt by Crusade funds; it is a beautiful structure, and I am proud of our Church; the other old historic Knox Church, the oldest in P.I., was also almost destroyed; they are rebuilding it, and enlarging it; able to carry on worship while rebuilding. It will seat about 1,200; can and do nearly each Sunday now crowd in 1,000. It is in a strategic location on the main artery north out of the city. A new Church school plant is also going up. One unique thing the architect has done is to leave a sunken section all around the edge of the altar platform, except for central steps, in which potted plant are put each Sunday; I can imagine it would be very effective. Each of these churches are self supporting, and have sponsored and partially supporting 2-3 other churches in the growing suburbs; it seems a most wholesome atmosphere.

I have been very much interested in the Filipino attitude toward US elections; nearly everyone is for Stevenson. Why? They answer that practically everything the P.I. have gotten from the U.S. has been from Democrats; that under FDR, freedom was promised, and granted, even with war on. Since then, Truman has respected them and aided them. In historical looking back, they say that the Republicans have looked down upon them, never considered them equals. No wonder they have thus rationalized it. I believe the thinking Filipinos have been now made it clear that it was the American people, not FDR or HST that did it. One other cause for concern is that Ike might appoint Dulles as Secretary of State, and he is not liked here because of the Japanese treaty the US is trying to get PI to accept, they overlook, it is the Democratic party that made the treaty, although Dulles wrote it. The US tried to give Japan a treaty that was not vindictive, little or no reparations, but PI is refusing to sign until they get reparations; actually PI is getting more in lieu of reparations from US than she could have gotten by demands from Japan. I believe negotiations are on, and that Japan will pay some reparations, PI will have face, and then they will ratify.

As I drove Dewey's car, I realized as they report that traffic here is about the world's worst it is very heavy, and the jitneys go any and everywhere. They have taken the old jeeps and made them into attractive buses, which have regular routes, but stop to pick up passengers anywhere; they are all open, get in the back, cheap, an US army officer told me there were 40,000 of them, it seems like that many; they call them jeepneys, but they certainly make traffic haywire

11/7/52 Today the Defence Minister Ramon Magsaysay has alerted all the armed forces, some 55,000 against possible Huk uprisings in celebration of the October Day revolution in Russia (It was Oct. in the Rus. calendar, Nov. in ours), the 22nd anniversary. It is another indication that although great strides have been made in putting down the Huks, they still remain a source of real danger. Travel everywhere throughout the islands, except in the big cities, ceases at sunset; that one fact speaks strongly enough. I have an appointment to see the Minister who has done so much against the Huks, on next Monday.

P.I. is the same old story, most people one talks to says the same thing, "it can't happen here", although I feel their tongues are in their cheek when they say it. All admit the Huks at times almost came to power, but that this Defence man has done an amazing job. Their mistake, as I see it, is to think that Communist threats are only in the Huk army; they have had no experience with Cist infiltration, and can't sense it. Bishop Valencia told me the other night, that he did not believe there was any infiltration in schools, government, etc.

This place is the most perfect setup for their propaganda. I am told that 6 million of the 19 million here are tenants, on the haciendas, the landed estates; these peons all attend mass as they are part of the old Spanish land system, but then go out to cry for Communist release. I am told that during and after the war, when deeds were lost, and confusion reigned, many of the rich were able to enlarge their holdings. These peons paying high interest rates when they have to borrow at times of planting, etc., are held in almost slavery so that they can never leave.

The Government has a policy of land reform, on the records, but they say they can not get to it until they can secure sufficient funds for payments of land; it may be too late then. But there are bright spots. The only lady member of the President's Cabinet, Mrs. Ascension Perez, is Minister of Social ^{Welfare} ~~work~~. She was an underground worker during the war with a wonderful story, she is a leading member of our Central Methodist Church, a unique honor in this predominantly Catholic country. I had a talk with her yesterday. She is working out a great program of land re-allocation down in the southern island of Mindano, very rich areas, where the Japanese had once so built-in that they practically ran the island.

Just yesterday the President announced the transfer of 50,000 hectares of land here in Luzon, idle land, to the Philippine Rural Reconstruction Movement, which as I gather, is some kind of civilian group, with Government backing or support. Jimmy Yen of China Mass Education fame, is one of the leaders and is here now. Their Movement has been at work only 2 months, is aided by volunteer lay workers; their Board of Trustees are backed by the International Committee of Mass Education, of which Marshall Field is chairmand, and J.C. Yen is a board member; their program on this Luzon land will be in the direction of mass education and improvement of village standards. It is only a small project but shows that some are keen to the opportunity. The work being started by Mrs. Perez on Mindano has begun with the transfer of 168 Huk families, captured, and seemingly not really sold to Cism, wanted a new chance as landholders, to whom virgin land has been turned over; It is a great chance for these people to make good and find a new status in society; one possible difficulty is that this land belonged (although not used, or needed by them) to the Moros who can cause trouble.

I have been told that although this is a strong Catholic country, that leaders in educational fields and the government resent the attempts to control public education and will go to bat for a sense of freedom in this field. On the Board of Trustees of the University of the Philippines, a Dr. Garcia, head of our Methodist Hospital, and chairman of the Board of Central Church is serving. He is a real community leader, a brilliant surgeon; I saw him at dinner yesterday; he had performed 4 major operations and had to leave dinner early for 2 more in the afternoon.

Above I should have added that there is danger that Magsaysay the Defense Minister who had done such a magnificent job in checking the rising power of the Huk army, and thereby possibly saving the PI from conquest by Cists, is in a touchy spot. The Oriental always seems to ~~re-~~ sent any man getting too powerful, and it is felt that he is in real danger from those in the government, I have asked many where President Quirino will be re-elected; here the same factors work. He was re-elected just after Truman was, and many feel that "need for a change" in the US elections will also put him out here, as often elections here seem to follow somewhat US patterns. Who will the new man be? Laurel, the old leaders possibly, or possibly another rising leader, a Protestant,

Manila
11/8/52. Today I went with a small group for an appointment with President Quirino; it was a kind gesture here by friends so that I could thus see him. The group was representing the P.I. Protestant Relief agencies, in presenting US\$1,000 from the World Council of Churches, in Geneva, for relief to typhoon victims, in the southern islands. Yesterday was the last day of Congress and as expected, it was a hectic day, so that in the end we did not see him at all, he simply could not leave the session as it rushed to a close. Instead, we waited for some time in the President's Cabinet room, and finally had our picture taken, 4-5 of us, presenting the check to the President's secretary. The old Malacanang, government headquarters were spared in the bombing. It is a great old building, made of beautiful local hard wood, a kind of mahogany, large, spacious, great chandeliers, built by the Spanish in the glorious lush days of conquest. It was a treat just to sit in the cabinet room and look around.

The man who handed over the check was a Chinese, from Shanghai, a Mr. Ma. who is now representing the Council in Geneva. He served for a long time in China on the International Refugee Organization, IRO, part of U.N. (I served on their Foochow IRO committee); they had a big program of moving the 10,000s of Russian refugees from Shanghai, White Russians, before the Reds came in; they were sent to the island of Samar. When IRO closed recently, the World Council of Churches took over the job, and Ma thus transferred to that. Their work is about done as far as newcomers is concerned, but of course administration must continue for years. On the whole the White Russians have settled down and done well; this last batch, however, were a mess, seemingly the dregs, sots, prostitutes, beggars.

An interesting experience was to have a call from Captain A.M. Pereira, USAF asking for a date to talk over things in and around Foochow, so I went with him to the Port Area headquarters yesterday morning, first having a cup of coffee in the Officers' Club, then to G-2 headquarters. The facts they have on that area, and the maps really are almost staggering, but I was able to add considerable, of later developments, on which they had no word, and also to identify and locate new bridges, fields, and coast.

Is there any country like the U.S., in what it does for its men? On the ride in his jeep, to the office, Capt. P. told me that the night previous he had had word from his home in Montebello, that his mother was dying with cancer of the larynx; he phoned her, and on her birthday and it means a lot to her. ~~day and it means a lot to her.~~ When we arrived at the office, the major had just completed a phone call to Tokyo and announced to Capt. P. that he was authorized immediately, the same day, to fly home to be with his mother. He came out here from Washington, only 3 months ago. Isn't that an illustration of real humanity in the midst of a war organization!

I asked him about the large number of our forces on the island, so much land such as that where we were meeting, the port area, in US hands, was it resented; of course, but after the preliminary blowoffs, which any people would make against others in their land, all agree that they are hopeless without the US might behind them, and they welcome it. A very deep realism has taken the Orient. The Filipinos are deeply grateful for the freedom which the US gave, and on schedule too. That was political freedom; they realize that it will be many years before they secure economic freedom, as the economy of the islands will take a long time to get on a stable basis. He feels, and says it is general, that WW III is inevitable and probably soon. It staggers me to see how utterly American this city is, in fact, wherever one looks, he sees America, except for the people of course. Autos crowd the streets, wide streets too, in fact one of the staggering impressions of this trip is the almost complete shift over by Asia to the Western way of life; the China we knew had not come to that, but Japan, Formosa, P.I. have made the change. The people are much like the Latin temperament we found in St. Peters, in Rome, volatile, explosive, highly emotional. You see it in the wild, hectic driving, weaving in and out of cars, missing by inches, drivers getting a thrill out of it; last night we went to see Ivanhoe at a local theatre; it was packed, no order, just a free for all in and out, and no one even trying to bring about any kind of order or system; I suppose with such natures, it is probably impossible.

I saw it again at a luncheon given to honor Rev. _____, the Manila D.S. just returned from the USA, where he was a delegate to General Conference, spending the last 6 months at Garrett Theological Seminary. The bishop was present, and many dignitaries, many prominent, in city and church life; it was a gala occasion, and I sensed there something of the spirit of the people. Of course, as a guest I was also asked to "say a few words."

11/9/52 This was a full Sunday, I attended two church services, not speaking at all; I turned down invitations because the Formosa visit had been so strenuous that I wanted to take it easy here. I went to the 10 AM service at Central Church. It is as beautiful a sanctuary as most fine churches one would find in the USA; it is in a strategic location, on the main highway; it was completely destroyed as was everything in the vicinity, rebuilt by Crusade funds. The members include some very important people; Dr. Garcia, one of Manila's top surgeons, Mrs. Perez, only woman in President Quirino's cabinet, etc. There were about 600 present, and I was struck by the large number of young people present; reverence was a strong characteristic of the service, several young girls came in with silk handkerchiefs on their heads, apparently, only recently from the Catholic church.

One very fine feature is that each Sunday before the sermon, they sing what they call the Thanksgiving hymn, and while the first verse is sung, any who have had cause for special thanks to God during the week go kneel at the altar, and often take a thank-offering gift. Then there is a prayer and as the kneelers return to the seats, the other verses are sung. There were about 40 who went up; all in deep reverence.

It has been interesting all over the Orient to see how completely old dress is going out, because modern, western dress is more comfortable and cheaper. I saw only one woman in the old native dress which was so common the last time I was here, and so attractive too. Men were all either in white suits, or the younger were in white pants and sport shirts, varying colors. Men and women sat anywhere, no division. Young women all had their hair curled or some had the latest horsetail.

There is absolutely no attempt at indigenous architecture in churches, one more indication of the folly of so many who insist on it, not realizing that what Christians in these lands want is a break with the earlier primitive religions, they want the Church to represent something radically different, in the community. Nothing in the service, for that matter, was indigenous except that through the years, they have made English and our forms their own; no hesitation at all in use of English freely; there are of course at other times services in Tagalog and Ilacano.

Then I hurried over to Knox Church, the oldest Methodist Church here, also most destroyed, and being rebuilt by Week of Dedication funds; it could not secure Crusade funds for it was not a war casualty, as I believe it went by fire. Interestingly enough they are rebuilding most of the church but will not miss a service while it is being done, a very clever building project. They sit now about 1,000, had about that many present, will seat 1,200 on completion. It too has many prominent people in it, Mr. Nabong, lay delegate to Gen. Conf. is a member, he is a very distinguished lawyer, practices chiefly before the Supreme Court. I saw here about the same things as at Central, only there were about 80 who knelt at the Thanksgiving hymn, it is truly very impressive. The sermon was by Edgar Nelson, pastor at Sonora, Calif. on a world tour with his wife. Mr. Holt is pastor. They have no pastor at Central as yet, as the missionary who is pastor is home on furlough; Tuck was to act for him but since Tuck was held in N.Y. to head up the Advance, This is the church which Gene Smith asked me to consider serving from Christmas through Easter. Re dress, one sees everywhere nylon stockings, they have captured the women of Asia, high heels too, not as high as US, but still high. What copy-cats we all are!

~~On Saturday I attended the~~ Last night I walked out to the ocean side drive, one of the really beauty spots of the city, to see the sunset; I had seen it in earlier years and was eager for another view. The sunset is the same, gorgeous, but now the sky line is lined with 100s of Jap wrecks in the harbor, quite a sight; coming in over the harbor by plane we could see even more; Asia is certainly a pile of scrap iron; I understand that Japanese wreckers have contracts to salvage most of it.

On Saturday, the D.S. back from US, described the marvels of the wealth of the US, they have everything, but then he described as he saw it, a deep hunger for something else, and he made a fine application to own people, that we are all striving for the same, a sense of the presence of God. The longer we go on, the more like each other we become in our civilizations, but also more fundamentally do we all need the same satisfaction for the soul's hunger.

Nelson in his sermon said that he found in a leprosarium in Japan that they were lustily singing the hymn "In the sweet by and bye, in a land fairer than day." That too is a big impression of this trip, - that HOPE, by which men live, is coming to them primarily through Christianity

Manila
11/9/52 Educational situation. There are 88 schools, colleges, universities, about the high grade, here in Manila; Far Eastern University, private, has 26,000 students; Univ. of the East, private, has 17,000; the Univ. of the Philippines, govt., has 7,000; many large Catholic ones too. Within 5 blocks of Know Church, there are 50,000 such students, imagine the opportunity they have at their student center. One of the methods of church work here is through dormitories or halls nearby the universities; one of which is the Hugh Wilson Hall; Mrs. Perez, the one woman cabinet member became a Protestant while living in this hall. It is an effective means of evangelism, if there is an adequate Christian nucleus and deeply Christian leaders.

Church organizations. The United Church of Christ in the Philippines is a bone of contention as it has become in so many countries. Its object is unity, but when the Disciples came into the United Church, one group remained out. The N. Presbyterians, came in, but only on the church basis (they held out of the United Church their educational work, such as Silliman University which has a larger budget than the whole Presbyterian church program), United Brethren, and Congregationalists. They elected 4 bishops, for whom no support was provided, and each therefore had another full time job; one, Sobprena, has recently been elected as presiding bishop and will receive his support from the United Church.

The Methodist Church has been much criticized for not entering, but I can see good reasons for not doing so. The Methodists seem to be much more aggressive in church building, etc., having 3 new congregations, now all self supporting, in Manila in the last 2 years, the United Church has no new ones. In the Manila District they have 6-7 churches, Meth. has 23.

We and the Presbyterians conduct the Philippine Christian Colleges, from grades through college, a good school; we are with the Disciples, Congregationalists, and United Brethren in the Union Theological Seminary, we being the only denomination that does all its theological work in this union project, as others have other theological seminaries too; that is also a bone of contention. As it is, Meth. carry about $\frac{1}{2}$ of the Un. Theol. Sem. budget, I am told. Apart from the many Catholic seminaries, I have been told there are 8 Protestant ones in the islands.

There is also a Philippines Federation of Christian Churches, a large group than the united Church, in which there are the Presbyterians, Methodists, N. Baptists, Congregationalists, United Brethren, and 2 local church groups. The Episcopalians are not in; they are a high church group here; in fact they enter no territory where the Catholics seem strong, as a result they are doing most of their work, I am told, in the mountain areas. In the Federation, of which Mr. Nabong, member of our Know Church, is Executive Secretary, the Methodist give more than $\frac{1}{2}$ of the budget, and also more in personnel. Methodists give a full time missionary for radio activity on behalf of the Federation, but he is down in Damuguette, where Silliman University is located, from which point they can not be heard in Manila, and far away from the center of population. The local Methodists insist that the Board should give them some funds for work over the 8 local stations on which they could secure time and which would reach such masses of people. The Far Eastern Broadcast, supported by the same groups that carry the Youth for Christ, is the most powerful station here; I believe it is called the Far East Biblical Institute

What is the field of the Methodist church here, in a Catholic country? To win from Catholics? That was the only field possible in earlier days; now, however, there have been such a large number of people, drop out of active participation in their church, and who are more or less drifting, chiefly the men, that this seems a ripe field. They may be harder to win than others, but it is an open field. It seems there is quite a difference of opinion here within the Catholic Church; the Papal Nuncio seeing the world situation is pushing for land reform, as these islands are pretty targets for Communist propaganda, with so much of the land in the hands of the Catholic Church and Catholic landholders; there must be reform or else Communism may take over, but the pressure of local Church leaders is for delay. The Government has passed legislation for land reform but say they can't do it until they have the money; actually, pressure has been too strong and they must delay. In the Philippine Trust Co., which is 85% owned by the archbishop, the labor priest, Father Hogan, backed by the Papal Nuncio, organized a union and called a strike against conditions in the trust co. They are fireworks ahead here in this situation. I am told that the women are remaining solid with the church while youth and men are breaking away; women hold the purse strings, however, and that talks.

11/10/52 Misc. The language situation here is interesting. When Quezon was alive, they put thru Congress a bill making Tagalog the official language, and to be taught in the schools throughout the islands; now it is not the most universal at all but was the language of the ruling class here. It is still taught, but through the medium of English, for all instruction is in English. Tagalog is the official language, but everything done in the courts is in English, most people here seem to feel that English is here to stay and are concentrating on it, as the one universal language.

Back to the church problems. The growth of the number of Catholic men who are active in Rotary, Masonry, etc., is an illustration of the breaking away here; I have been told that in education and government, this new group of Catholics in name, are most zealous of their new freedoms and resent any attempts at church control. The bitter anti-clericalism of some is carried over into the Protestant Church which accounts for low salaries of pastors; it is something against the easier life of the priest as they knew them. Both here and in the provinces, the Protestant Church is making much more rapid progress than the Catholics. Reasons, I asked? More education the desire for democracy, laymen are given a place and work to do in the Protestant churches; the Bible was free to Protestants. In addition to the number of Protestant leaders mentioned earlier as evidence of new attitudes, I would add Dr. George Bocobo, once President of Univ. of Phil., also was Secretary of Education, a member of Central Church, now a Justice of the Supreme Court, has for past few years written a new civil code, to take the place of the old one based on Spanish law; it has just become law; he now turns to writing a new criminal code; Interesting that last year when he visited Europe, Spain voted to adopt the new civil code Dr. Bocobo wrote.

I was told that most of the support the Youth for Christ received here came from the Chinese Christians, who as a group are very fundamentalist. Strange, some years ago the Presbyterians and Methodists joined in a church movement among the Chinese; but it proved to be the responsibility of neither, and we lost out. Today the money is in their hands, and we have lost the fine Chinese Christian group to these small fundamentalist sects that have come in and reaped the rewards of our earlier labors. I also sense that we Methodist have not been too clear in our thinking in the pieces of property we have let slip from us at times; had fine property out in Quezon City area which was sold in the days when it began to seem as if the Church might fold up as Japan was taking over. What little faith!

The growth on these islands is lush, crops come easy, there is little incentive to work, and easy going life is the result. Only 21 million (I was told 19 millions yesterday) live in the 7,000 islands, on arable land just about equal to the space the 85 millions of Japanese have for their livelihood. The Ilocanos seems to be the most aggressive, up and doing group here.

Today drove by the Santa Thomas grounds, now with several very fine, modernistic buildings, but which earlier were the prison grounds for so many Americans caught by the Japanese. Also saw the old historic Spanish prison, Bilad; it seems about in ruins now.

Chaplain (Major) Roy M. Terry, of Clark Field, (son of same named father was with me in Drew now here for a year or so, brought in a large carload of wives from the Field, sightseeing; he showed this Protestant Women's Auxiliary what the Church was doing here; they at Clark are supporting considerable church work here. It is a fine thing for I believe these 10,000s of American men and their wives out here in Asia, may make or break the missionary movement when they go home. Many are sold on missions, many have not any opinion at all on the matter, but this group was really out to see and study. It was good to see them. These little, sometimes large, American cities that are being put down upon the Orient, have great potential power for good, but oh what tragedy they can also bring if they do not sense their opportunities.

One of the tragedies of the city, in addition to the terrible number of ruins, ruins of magnificent buildings, is that large number of great old trees torn out of the grounds and destroyed. Trees can not be rebuilt as can buildings, and a city with Oriental sun such as this, loved its old trees. That was one of the first things I noticed on arrival here, for the trees had been very real in old days. The government has done a good job of replanting, but it will take generations to restore the loss.

An AP despatch from New Delhi suggests that Kashmir may become the Cist jumping off spot for invasion of India and Pakistan. New Delhi is uneasy; India still controls the borders between Himalayas and India. A Punjab chief is quoted, "I would be willing to become a Cist, in order to get Kashmir for Pakistan." What a fool!

11/10/52 This morning I went to see the editor and owner of the Fookien Times in Chinatown; he is a very earnest Christian as is also his wife; he is from Chuang-chow, Go Puang-seng. He said a friend of his was coming at noon and asked if Holt and I would join in lunch, so we agreed; he said he would try to find some Foochow person to meet me. Then we went to call upon the Executive Secretary of the Chinese Chamber of Commerce, also from Chuangchow, Mr. Yang Se-peng, he too is a Christian; these two men along with Mr. Sycip Alfonso, ^{president} ~~chairman~~ of the Chinese Banking Corp. are the leading Chinese of the 250,000 in this city of 2 million people. The Fookien Times is a very modern plant, two color setup, make their own type, etc., do much commercial work for the city, and have a circulation of some 12,000. 95% of the Chinese in the city are from Amoy area, he said.

Then I hurried back here and Bishop Valencia took me out to Murphy Field, the big Philippine Army base, lots of red tape to get in, etc., a really big and well kept base. We went to a fine new office building, and to the office of Secretary of Defense, Roman Magsaysay. He had set this date, but in the meantime he had been called up north, by plane, for a big Huk surrender, but was due back at the airfield at any minute. We waited and waited, and finally, had to leave for this dinner engagement; they took the number, etc. and promised to call later when we could set another time. After we had left the camp, about 15 minutes, we passed the cavalcade of cars taking the Secretary to camp; he had evidently arrived at the airfield just a few minutes after we left. But I had a good discussion in his office, with the chief of his intelligence, a man who has had some training in the USA, who goes out on field work, was away yesterday, and is out again tomorrow; he interviews those who want to surrender; he told us many stories, showed me telegrams, confidential messages, just received, on such and such Huks in hiding, under alias, etc., He said that they are having great success in these large surrenders, and in the rehabilitation they have worked out for such men. He said they have had no backfires yet, and feel they are doing a real job. Most of the common soldiers with the Huks are really good natured but disgruntled farmers; now with land, a house, and conveniences, and a chance to begin over again, separated from fear of reprisals by Huks, they are beginning over again. He says that the Secretary is absolutely a man of his word, and the Huks have found that to be true, and that is what is bringing the surrenders. It was a very hopeful picture he drew.

Then I hurried back to the Fookien Times, was shown through their modern plant, and we went to the Chinese Y, a large, well equipped building for a real Chinese feast; a full table, with a Miss Bromkema, who came to Kuliang at times, formerly in Chung-an, present; she is working here now with her Amoy friends. There was only one Foochow lady there, a Mrs. Uong, who lived in Doi-hu, knew James, Emily, Henry Li, etc., had not been in Foochow for 26 years; she is the sister-in-law of the Foochow Times owner. She was hungry for news, knew almost nothing herself. Mr. Go is a deeply religious man, told many experiences of how the Lord saved him from the hands of the Japs, said we must be like Noah, the higher the waters, the floods, troubles get, the more we should look up; has faith that we shall meet on the mainland. It was very refreshing to be with him. The inevitable picture was taken and he promised to mail a copy to me. I am mailing home an annual year book he puts out, quite a nice thing.

Then back here, to try to contact the Air intelligence man again as he had left word for me to call, missed him; tried also to get Major Roy M. Terry, Methodist chaplain at Clark Field, 2 1/2-3 hours ride from here, where there are about 7,000 US men and women. He had invited me out and to meet with Col. Brown, son of one of our China missionaries, who is doing special intelligence for the mainland. One can not get into Clark Field without such authorization, I am sorry to have failed with Terry as I wanted to go tomorrow. Lalla yesterday said she would like to go so I went to find her office, 2 blocks from here, to report, but she had just left.

Tonight, the YMCA here, beautiful new buildings, all destroyed in bombing, rebuilt partly by Ford Foundation grant of US\$400,000, is celebrating its 41st anniversary, dinner, music, and a speech by US Ambassador Spruance, former admiral in the war out here. So the days go; Bishop Rockett can not come; I suggested asking Bishop Ward, he has cabled he will come as soon as visa and flight are possible; I am glad, Bishop Valencia appreciates my suggestion, as he feels so alone going into Central Conference with no other bishop to help. It would be embarrassing to him when the whole matter of his re-election comes up.

I hope to see Roxy Lefforge who will come for Central Conference; she lives up north; Bill Foster, formerly at Union High, Foochow, may also be here for it; his wife, Portia may come too.

Manila
11/11/52 I just had a chance to read some letter of Dr. Kilbourne, Canadian Church, from Chengtu who got out fairly recently. There is hardly a thing we have said that he does not substantiate, showing how general the program is. He tells of graft as they saw it, growing before they left; the secretary of the Cist General in charge, Ho Ling, who was there previously and just turned, demanded in the settlement of a bill from the hospital, for the General, that they make the receipt for \$50.00 extra. A missionary, a fool thing to do, somehow reported it to the General; it was in 1950 and presumably missionaries were not yet too terrible; the secretary was fined and imprisoned, but the General who had previously been very friendly to the hospital became very bitter against them, presumably because he had lost face so badly.

In the 3 antis, chiefly against corruption in the schools, hospitals, etc., it is axiomatic, that under the old regime everything was corrupt, couldn't help being so; those who do not confess are merely hiding it, and means must be found to get out the truth. They could not understand how the hospital purchasers did not get a squeeze on everything, even on goods bought by boards in the USA, and paid for there. One drug clerk had to admit that the only reason Church World Service sent so many vitamins to China was to discourage and wreck the rapidly rising Chinese drug industry! That's a good one.

Holt told me that Mott went through here recently, had some friends down to the boat to see him; he said, "I have life to live over again, I would concentrate on 1) the individual, and 2) on youth; quite a philosophy for an old man and such a world leaders. It is what so many of us say and feel, that building friendships, making lives is so much more important than institutions. A Cist youth in the USA once said, "We do not give a damn for anyone over 30."

Last year when the Pope made such a blast against the Rotary Clubs of the world, Manila was aghast, for quite a number of Manila Rotarians are Catholics; it came out in the paper just before a meeting so there was no time for any clarification from the Papal Nuncio; before the next meeting, however, he had the answer, "I have received no word on the matter at all here", and from then on nothing more was heard of it, it was dropped like a hot potato.

I was told that Carlos Romulo, P.I. representative on U.N., and one of their biggest men in foreign contacts, was up in arms; for he is a high Rotary, and was also decorated by the Pope. He is quoted as saying that he would throw his decoration in the sea before he surrendered his right to belong to Rotary or any other such group. It is just another indication of the Church in Rome trying to control with apparently forgetting rising tides of nationalism and resentment against too much domination.

Miss Brokema, told me yesterday that she had made a tour of Southeast Asia for her Board to determine where they should put their former China lady missionaries, and they finally decided not to divide them up but to put them all into the P.I. where they have such a large Amoy speaking group. She said that Indo-nesia was an eye opener to her. They have many of their Amoy constituency down there, and that at first seemed like the logical place to go, but they soon found that Communism is so strong there that the Christians themselves urged the missionaries not to come in in any large numbers, that it would only embarrass the church and make it much harder for the Chinese to survive.

The Chinese here have dug themselves into the life of the community and have made themselves indispensable, but on the whole are hated by the local people; chiefly jealousy I imagine. The Chinese are such hard workers, working long hours, while the local people like siestas too much. The Filipino wants to turn over his money and make a kill immediately; the Chinese is willing to invest and reap rewards years from now. But in spite of their difficult relations, many of the Chinese are highly respected. The P.I. government is forcing them to declare where they stand, in loyalty to China, or to become P.I. citizens; some of the best Chinese are now G.I. citizens, a wise move it seems to me.

The attitude here against Japan is also very bitter; these people had terrible experiences during the war, and are not ready to forgive, fearing it may come again some day; they are very anxiously watching the re-armament moves in Japan, and one can readily see why. The Chinese who invited me to dinner yesterday, hid in the mountains, had a terrible life; the intelligence man, at the P.I. army camp, had been a guerilla leader against the Japanese; Secretary Magsaysay himself was a noted guerilla leader. The stories of Japanese torture here instead of being pushed into the background, and past as bygones, seem to be kept alive and are often repeated. It may be wise to let youth who did not experience it, know and thus keep eyes on Japan

Manila 11/11/52 Up at 5:30 this morning, shaved, bath, etc., and off at 6:10 for Mary Johnston Hospital, in another part of the city for 6:30 chapel service; about 100 present, including student nurses, staff, and 3 Americans on the staff. This was an O.B. hospital pre-war but is now general and doing a good job; can handle 150 patients on American standards. Dr. Garcia, the superintendent, is a fine surgeon with high reputation, a very quiet, unassuming man, but who has his hands in nearly everything good in the city, and is admired by all classes.

There has been considerable talk about establishing a Protestant medical school in the P.I. The Medical College of the Univ. of Philippines is very high grade, with over 400 students, but it is becoming increasingly difficult to secure Protestant doctors for our hospitals. The question is location and size. Some maintain it should not open unless it is very high grade; others say make it small but good; use Mary Johnson as the base for the new project; others say by no means, put it out in the provinces, where the graduates will not settle down in the big city and go only into rich private practice, so there you have it. Many Filipino doctors tell me that if it is here, you will get most of your doctors to be from our Christian schools through the province and they will want to go back home; also by making field service, part of the course, they will see the needs of rural areas and with a Christian motivation will want to go there to serve. In conjunction with the hospital, there is now a very fine Nurses school, of 75 students, and they are government recognized and have high standards; I was told that not a single one of their graduates have failed in government exams; that is quite a record.

After chapel we had breakfast with Miss Frances Culley, from Wuhu; they have a nice home, the PI mahogany, as they call it, is used in most of these homes and it is beautiful, broad boards, with the finest of grain figures, fascinating to study. One of the nurses, a regular nurse, is having difficulties in adjustment; my own estimate is that she was sent out with no experience, and since she is a foreigner, was put in charge of one of the floors, and is truly conscious of her limitations which account for her attitudes; probably many of the native nurses know much more than she does; how and why such a person should be sent out I can not see; I suppose N.Y. must have had a good reason for it, but.

Then back here, to clean up my room, and pack up as I have to change my boarding house today; the space here is for the Spottwoods who are coming in at noon; they are now up north somewhere, but he is to go down to Mindanao, to be in charge of the new work we are opening up in that area. They have 2 4 year olds, I believe, and they are twins. He is the flying missionary as he has his own plane and flies wherever he goes. I shall go over to Horace Dewey's, and it is a good thing as they had wondered why I did not go there in the first place. I had merely let the secretary of the Mission, Mr. Holt, know that I was arriving, and asked him to care for me; he did not let folks know because he was in the hospital for an operation. He has had 4 years here with no background of course, but is doing a fine job, sympathetic, understanding, and knows how to meet people; he will be a great strength for the future here.

Misc. Last night, went to the big affair the YMCA put on for its 41st anniversary; all the big bugs and lady bugs were there, dressed up, the ministers of other nations, etc., The US. Ambassador, Spruance, a former admiral, now retired, was the main speaker. The man who introduced him said Spruance turned him down, saying he was no speaker. He may not have done anything else but he proved that point. I was never in my life so ashamed of the US; what a wonderful opportunity to have spoken in terms of brotherhood, fellowship, for which the Asian is so hungry, but he said literally nothing; it was a disgrace. He may be a good man, good diplomat, but at least he could have someone write a speech for him, get sick, and let his secretary or his wife read it. He told of 3 experiences he had had with the Navy YMCA years ago, nothing startling, and had no connection with the occasion. What a let-down! I have liked Amb. Murphy in Tokyo, Rankin in Formosa, but this man is hopeless. The Y staff is an able, fine group, led by Domingo Bascara, also a member of Central Church.

Two interesting signs. A block from here is the Cinderella Slenderizing Saloon, that shows how modern Manila is; how Asia has swallowed everything, good, bad and indifferent from the West. In the Camp Murphy compound, the P.I. Army headquarters, which I visited yesterday, there were many signs, in English of course, along the walks, all to boost appearance and morale, and good. One, along the main road, for traffic speed up said, "Keep right, and keep going." A good motto.

Manila 12/12/52 Spoke this morning to the chapel, about 75, of the Union Theological Seminary; was invited by the President, who actually asked me to speak of the situation we met in China; this was unexpected because in general no one in the Philippines wants to hear about Communism; there is no Communism there except in the Huk army which is being contained, - that is their line. Is it merely wishful thinking, negatively, refusal to face danger, or have they gotten tired of stories from China missionaries. To me, it is blindness, desired blindness; they simply will not consider their own dangers.

Well, at any rate I spoke on what I had seen, sharing some of the motives of the Cists, and how they worked, and their objective against religion. After it was over I was swamped by many serious and earnest questions. Even those who had held out against such talks, were anxious to talk it over. Unfortunately I could not delay too long, as I had another engagement. But at least it gave me a chance to see and feel that if once facts are put to them, many are anxious to get into the matter.

Horace Dewey, possibly not too diplomatically, had been trying to say some things on the basic issues of Cism, but had gotten only the cold shoulder. He had been asked by the Student Federation to write a paper for use among students. He prepared it, handed to the missionary who was to publish it, but he turned it down, said they dare not publish such accusations. The students resented that and themselves later published it. Now many who opposed Dewey are telling him how right he was.

Today was the opening of the Philippines Central Conference of the Methodist Church, with 52 regular delegates and many guests and visitors from the Provinces, held in Central Church. I was very happy to be able to be present. They have one bishop in our Church, although he are larger than the United Church of Church in the Philippines, which has four bishops. Our Bishop Valencia, was in Drew when I was there, and we therefore knew each other well. He was gracious enough to introduce me to the conference and to "say a few words", which I did. At our Central Conference and centennial in Foochow in 1947, we had as our guest the Philippine bishop of that period, Bishop Alexandro who that it was proper that I could say a word unofficially from Foochow.

Bishop ~~Rockey~~ of India had been assigned by the Council of Bishops at San Francisco, to represent them in Manila, but he cabled that he could not make it. I suggested Bishop Ralph Ward from Hongkong, and they called for him, and he arrived at the airport about 1 P.M. I went out to meet him. He spoke in the Evening session. I was so glad that Bishop Ward could attend, for it gives more dignity and meaning to the world church when other areas are thus represented. Later word came that Bishop Rocky would also attend. It was becoming a very embarrassing thing for Bishop Valencia to realize that he alone could preside at the session where his own reelection would come up. It looked when I left that he would be reelected but one can never tell; the other "candidates" were the DS, just returned from America, Candalaria, and the Religious Education conference director.

I was much impressed with the way in which the conference proceeded; all in English, as is true of the Philippine Congress, its law courts, etc. But the knowledge and use of parliamentary law and procedure was interesting; it was more like a conference at home than any I ever saw in China. It is a pleasure just to sit in that beautiful church, so restful and attractive. At the end of the altar is a beautifully executed carving in native hardwood of the Lord's Supper; it is really an outstanding piece of art; it is well lighted too so that it is very effective.

The story the missionaries from different provinces bring is the same, as to the fear of the the Huks, that no travel is possible after dark. The single missionary, WSCS, living at San Fernando, formerly in China, reported that the night previous and one previous to that they had had trouble in their city, Huks had made a raid and apparently had freedom of the town for the hours from 3 to 5 AM; some were killed, and lots of excitement. She is none too happy to be living there alone, as far as Americans are concerned, - Miss Nina Stallings

San Fernando is on the main highway north, to Baguio. She explained how many large haciendas are in that area; the situation plays perfectly into the hands of the Cists; here is the picture in her area; 70% of the land is owned by 5% of the people, 3/4 of whom are not even living in the Philippines; this is in provinces of Pampanga and Tarlac.

M Manila
HK
12/13/52 Misc. Knox Church, which I described earlier, as one of our Methodist Churches being rebuilt, and worship carrying on while they rebuild, I have just found that it is the first Protestant Church in the Islands, not only first Methodist Church. Military protection had to be furnished in those early days when service was held.

Dewey reported that outside students frequently come into the Theological Seminary and almost openly preach communism; it is on the appeal of not being so blind and unChristian as to see the fine things that are being done; the other is merely lies told by American imperialistic elements. And they swallow it so easily; I was upset by the fact that the phrase which is so common in all world circles these days, "brain washing", or mind-washing, was not understood by Bishop or Mrs. Valencis; they thought it rather clever way to put it. They are very good in English, all their reading in it, and yet this whole concept of Russian brainwashing was practically foreign to them.

The old alled city of Manila, of old Spanish days, which contained 28 Catholic churches, was a shambles, and is today chiefly in ruins. Some homes and businesses have rebuilt, but only one of the Catholic churches is now starting in repairs; probably in early days, they were built with little regard to population needs, but the ruins are a terrible sight.

At the other end of the long, wide, beautiful sea-side drive, is a Catholic church center which every Wednesday afternoon, stops traffic. It receives letters addressed to God, and answers are received in 2-3-4 weeks; for extra financial help, many of them can be answered the same day. Here again is an illustration of the battle for control; apparently Rome is trying to stop such things, but the ingrained power of the old regime in the Islands is too great. Another interesting development is the program building up around Rizal, the great hero of the Islands; he was violently anti-Catholic, but in Catholic circles he is now being pictured as for the Church, his grave is honored, and people say he is destined become a saint.

Re the United Church of Christ in the P.I. and the controversy they are having with the Methodists, claiming that the Methodist have no right to go into the Mindanao region, Spottswood, our Methodist missionary assigned by Bishop Valencia, to work in Mindanao, recently returned from a tour, and reports that there are two other church groups, Missionary Alliance and another, who are way beyond the U.C.C.P. in numbers, program, and influence, that actually the Methodist constituency is stronger. This goes back to the pre-war days, when Mindanao was the center of Japanese control; now that the Japanese were driven out, these rich areas are being taken over by the pioneer sprits from Luzon, among whom are many Methodists, who are calling for their own church groups.

MD had lived with them w/ Hayes during research
In the afternoon I drove Mrs. Dewey, in their car, to find Lalla Iverson's office, and Mrs. Dewey invited Lalla to supper. She came over for part of the meal, could not stay, as she had promised to be at home for 7:30 with her Spanish family, with whom she is living; they are well educated speak English well, have been in America, have enough money to have a nice place out in the country, about 10 miles from the center of town. Lalla is very happy there; I was glad to be able to get Lalla tied up with the Deweys, however.

Up this morning a little after 5, as I had to be at the airfield at 6:30. Horace brought me out and he had to return immediately for a class. There had been some uncertainty the previous night as to our getting off, as the typhoon up in the northeast had been threatening to turn down Manila way; we did have some winds, but nothing serious, so takeoff was normal. The pilot felt we might strike some blow as we headed north (Manila is far south of Hongkong) but we had a nice, quick, 4 hours, trip, with perfectly clear sea, dark brilliant blue, and then pea green. The sea is seldom seen in flying because of white cloud banks, but today it was perfect. The pilot commenting on the typhoon, which was called Bess, remarked, that they gave typhoons, women's names, because they were so unpredictable.

Bishop Ward had telegraphed me from Hongkong advising that I delay in Manila so that the Andersons here in Hongkong did not expect me at all, although I had written that I would be in on that plane, so there was no one to meet me, but the bus went right to their door, so I was well cared for. Mrs. Anderson was not home, but the girl knew me and gave me dinner; it was a real surprise to them to find me on their return. I am staying at their house instead of at the Grand Hotel where we stayed last year; they have no other guests here now, although they keep a room constantly ready, in hopes, for Olin Stockwell.

HK
11/14/52 Olin Stockwell. Some two months ago the Chinese papers, in China, reported that he had been tried and convicted, crime not listed, and that his penalty was immediate deportation from China (what a lovely penalty!). Folks here thought therefore that he might be here any day, so they began to meet the late afternoon trains, as some other deportees had come soon after such newspaper publication; but sad to say, some others have been delayed many months even after deportation orders were published. The explanation? When/ such a notice is published, it merely means that the government has finished with the person; now if any civilians have anything/ to say, or any claims against the person they are free to proceed; apparently that is what has happened to Olin, some one has put in a claim for settlement against him,

The Andersons have been wonderful in that they are meeting the train every day; it is a very hard drain on nerves, but they feel that if they should not go and he did arrive, they could never forgive themselves. Deportees are not given the privilege of notifying Hongkong; once they are cleared and started out, they push them right on through and there is not any trouble en route not even any baggage examination I am told. I have met the train for the last 3 days; it is astounding how few people are coming across the border.

The Communists have made lots of their fine train service, on time, etc., but they do not explain why the fine Shanghai-Canton service, last year daily, is now running only 2 days a week; people do not have enough money to travel or is it that travel is not permitted? I have met two Shanghai train groups, and the largest number from across the border was 8, 2 Chinese, 5 Italian, at least so they seemed to be, and 1 American Catholic layman. On non-Shanghai train days, there have been 2-3-4 persons. This closing of easy passage speaks for itself.

There is some smuggling back and forth, we are told; the story was told last night of two brothers coming out not so long ago; one was able to get a pass into here; the other could not, but was able to manipulate it for the commonly quoted price of HK\$350. and actually is reported to have /crossed the same bridge with his brother with the pass. I have been told that if people can somehow manage to get permission, or otherwise, get out of China, it can be arranged so that they can get in here. The hold up now seems to be on the inside. In all the stories I hear here, it is very clear that Shanghai and Peking seem to be receiving very special treatment as far as handling of foreigners are concerned; they seem to be trying to make/ them real showspots.

Josephine
This morning I got my plane passage back to Hongong on the 27th confirmed; I always like to do that immediately. Then went to the Methodist office, in the same spot, Hennessey Road, and Sid Anderson and I spent most of the noon hour, and after lunch at the restaurant downstairs, part of the afternoon, going over "problems" and trying to work on a schedule of what to see, whom to interview, etc. so as to get a picture of the Methodist responsibility and opportunity here in Hongkong. I also visited the American Consulate and registered as they request all to do, and made inquiries on renewal of my passport, finding that I can not have it renewed ahead of expiration. I so feared.

The strange thing about HK is that most of the shops look exactly as they did last year when we were here, the same people in the shops, windows look about the same, etc. BUT the great impression is that of new buildings everywhere, apartment houses, homes, offices, theatres, on all vacant lots there seems to be activity. Does it mean a new prosperity? A conviction that the Communists will not come in? A wild frantic spree, regardless? I have asked many and most give about the same answer, namely, that there is lots of investment money here that in former years was put to work overseas, but today such fields are closed, investments are possible there but it is impossible to get the earnings back, from Manila, Singapore, etc., and people here can not sit back and see their money idle; buildings are the best investment. Several quoted the same figures, that on a new apartment house, one could receive, after taxes, etc. about 20% on his money, so that isn less than 5 years the investment is returned. In addition, every room rented demands "key money", which is usually \$10,000 or so, so that actually, the investment may be secured in 3 years or so. What about the Communists? Yes, they may come, but we will at least be that much to the good if we have all these buildings, they can and won't destroy them; we would los no more by having made such investments. But after all, very few seem to anticipate such invasion; the wives and families of British service men are all here; US wives, and families are here; last year, wives were being moved out; that seems to indicate the attitude of the 2 governments, unless they are committed to permitting their interment, and usually they do not let that happen if possible to prevent it.

11/15/52 Last evening the Andersons had the Menkers, Methodist from Oakland, Calif. for dinner, along with Katherine Ward. The Menkers have been following me around for some time; we first discussed their trip, while we were at the summer conference in Asilomar; then we met in Tokyo, they came to Formosa a day or so after we left, and now here. They go on to India and Australia. Strange, to show how small the world is, Mrs. came to see me in Tokyo in order to set up a date in California for next May. We had a good chance to share some of our experiences and check up.

This morning I spent over on the other side, attending to further passport matters, such as getting my pass for Macao, and checking with immigration officials as to whether or not I had to secure a re-entry visa. I am anxious to get a quick view of Macao, the great historic old Portuguese city where Protestant work began with Robert Morrison, who is now buried there in that city. I also got my Northwest air passage confirmed. They claimed as they looked over my ticket that I had been overcharged in Tokyo in the readjustment by which I got to Formosa in time to meet Bishop Raines; I shall be hoping for a refund.

For lunch the Andersons had a Miss Boige, whose tieup I could not quite make out; she had been in some kind of united church work program in Bridgeport, Conn; she is a Methodist, but I do not believe she works hard at it; she is bitter against the way Methodists do not cooperate, want to go their own way. She is all for the united churches in each country, although very evidently does not know much about it. She has resigned her job and is spending a whole year to see the world; of course takes a lot of pictures, and demands interviews, etc. She is going to do some writing, is in fact now, writing for magazines. She came here chiefly in order to be taken to the Methodist Church here in Kowloon; it is the English Methodist Church which is wholly in Cantonese; It and the parent church near the Sailors and Soldiers' Home in Hongkong, are now practically independent of the former Methodist Mission.

This church is by all odds the outstanding looking building in the city; it was designed by a British architect, but is modernistic to the extent that one immediately thinks of it as an American product; It is very fine inside however, and is the most complete plant we have seen; the spirit of the people there is very up and coming. They have a large share of it paid for and are now out on a campaign for the balance. They certainly deserve credit for they undertook the project at the time that everything here seemed darkest, when the foreigners were all leaving, that is those that could get away, because the Communists were expected in at any minute. It was a matter of deep faith

That evening I had an interesting experience; dinner at the home of a Mr. Lam of Swatow (it is Ling in Foochow) His home is the most magnificent I have seen in China or here; a beautiful large 4 story building, gardens, tennis courts, and then a large flower and vegetable space. They are Christians for some generations; he is the leader of the Baptist church here, and also a very important man on all large projects in the city; he is a modern, high powered executive type, making money head over heels, but giving much of it away. He has 7 sons, 2 daughters, most of them have been educated in America, 3 there now; the youngest daughter is here in Hongkong Univ. The dinner was in their large dining room, 16 of us, I believe, at the table; it was Chinese food, of course not served from a center bowl, but in individual bowls for each course; I have never seen it before, but it was certainly an improvement on the old dipping in the central bowl. It was very elaborate and of the highest quality. After dinner we went out into the garden for fruit and coffee.

Before dinner he took several of us up on his roof and we could see over the city, a marvelous view. But chiefly we were interested in seeing "Brotherhood Village" a group of Christian refugees for whom he secured land from the government, and with aid, was able to put up small, but adequate homes; I believe he said there about 1250 Christians in the 217 homes; they have a model community, a church in the center of town, have started various industries and are now substantial, no longer refugees problems. There is a regular Baptist church nearby of which he is acting minister while the pastor is in America for study; he is chairman of the YMCA Board of Managers, and many other such civic projects. His spirit, and that of his children, 3 of the boys and 1 girl, was exceptionally fine and wholesome; it was a family the like of which could not be found in many spots in the world. He has built homes for 2 boys nearby, but they spend much time in the homestead, for which he said he had 4 cars, so that everyone is always cared for.

HK 11/16/52 Sid and I spend the morning unreligiously in visiting church buildings, with no time for service, except at the last place; the purpose to get a birdseye view of what is within a fairly compact area, so small that we walked everywhere, as it was too close each time to the nest place. We visited 9 churches, and at 6 PM, I attended a Catholic hour, so we had 10 for the day. Seventh Day Adventists have on Sunday morning a Mandarin service, recognizing the need for attention to Mandarin speaking people, not on their Sabbath, but on Sunday, meeting in a government office building, seating about 300; Swatow Presbyterians, in dialect, seats 300, saw Sunday school in session; Church Meeting Place (Little Flock, not called a church) new bldg., attractive, seats 400; Canton Baptists, dialect, 400; Emmanuel Church (BIOLA, Bib. Instit. of Los Ang.), in English, 100; Liberty Theatre, Christian Chinese Missionary Society, lively singing, Cantonese and Mandarin translation, - 300; English Methodist, dialect, Cantonese, 500; St. Andrews, Anglican, English, 150; Union Church, English, Presbyterian, Scotch, pastor, 125, and Catholic, St. Teresa, English, 300. There are many others within 10 minutes of this area, another S.D.A. church, new, seat 250, has a correspondence course for church members and learners of 5,000. So. Baptists a church in the Village of Brotherly Love, also a larger one not far away; N. Baptists are building a new church, seat 300. N. & S. Baptists seem to be working together in this area, possibly the village of brotherly love makes it possible.

An interesting couple, HARRY L. Brunger, and wife, were here for dinner; he is in the Chinese YMCA, as a secretary. He is very active in the whole student movement and gave interesting slants, not much new but substantiation of earlier reports. There are 1000s of students here for whom there is no school available, many are being forced to go back to the mainland for their education; they are not anxious to go, and their parents are violently against it, but thirst for knowledge is very real. The Colonial system is so set, so rigid, that it must go right on with emphasis on its world position rather than with any reference to the temporary need of students from the mainland.

At night, 6 P.M. I went to the first of a series of meetings held in St. Teresa Church on Kowloon; it is a series of 7 lectures by Catholic Fathers on the meaning and program of the Catholic Church; it is definitely aimed at non-Catholics, to explain to them, and also to furnish an opportunity for any questions one wishes to ask. After the service, interested persons were taken around, in small parties, and different phases of church life described; it was all well done; the church was about full, 400 or so, but many of them were Catholics, and quite a number of priests were present too. The meetings were well advertised, and it had a good press.

Misc. A report re Russell Hsiung, Nanchang Academy, He was condemned and spent 6 months in jail, finally let out on condition that he raise the \$80 Million JMP to be paid as a fine or face death; he secured \$30 million, and so far has been unmolested. Another report also indicates that the churches are carrying on, but that the messages given by pastors must first secure approval from government offices. B.C. Dih, denounced as arch criminal of Chekiang, was marched through the streets, hands tied behind back, fell, stabbed to get up, by bayonets. In jail he was able to effect cure of scabies of several officials when others had failed. Then a general for whom other doctors had done little, was cured; he is therefore still alive, and probably Communists will find some way to save face and use him.

News gets out in incidental ways; on the slip accompanying Bishop Lacy's freight, I read of a bill submitted by Gi-guog, things he formerly did with freight, and also for coolage by Keuk-siek, showing that he is probably still carrying on his coolie stand; J.L. Ding in a very formal, short, curt, note translates the essential factors in the bill; addressing it to "M. Smith," Lacy baggage, etc., no salutation or ending.

Brunner says that Cist propaganda here now has little appeal to students; too many relatives back on the mainland are suffering. Much suspicion is common here, as witnessed by story of the return to the mainland of Leonard Sie, of ARCI, whose wife was reported to be seriously ill; others question his return, saying that in the past such persons do not return to the mainland even where the family faces such crises. It is just another indication of the kind of atmosphere under which people live in Hongkong, afraid to speak out lest what is said may be misinterpreted and false meaning read into statements. Definite opinions are hard to get unless parties involved are wellknown.

HK 11/17/52 Today is a big day in Methodist circles; Olin Stockwell, last Methodist missionary in China, arrived in the afternoon. The Sid Andersons had met the train every day for months, but today Olin came on an earlier train, one on which previously none had come, and therefore was not met. Fortunately the Catholic Father who lives out near the border and who therefore has special permission to go to the border, met him along with 4 other Catholics deportees, and he was therefore well taken care of and got here to Anderson's house easily.

Olin is in great shape, physically and emotionally, it seems. He had an 8 day beard but it was not too bad. His spirits are very high and he shows none of the nervous tension under which so many suffer. He attributes it all to the fact that he was not badly treated. He was in solitary confinement for 14 months, and then removed to a school for Counter-revolutionaries for 9½ months where he lived in a cells about 10 x 10 with 8 or 10 other prisoners.

He says that it took him a long time to understand what was ahead, what they wanted, and to get his bearings. In the 14 months, he was fortunate in that he was permitted to have an air mattress, clothes, books, pen, paper, and during these periods he got adequate, though meagre, food, two meals a day. He was sick only twice with intestinal upset but was treated by the jail physician and soon was OK again.

During this period he was able to write a lot, actually he has three books ready to publish, which he wrote in prison, which he hopes to put out as a trilogy "From a Communist Prison" or some such title. It seems that Esther was able to send him various books one of which was a book of verse which was a godsend to him. He then began to write his own verse and he has quite a collection of religious poetry some of it of a very fine grade, it seems to me, and also many limericks, used to pass the time. When he left there, these things were taken away from him, at least the things he had written, but he had memorized them as he wrote and also made a system by which he could recall them by arrangements of titles, so that later he has been able to copy them all off. The book which Esther gave him has wide margins and he wrote his books to be published on the wide margins. This book was put in his things to bring along, and since it all came out of a Communist prison, no one seemed to have any suspicion and he was able to bring it out with him; at the border, a young girl made a cursory look through his suitcase in which this was at the bottom; had it been found, no one can imagine what would have happened.

When he was cleared, convicted and sentenced, that is, the sentence being deportation from China (what a blessed sentence!) he was taken, with 2 guards, on a regular bus, through the streets of Chungking to re-pack his possessions, stored in a small house near his own home; he packed these goods, and later brought out 11 pieces, I believe. He was allowed to receive in jail some money which Esther sent in, was even able to have the guards during those first 14 months purchase things for him. He brought to the border the balance of his money, 2½ million, JMP\$, but could not bring it across; it was sent back to the Catholic priests inside, and the equivalent to be paid him here. So he brought out practically everything. They had been able to sell piano, etc. before he went to jail.

He knows very little of the outside world, took his first bath in two years, as he sat and soaked in a tub of hot water. He had washed self and clothes in a daily small basin of cold water. He had fought bed bugs, most of those months, until he found a method to control them, by hanging a wet sheet (using up more precious water) under his mattress. Having been cut off from news, except as they gave them Chinese newspapers, and propaganda sheets, he has inaccurate slants on many things, but he is rather strongly convinced of certain slants which probably unconsciously sank into his mind while under the propaganda.

One very alarming angle to his case is his confession, - not that others have not confessed, most in later days have confessed, but merely to their own personal sin of having been, as accused, American spies. He felt compelled to confess that he was part of the Methodist spy ring, which was the Board of Missions, involving many individuals, even names of fictitious persons; others of prominence. His confession read over, and changed, and finally handed to him for signature and fingerprinting, was later done on wire recording. In the recordings, however, he says, and also in the last written confession, no names were used, all people were merely listed as X, Y, etc., so that he feels no one will thus become involved. The reason for leaving the names out of the final, signed statements, and the tape recording is not clear; possibly any name desired could be substituted, and used against any suspect.

HK
11/18/52 Olin reports that he had no physical torture; there were intimations of it present, and some others had to wear iron chains, on feet and wrists; some with hands chained behind the back and forced to lie on the back on these chains. He at first had no idea what was going to happen to him, what he was supposed to do, etc. He finally was told that the only way he could get out was to change his thinking and to see everything from the correct point of view. They were not so much interested in the evils one had done, as in having one's mind changed, so that thinking in days ahead would be right, and that one saw things as the Cists saw them. He says that one day he saw it all and realized that the only thing he could do was to try to force his own thinking, views, etc. all, into their pattern, repeat their phrases, condemn what they condemned, praise what they praised. Then he was on the way to release. After his case was settled, that is, they were convinced that he had shifted gears, he was put into this group of others who too were in the process of being re-educated. He soon realized that each of them was fighting desperately for his own release, and also each knew that he could gain merit by reporting on failures and slips of others in his group, so that day and night one had constantly to be on guard, lest he let slip something to condemn him. Here in this cell, they were encouraged to discuss all and any matters in order to clear their thinking and to become properly minded.

In his confessions which were produced not by any force or duress, except by the statements told him that he would not get out unless he completely changed, and also the presence of constant force in the person of guards, and also the indication of nearby chains, he said more than we have discovered others have said, in that he condemned not only himself but his organization; as far as we can discover from the consulate, this is the first case where one has given clear confession to the contention of the Cists that the organized missionary movement is nothing but a spy system. Although the tape recording does not mention names, it does make this confession. One shudders to think how such might be used in countries on the fence, who are not yet quite prepared to accept the contention that missions are merely spies, but who might be won by such "free, voluntary," statements as made by a missionary. All we can do is to pray that they do not so use it.

He has received many telegrams from friends around the world, all of which indicates how he will have a great reception wherever he goes, and he deserves it. He will do a great piece of work if he shares the really remarkable religious experiences he had in prison, and stays away from his "clever" story of how he invented this whole story of the spy system as the means of his escape. We here tried desperately to check him, to hold him back in the kind of things he wanted to tell newsmen. I am anxious to see what kind of reports got in the US press; it must have been in the papers the next morning, as he had telegrams the same day, which could not have been based on any report other than the papers.

Since then we have been educating him; imagine all that has happened in the last two years; he got only little of it in prison, through newspapers. He learned much of the communist candidate for US President, but not until a week after election did he learn of Eisenhower's election. The first night he could not sleep on the soft bed, the night previous he had slept on the floor in the Canton city jail. His comments on foods, etc., were really very revealing as to the poverty of his life. But his mind, its clarity, and how he kept his equilibrium are marvels; I believe that his memory work, starting right from the first, and his writing, made it possible to keep his sanity.

I missed being home when he arrived because I had gone in the morning to a "clergymen'" meeting at the home of Canon Rose, or Dean Rose, as he is now dean in the H.K. University. Dean Rose has for years been canon in the Cathedral here, a brilliant man, now going into educational work. A paper was read, "The Religion of Main Street", by some American author, by Mr. Philipson, Eng. Meth. pastor for army work. Then discussion and dinner at the Roses, 16 of us at a long table. As a guest I sat next to Mrs. Rose, who has lived in the Colony for 15 years or so, a very interesting and entertaining woman. One remark by an airforce chaplain seemed to indicate that they felt they were almost helpless in their task, to the effect that to the man in uniform, religion has absolutely no relevance; other chaplains present also seemed to agree. Our US chaplains, tell of much rottenness, evil, etc. in our forces, but all seem to agree that there is an open mind to religion if presented so as to catch man in their needs and weaknesses. We have heard of the seeming loss of religious influence in England and this attitude would seem to bear out that sense.

11/19/52 Had an hour with US Consul General Harrington, who had been Ambassador in Manila, I believe; from all I hear he has made a good impression here and is building into the community. He had just returned from Formosa where he was somewhat worried by the optimism he found; he can not agree as to their estimate of strength for the Nationalists on the mainland, or to the extent of their possible cooperation. His indications do not substantiate quite the same degree of comfort. He agrees that the whole atmosphere here is very different from earlier days, as it is now clear that the allies would have, do have, and will have, supremacy of the sea, a sadly lacking factor in the Japanese war; he also pointed out that adequate bombing and protective planes are near enough to Hongkong; he also spoke of recent visits either here or in Formosa, of Admiral Radford and Airforce head Vanderburgh.

He sees no need for a full blockade of the China coast, as we are accomplishing almost as much through the fine, complete cooperation the British are giving here; the additional gain by complete blockade would hardly be worth the additional slight gain. Macau? It is only a drop in bucket. British leaders now see there can be no business, no cooperation, no compromise; their big business, Jardine Matheson, etc., are all coming out, or rather trying to get out., defeated. Could not admit publicly that the US was right on Cism, but all now united in present moves here. Chung-chi. Must realize that the whole HK government attitude against any further higher education is not seen as we see it, an opportunity to win and hold Chinese loyalties to the democratic front, but rather as part of a world wide colonial policy, the yield of which in one spot only complicates matters in another land. He feels that if we take it slowly, within 1-2 years, there may be a relaxing of the restrictions, as the HK government is becoming cognizant of the large number of youths ~~are~~ forced back into Cist China because of lack of educational facilities here.

Henningsen, one of outstanding US business men, Coco-cola, agent for scores of US firms, also big interests in Formosa, also stated that he does not believe the blockade is necessary, that British are actually stopping shipments of essentials to China. He was very bitter against the way the US government fails to support the American businessman overseas (I have since learned from other US business men that he is correct!) He says that the British government does all it can to see that their people get business, helps him, seeks his advice on policy, etc. But that the US government has always taken the attitude that he, who has spent his life here, does not know conditions. He mentioned the place of heads of such concerns as Jardines, Dodwell, B. & S., as makers of policy. He feels that safety here is rather certain for at least 1 year, possibly 2 or more; he hopes for at least that long, as it would take him that long to liquidate some of his heavy investments. His fears are not of the coming to HK, as such, but of WW III.

Had lunch at the American Club with two interesting men, Dr. George Sellett, former US District Attorney for the U.S. Court of China, in Shanghai, a very keen mind with a deep understanding of China;; the other man was a long time friend of Bp. Ward, Max Polin, a Jew, formerly one of the founders and directors of C.N.A.C., formerly also deep in oil business, now again in oil, head of Cathay Oil Co. Bp. W says that through the years he has been a good friend, always stood for the better things. These men agree on the blockade, as being effective in the matter of the goods on embargo, plenty of other trade, however. I asked concerning the US cash taken into the Chinese banks here controlled by the Cists, what happens to it, does it get into Cist China, as Russia's much desired foreign exchange; they agree that it can and probably does get in easily. (Harrington says that Russia does not now apparently need US cash as much as previously, as markets for it are closing)

HK is now completely disallusioned as to Cism. In early days, the labor unions, business, all welcomed Cists, for the take-over two years ago seemed almost imminent, and easy. The HK govt., when Britain recognized China, turned over all banks here which were merely branches of mainland banks. Thus the Communists got the largest, tallest, building in Hongkong, the Bank of China, which was not completed until last year (The old nationalist government bank officials had deposited in other banks sufficient funds to complete the building and the contractors went ahead finishing it, regardless of who was the owner, as long as they got their money for building)

11/20/52 Two years ago, and last year on Oct. 1st, anniversary of the Russian revolution, red flags were everywhere; on Oct. 10th, Nationalist China's celebration, only a few. In 1952 these two days were completely reversed; very few red flags were seen, nationalist flags were everywhere; spontaneous, and parades were common. Two big reasons are back of the change which is evident wherever one goes or questions; - 1) Korea proved to the world that the democracies are not effete, weak, indecisive, that they will go to the support of the aggressed. (Bishop Hall commented, "Korea is the inoculation against WW III"), and that they now have sufficient strength to challenge Russian aggression, and ultimately win, and 2) the stories from the mainland which can not be propaganda of the nationalists, as they come from "our own families back there", now known to be true, the persecution, wrecking of business, plight of the farmer, lack of basic freedoms. Strength of the Cists? It lies in their certainty, no wavering, or hesitation, and their absolute authority. Most men seem to need such certainty and authority by which to live, not have to think it out, or decide, but told what to do. This is a strength of the Catholic Church; it is a weakness of the democratic position,

MRS. Gerry Fitch spoke at the American University Club to about 300; membership of 1000, told of her trip round world, about same as we took last year, adding Korea this year and late last year. More than 60% of the electorate voted in India, more women than men voted. The Congress party was startled to find that its greatest losses were in the south, not where the Communists had the poorest people to work on, but in the most prosperous areas. She asked India, Quo Vadis? She described on a solitary rock, large slab in Burma, an inscription to honor the dead, "For their tomorrow we gave our today." Re China, "Europe had its Marshall Plan, China had a Marshall Mission." She reported on Taiwan spirit, that it was now surpassing Jap. in the exports of those days. Well received message. Former For. Minister of China, former Rotary leader, C.T. Wang, responded to Mrs. Fitch's speech. (Someone else at this meeting stated that there are now stranded in HK, some 3,000 US college and university graduates).

Chung-chi Visit to the college, interview with President, Dr. Lee, formerly president of Lingnan University in Canton, a former classmate of Raymond Mowrer at Oberlin. College started in Oct. 1951, now 230 students, 150 of whom are freshmen, rest - sophomores. Bishop Hall was the original pusher and helper, held it at first toward Anglican control, now Methodist, Anglican, and Church of Christ on Board. Bible and chapel are compulsory. More than 50% of students are Christian; 70% of faculty, while balance are friendly, chiefly grads of Christian schools. Textbooks are English, but teaching is in the language of the teacher. Pres. Lee told the students that if they could understand their teachers they would have a liberal education, referring to the many languages they would thus have to know.

The recent report of the HK Govt. on Education puts Chung-chi either into HK Univ. or as a hostel. Some others suggest that it become a liberal arts college in HK Univ. or a theological department of HK Univ. Real problem is conflict with the HK colonial policy on education, which limits all higher education to the one University, and enrollment is there limited, as no more graduates (Chinese) are wanted; that will furnish enough for the lower positions in business and government; higher positions are held by the British. Govt. sees the problem from this view point, not from mainland youth angle. (We met a Foochow boy, keen chap, who has been saved from return to the mainland and what that means by a scholarship to study here, - he is a loyal Methodist family). Chung-chi will carry on, regardless; - 1) through British leadership, 2) U.S. money, and 3) Chinese energy. New buildings? Can't take another class, juniors, unless get more space? UBCCC can't do anything until the government gives the green light; now they will not oppose our continuing as is, but will not give OK signal to build.

Another angle to training Chinese youth here. When return to the mainland is come, it will be found that leaders are needed to take the place of those whose minds are warped; they must be trained here and now. In the whole picture of Chung-chi there is also the HK fear of too much US influence, money, and control.

Told by old Foochow friend that ships are going into Wenchow to take out lots of rice, some goes to India, some to Indonesia, and there it is transhipped to vessels going to Japan; why not Jap go direct to China. Why ship out rice when people starve in China?

HK 11/21/52 Morning with Ralph. First, Nelsons, Ralph, Katherine and I went by taxi out to the foreign cemetery in Happy Valley, to see the grave of Gertrude Cone, whose death early this year was so tragic; having been almost permitted to die at Communist hands, sent out only after they realized her condition. We also hunted up the grave of the only other American I am told, in that cemetery, that of Rev. B. M. Jones, one of our DFM missionaries who with Mrs. Jones, was en route to or from I forget which, his station in Burma and died here in port. I know Mrs. Jones in Alhambra, and I felt I should see his grave if possible, to report to her.

Then Bishop Ward and I hurried to an appointment with Bishop R.O. Hall, head of the Anglican Church here; we met him in his home, had the inevitable tea and cookies. He has only recently returned to Hongkong from England. We started right off with surprises; I asked how stable he felt HK was; his reply was that we had no fears until possibly in 1990; that is the time when the leased territories theoretically return to China, unless leases are renewed. He feels that the Communists will not push the issue of HK; they are better off with it as it is; that the issue of China taking over HK arises only from weakness on the mainland; that whenever there is a strong government there, as now, the issue is seen in its broader aspects, and not pushed. Possibility of WWII, surprisssd was expressed, possibly from American point of view, he had no indication of such fears in Europe; does not expect it at all.

Chung-chi, the Christian college in HK. Bp. Hall was the promoter behind it; he says it came from pressure of his pastors, who saw the need for some educational opening for the 1000s of Chinese youth; HK Univ. could and does receive only a handful, and it is geared toward English graduate work, nothing in Chinese; these students without educational opportunities, who are unable to go elsewhere, are forced back into China for their education; lost to the free world. The HK Govt. report on Ed., of which Mr. John Keswick was chairman, is from the point of view of HK colonial policy, while we in addition must have the point of view of the Christian outlook including our Chinese Christians. The report does not sense this great tieup to the mainland.

There is a real place for Chung-chi; it must go on; the government can not and will not attempt to stop it. How get degree for graduates? Possibly by getting recognition by the Board of Regents of the State of N.Y., only after a full 4 year course under way. Possibility of tying up with Min. of Ed. on Taiwan, as some colleges are doing? No, Possibly later tieup with HK Univ. to get degree from them. We may even as we near the 4 year term end, have to use our St. John's, Shanghai, charter, and set up some arrangements for degrees, in Macao.

If we can make Chung-chi strong in field of religion, we have more hope with the government; make it training place for Christian laymen and pastors; holding very firmly to a neutral position as regards China (it is now more difficult here to check the enthusiasms of the Taiwan position than to check Cism). Bp. Hall suggests a spot out in the territories, Shatin, about 11 miles out, where we could have rail and road connections, and where we could buy land at a reasonable price, put up simply, concrete buildings, and something along the line of the West China University project, with hostels for Anglican students, Methodist, etc., each carrying on its own religious direction; cost here not too great. If we try to get land from the government here in the city, it might be possible, but would take several years; if we try to buy it in the city, the price would be prohibitive. He feels it needs a new president, Dr. Lee has done fine job, but not young enough for days ahead; looks forward to an Anglican pastor, now in England, soon return, make ideal leader, - a Chinese.

ACRI. Am not certain re initials, it is the committee for relief of Chinese intellectuals; it is ARCI, Aid to Refugee Chi. Intel. Recently N.Y. Times had a full page ad, signed by many, led by Rep. Judd, to save these people; at cost of \$350. US. George Fitch has accepted the chairmanship of the committee for here and Formosa, for 1 year. We have been told that 20,000 have enrolled their names, all hoping thus to get to America; so we asked Bp. Hall for his comments. I'll not quote but they are similar to comments from two American leaders here yesterday, one called it criminal, arousing such high hopes, with little chance of fulfilment.

Bp. Hall feels they can do something in the whole field of primary schools here, which are woefully lacking, two types, one preparing for further education, another more practically for life work. Govt. permits private primary ed., but of course must register, and a certain general oversight, and also a govt. subsidy. Bp. Hall believes that probably 19 of the 20,000 listed refugee intellectuals now have some kind of possibility of carrying on; difficulty of the prim-schools is that most refugees are Cantonese, and can not teach in Mandarin.

HK 21
11/15/52 contd. Bp. Hall. Who are the "refugees" in HK? reported population 1945 was 500,000; now 2 1/2 million. Possibly 1 1/2 M are not refugees from political danger; they are actually the large number attracted here after the war by the great boom, UNRRA, etc., chiefly from Canton areas, now there is not so much work for them; possibly 1/2 M are real political refugees. Bp. Hall says he makes this statement after a "sampling" by the government of some 80,000 D.P.s, in which they found 75% Cantonese, who arrived in the post war boom days. Those who are political refugees, from Shanghai, for example, possibly 200,000, are people who got out often with their money ahead of time; he admits many are later and almost penniless.

Work among refugees? Very few foreigners are needed or wanted, fine strong Chinese leaders needed. If we could do something like the US Tenn. Valley Ad. program, there are several spots here where dams, dikes, etc. for the cost of a few US\$1,000, could build new communities and thus set up new refugee villages. One other need is for some kind of U.N. action by which large areas in other lands are opened up for Chinese migration; difficult of course. In this connection he thought of Dulles, fears he is too idealistic in his plans.

Last year, HK had 58,000 Chinese births, only 20,000 deaths; HK approximating GB. in death rate. Now HK has only facilities for 200,000 primary school children; great open field ahead. Against direct relief, but would welcome anyone with a constructive, imaginative approach and program. If Meth. Church went into North Point, ^(Little Shanghai) Bp. Hall would wholeheartedly, he said, welcome the program.

John Keswick, head of Jardine, Matheson Co., chief English business man in H.K., man reported to have made the GB govt. policy toward China, long time friend of Bp. Ward. The British in HK, in government and business, are completely behind the program of embargos. He has frequent pressures to slip around the corner in business and trade, but he and others are holding very firm. He is dead against economic blockades, thinks they are utterly futile, for 2 years in last war he was in charge of such program in Europe, it accomplished nothing, he says, in the ultimate picture. A complete blockade against China? Very little additional value, useless.

Considerable trade, however, into Tientsin and Shanghai, from neutrals, Poland, Panamanian registry, Ceylon, but these ships are not given fueling and watering facilities here or at Singapore. Very little leakage through Hongkong.

US and HK relations? Admits they are not the best, some strong feelings against the Americans, each side to blame. So often Americans forget the "niceties"; and insinuations do not help, as when TIME refers to "Hongkong's last days" etc. If a general comes from Formosa or some other place, in civilian clothes, brings bodyguards in civies, and they are searched and trouble is caused when guns are found, HK is not to blame for lack of first clearing and announcing their coming, etc. There is protocol and keeping to it always helps. All said in fine spirit, and in spirit of real cooperation which marks him. Present Consul General Harrington is making a fine impression, much liked; last man, a good friend of Keswicks, lost out because he urged the American wives to withdraw last year, creating almost a panic; whether it was his own initiative or from Washington, he gets the blame for it.

Future of HK? Safe for 2-3 years anyway, future uncertain, probably carry on. WW III no one can say. Certain from his observations Chinese Cists want truce, tired of war, want to get down to reconstruction program, losses too great in Kor. On Chung-chi, feels the great need is for some dynamic person, either British or American to take hold of it, and go ahead to build it up into something fine; quoted a Catholic here, an American, who is doing just that. The Govt. does not object if it is a real program, courage daring, and vision. Not too enthusiastic over Bp. H's leadership, either personally, or from govt. standpoint. This leader could not be a Chinese, must not forget that policies here are on a colonial basis. Real need for a strong religious institution of this kind. ARCI, he feels as do most people here, British and American, that it has stirred up hopes which can never be answered, and as such is very dangerous. He would not agree to serve on the committee, and his wife also refused to serve; fears that there had been no preliminary study or anything definitely worked out ahead of time. On the other hand, he admits that there is a very great need for some kind of direct relief for many of these intellectuals. He says that of course he is against direct relief, knows the dangers, etc., but he also knows how many of these from Shanghai and such places, are on the very edge of collapse; he is constantly, almost daily, having to help out old friends from the mainland. Their problem is very real. It may be that we can not find sufficient jobs for them, or even places across the seas, and will have to carry on, with just relief for several years.

HK 11/22/52 Started day with interview with Rev. E.V. Cook, head man of the English Methodists; had naturally intended to talk with him first, as a matter of courtesy at least, but he has been away. He feels as others do that HK is safe apart from WW III, which seems a probability. The Chinese Methodist local leaders will welcome the American Methodists, provided they are not involved in any organizational tieup; they are holding firm to their desire to have no organic relationship to either America or England. Why? Two years ago it looked almost certain that HK would be taken over, fear of the Cists was the chief reason; some still holds; if Cists come, they do not want to be an "imperialist church".

It is clear that the Eng. Meth. Mis. Soc. will not go forward in any additional program here, such as Mandarin work; will the Chinese churches? Recently Kowloon Methodist Church discussed a second Sunday service, to be Mandarin, are moving in that direction. Cook feels they would welcome any aid we could bring, and even possibly after we were established offer their churches for use, but not in any organizational way. Cook has found here only 2 of his former Methodist mainland members, but has found many of our members who ask about a Meth. Church. Cook was insistent, as well as we, that if the Am. Meth. come in, they do not have any Cantonese work; we couldn't as we have no one in that language.

Direct relief? Greatly needed but terrible headaches. Also need for establishing small villages, with church as center, in squatter areas; government will help, providing land. North Point church among Shanghailanders would seem very fine place to start

Mr. D.C. Bray, Deputy Secretary, Social Welfare., son of a missionary, China background. It is probably correct to place the pol. refugees at about $\frac{1}{2}$ M; squatters are 350,000, they are naturally the poorest groups. Minimum permission type of house for them, for maximum of 6 persons, costs HK\$1500-1600, such as we saw at the Catholic center, concrete block type of building.

The Government is moving many of these isolated, separate groups to one large resettlement area, "tolerated area", on the peninsula to the east of Kowloon; there HK\$500 would be sufficient to build, they themselves doing the work, possibly only materials given them, not cash. Government is making this land available; Catholics are moving in there, planning a large school.

Basic problem is that industries can not expand more, so there is no solution to the great unemployment; many have some little work, but totally inadequate, only 6.2% are totally without income. Have found that among these people, ages 16-60, average income for the man (not many women work) is HK\$103 per month. The American embargo almost stopped many industries; these people who came over after Jap war, during boom, were youths, vigorous, good health, so now the jobless are chiefly 16-40 age group, the ones who can't go back very easily. $\frac{1}{4}$ of the squatters are 10 or under; it is a growing youth problem. Very little blindness; there are 30 boys who should have a school; they are orphans; there is also need for school and care for cripples.

ARCI? They have no program and are batting their heads against the wall. On the island of Lantau, there are real possibilities for resettlement; land belongs to the Crown; many fertile valleys, deserted in Jap. war days, families never returned.

Friends of East Asia, Mr. Ivy, very nice quarters on top of garage, tennis court, etc. They work through existing Chinese organization, such as radio (Free Asia). British Government not go all out for them, but does not oppose. He has a committee to help, on which are Y.L. Lee, President of Chung-chi, and Rev. Harry L. Brunger, Chinese YMCA Sec. Also give much scholarship aid in different school; may also start youth hostels in connections schools. (The Freedom magazine seen so much on street, is not theirs, he thinks it is a "third force" front). Ivy served with Father McGuire on the ARCI preliminary studies. He feels the ARCI trouble is not here, but in the NY office setup; NY just can't understand the many difficulties here. HK Govt is tolerant but it doesn't see in ARCI any stable, resettlement or any vigorous program. Real solution is only in resettlement in some other countries, possibly by UN aid. Catholics working on this in small way in Brazil.

Mrs. Ronald Ching, daughter of Dr. Chou Fu-chuang, former member of N. China Conference of the Methodist Church; her husband went to the USA at the age of 15 as a Boxer scholar and remained there until through his medical work at Rush; he is now a very prominent eye man; they have a plan to build an eye clinic and are sinking their own money, about $\frac{1}{2}$ Million HK into it; need US\$20,000 for equipment; he now does much charity work and intends to make the hospital not a profit organization but one of service, in return for all he has received.

HK
11/23/52 Visited 3 churches. First the church meeting in the large Kings Theatre, Hongkong side. It was almost filled, and people coming in, seats over 1,100. It is the Chinese Christians Spiritual Food ~~World~~ World Evangelistic Mission who runs it. They have work and workers through many sections of Asia. The meeting is conducted as most of that type, Mandarin speaker, translated into Cantonese; quick, snappy translations; speech is frequently stopped and the audience sings a printed song, thus in many repetitions, all learn it. They gave out attractive bulletin with all songs, hymns printed, also an envelope, shape of a church, for their new building contributions; Have met in the theatre for 3 years, now bough bot and plan to build, at total cost of HK\$220,000 (rate about 6-1 US\$).

Then we had a quick lot at the Hongkong English Methodist; large S.S. in progress, about 150 present; one service had finished, and another worship service to begin after SS, usually filled, seating about 300. Then to the English Methodist Church, in English, the other was Cantonese; this had about 100 present, and also SS chiefly, but not entirely, of foreign children. One interesting observation is that the pastors and church workers of the larger, established churches on the mianland, such as Baptists, Presbyterians, Methodist, remained there, but the pastors or rather preachers of the small groups got out, and are going strong throughout Asia.

Then had dinner at American Club with David Au and his son Duncan, , all as guests of Bp. & Mrs. Ward. Au was head man for many years in Shangia of Butterfield & Swire, and is now with them in HK, he has been active in Masons, Rotary, etc., is now chairman of Board of Chung-chi, and is also head of the ARCI program, with a Britisher, Mr. Howard as his assistant. Some years ago I traveled with him as cabin mate from HK to Foochow; he has a keen mind and recalled all details.

Chung-chi; his solutions as to possible ways out; -¹⁾ follow HK Univ. curriculum, until HK Univ. admits our students; 2) Follow Taiwan Min. of Ed. curriculum; 3) follow pre-war curriculum as on mainland; 4) a composite of all these, to meet the needs of the students of today in HK; ~~5)~~ One significant fact re Chung-chi is that in the recent government report on education in the Colony in addition to the one institution, HK Univ, Chung-chi was alone singled out; the many other colleges were merely grouped. The chief reason for this is the Christian character of Chung-chi. There may be an opening for the college in strengthening its religious work, even becoming the theological college of HK Univ. At the present time, in the theolocial relations with the school in Singapore, the agreement is that they finish¹ first 2 years in Chung-chi and finish theological work in Singapore; now mission groups here are discussing advisability of a full theological course here at Chung-chi.

Embargo. Officially, HK holds to the letter of the law, but much business is being done; chief article smuggled into HK is opium, destination of lots of it is US. Much contraband gets into China in ways that are hard to check; goods are delivered here to agents of the Cists who have their own ways of getting them in, no violation involved in sebling to them here. Machinery is much needed in China, and it is thus getting in.

Cist technique. In Shanghai, for exam., Chinese business men were carried away by the initial fine relations, and also by the Cist promise that they could not make a really Cist^s state for for some years, there would have to be at least 10-15 years of a "naw democracy" even before the socialist state which preceeds the Cist state; taxes seemed light, graft (so essential in business of the earlier period, had been wiped out). Altogether business men felt they had at least these 15 years to do business, and by that time world conditions might change, so they went along; now they are sorry. There are now no political workers as such stationed in HK, but only business representatives, who probably also handle the other, but who are frequently changed. The recent affair on the Macao ship, when Cists kidnapped 2 Chinese, is a case at point; they were high men of this business-political nature, who either would not return on time, or who were reported to be fleeing to Formosa or the West. One of the big banks here recently was robbed at night, guard tied up, etc., no money taken, only deposit records of account names, and men escaped to Formosa. A Britisher, formerly ran a ship repair company, employing 500-600 men, came out a few weeks ago; reported that very clear evidence was given to him that 550 at least of his men were for return of Ch.K.S.

HK 11/23/52 Rennie Camp, which is a resettlement camp set up by the HK govt., is an illustration of what is ~~being~~ being done in a small inadequate way. The rearguard of the retreating Nationalist government, families, retired workers, etc., came here from Canton; they became a very serious problem, and the HK govt. put them down in this new camp; there is no provision there for any business or manufacture, so they had to issue them rice tickets, given to 4,000-6,000, but in no time, the Rennie camp had 15,000 in it, all hoping for rice handout. Now rice tickets cut down to 3,000, all of which expire at end of year. Then what? Many are old, unable to work, but all are trying to learn to do embroidery (The US refuses to let embroidery enter the USA because it is supposed to be from Cist China, thus hitting these starving anti-Cists people); Au told of the ~~daughter~~ grabd daughter of former President Hsu of China, in such a place, terrible quarters, trying to eke out existence making embroidery; another retired general at this work. They figure it costs HK\$150 for minimum subsistence, for man, wife, and 2 children, per month. For their embroidery work, they are receiving only 90/ per day; ARCI is trying to market it for them, at rate which middle men, etc. bring up to about \$1.80

HK Govt. attitude on ARCI NY office 3 projects. 1) colleges. HK can not grant authority for any more colleges, Cists might ask permission to start one, HK must remain neutral. HK govt. is now making a compromise with ARCI, ARCI will furnish for colleges, libraries, study halls, and laboratories, at a nominal rent, to colleges which are not Cists. They thus may be able to help some, but this relieves the pressure on intellectuals only a littly. The HK government wants to know what kind of books will be furnished, US books? Yes, but also GB ones too. 2) Medical work. HK govt unable to permit ARCI do it in refugee camps, loss of face there; compromise is to permit 3 mobile units by ARCI. Use refugee doctors? No, HK can't permit that, but will appoint a British doctor in charge of mobile units and he can use such doctors under him, as the HK govt. is reported to be using 260 such refugee doctors under their own supervision in govt. clinics. 3) Literature. USIS will cooperate and give many books they want translated to ARCI; in addition, they will translate many works from Eng. to Chinese, Chinese to Eng. in philosophy, religion, science,

One other problem is the local Advisory Board, which was set up by Father McGuire on his short visit here; totally inadequate for the situation, "The Advisory Board was never born right." Apparently Father Ryan assumes much and also feels he acts for the British Government, and cold water seems the result. But N.Y. demands all action through this Board.

Matter of Cist banks here; have been told varying stories. Here I got that all banks which are merely branches of banks whose head office was on the mainland, were turned over to a Cist controller (or Comptroller) when GB recognized China. They are thus all controlled by mainland leaders. It is not true that their assets are held here, but rather that they are able to get US bills secured in transactions, into China proper for transfer, if desired, to Russia.

Last week we visited the Village of Brotherly Love, where the S. Baptists, from Swatow, put in US\$5,000 after fire had destroyed 20,000 homes, built 90 houses, (work partly done by the persons themselves) and now 1,100 Christians have homes; in the center of the town is a Church, of very modest structure but in keeping with the community. It was all neat and well taken care of. We went into one home, just one large room, not large at that, but had been made into several rooms by plywood partitions only part way up to roof. Family all making Swatow embroidery with eye killing work, but thus keeping body and soul together. Over the ironing board on which one member of family was pressing some of the embroidery, was a picture of Christ; I thought, how appropriate, that Christ should be above their center of livelihood. The houses were in orderly rows, and this particular one was No. 11, Love Alley.

News on Foochow friends. U Seuk-sing, after a trial, convicted, etc., died 2 months later, in August, 1952. Picture in Chinese paper showed James Ding, Uong Bing-loh, Sia Dung-leu, and Hu Sienguang. Dr. Li Bi-cu was given trial for her graft, etc., but apparently was not arrested or injured, probably lost everything; no word as to what if anything, happened to Dr. Uong. Dr. Henry Li is said to be getting along all right. Rumors re Hu Ing-huang's death seem wrong, he and Lau Iong-hung seem to be OK.

HK
11/23/52 Third Force. For some time, talk of a third party, in between Chiang and the Cists, as the solution of China's problem has been in the air; the US was reported to be the instigator; on Formosa we heard of the danger of such; Carson Chang was reported as one of the leaders. Au says he is not here, as far as he knows, and has no influence, reports he was in Australia or US. Hu Shih has often been referred to as the possible man they would use; his present visit to Form. ought to take wind out of those sails; opinion is rapidly solidifying that there is no other alternative to Cism, but Ch. K.S.

Borrowing Taxes This is hopeful news from the maniland; it is a long time technique in China used by bandits, warlords, governments in trouble; it is now being used in Shanghai. Taxes for the quarter ahead were asked for; merchants protested pointing out their inability to find money, unless they sold their few remaining stocks. The Cists gave them authority to sell their stock. They tried, but the clerks, staffs, all secretly stymied that because up to now, the clerks, staff have all been enlisted on the side of the Cists against the "dishonest business men", and could not be dismissed, nor could business be dissolved, except as stocks on hand were all taken to pay off the staff, even throwing in buildings and the business man's own personal property. So here the staff became alarmed that their weapon was being taken away from them, so that secretly sabotaged the sale of stocks. Merchants reported their inability to sell because of attitude of clerks; the government who had used the clerks, now turned on them and ordered such sabotage to stop; now it is the turn of the merchant to be on top, temporarily, until he gets money to pay the government. Now merchants are permitted to discharge any workers with only 3 months pay.

ARCI We frankly put up to Au all the criticism we had heard, of the 7 billion dollars held in the US by the "China Lobby", whoever they are, for use by ARCI to aid the 2 million refugees in HK; no money has come, where is it? etc. He puts chief blame on the N.Y. Office, of which B.A. Garside, formerly of United Boards, is head. N.Y. wants to do 3 things, good in themselves, but will not accomplish more than a drop in the bucket, but NY seems to be putting all its energy into getting action on these 3 things; 1) they want to amalgamate all the various colleges here apart from the HK Univ; 2) medical program; and 3) a program of literature.

Probably their interest along these 3 lines is that they could get support from large Foundations, Carnegie support college; Ford, the medical, literature, not suggested. But at most, no matter how much was done along these lines, only a little of the 27,000 persons involved could be helped. Medical need is for aid to the 27,000 now listed, such clinics would be for all the populace, good, but not solving the Chinese intellectuals problem. Are now using in the office only 7 of the 2,500 who listed as capable of literature work. Of the 27,000 listed, cut out as duplicates, impostors, etc. real balance of 12,000-15,000 are left, including a) desperates, b) with small jobs, keeping from starvation not doing what their training permits, and c) many who are frantically trying to get to US or anywhere away from proximity to China mainland.

The basic problem which NY refuses to see is that there is no solution of any kind here in HK except for large scale resettlement, outside of HK; that means in US or somewhere else in Asia. Jobs are impossible to find here; industry is getting rid of men, not taking them on; new industry can't start. Must recognize that HK is built and sustained on trade, possibly 90% of it with China, when US insists on stopping most of that, HK withers. Resettle where? No one wants the aggressive Chinese who take over business wherever they go; British says the pressure everywhere is to give the natives more opportunity, but that would not be possible, in any country where large extra numbers of Chinese are admitted. These nations also fear Chinese because of possible Cist infiltration.

UN help? Mr. Jamieson, the UN representative here is acting as middle man to discover if any possibilities can be ~~discovered~~ worked out. Indonesia and Timor (Port.) seem to be the best bets for large resettlement. UN has no money for this work, possibly the Ford Foundation might help, as they did make a grant for refugee resettlement in Europe, some US\$2,900,000. It will take at least 2 years to get anything worked out along these lines; in the meantime, there must be temporary relief, to prevent these intellectuals from starving. Trying to find some kind of handicraft for them, so as not to give them mere charity.

11/24/52 Ralph was over by 8:30 and we worked out the working of the statement which Olin Stockwell was to have prepared for newsmen. Ralph, Sid and I each read the statement he had prepared without reference to each other, and finally pooled our comments; on two majors points we all had reservations which Olin was willing to change. Then Ralph was to prepare some introductory statements and call a press conference and release it. We have realized and have been informed also the same effect from most unexpected sources, that there is dynamite in his story of implication of the whole missionary movement as being a spy system.

Ralph got 12 newsmen who were happy for the release. Several of them tried to push back into natural implications of Olin's admission that he had to make certain confessions, under duress, etc., and also that he had at one time repudiated it all to the Communists who refused to let him take back anything he had said. Ralph finally got what he felt was a sensible agreement from the men; we hope that it was an innocuous report that hit the States. Liberman of the New York Times was most cooperative and helpful; it was he who first informed Andersons of the name of Olin in the Chinese newspapers for deportation. He told me that he felt our statement released here, with its denial and retractions, was very wise; that if he had waited until he was in the US to do it, it would be too late. He also intimated that if one wanted to, he could make a nice juicy story out of it, but that in the way they were handling it, it would not hurt the Church and would make any Russian propaganda use of his material more difficult.

Ralph, Sid and I also worked out the statement to the Board of Missions as to recommendations for future work in HK; technically with Olin's arrival here, our temporary work here ceases, as both WSCS and DFM put missionaries here only to take care of missionaries' from the mainland. We have not yet heard what attitude the Board has taken on the Formosa report, nor how they will accept one from here. We suggest 1) temporary continuance of the office; 2) opening in a small way a center in the North Point area, (Little Shanghai) as yet unchurched, hoping that from this small center a church may evolve. It would involve possibly the Andersons finding a home in that section, possibly a kindergarten, or primary school, small ones, which the government welcomes and the community welcomes; 3) some approach to the refugee problem nearby on the hill-sides, doing whatever we do more or less on a scale to which they would not be embarrassed to come because of poor clothes, etc; 4) putting 2 single persons in as full time teachers in the Chung-chi college; 5) a single lady for social, evangelistic work; and 6) a very limited measure of personal relief for Chinese Methodists in distress, from MCOR. Our field will not touch the local Cantonese, but be entirely among Mandarin speaking or dialects in which we worked on the mainland.

Olin got off from the airfield on PAA at 4:30 for the States; Pan-Am went all out putting a special car to take him to airfield, introduced him to the crew for special treatment, etc., so that he will be handled on a cushion all the way across. I fear he may be let down somewhat in Honolulu and LA with CIA people, and groups who will want to pump him dry, - and also incidentally to urge caution on his part in what he says.

Then I had a conference with D.Y. Lin, an old friend of Bp. Ward's; he is living out in the New Territories, at Fanling; is a Hakka, a 6th generation Christian, a man in many business activities and of real insight. He sees the refugee problem here as steadily worsening, HK govt. can do no more than already doing, as business is retrogressing, there is no market for new goods; the only solution is for large scale resettlement overseas. Admits that lots of goods are going in to China, feels that resentment and reaction against Communists is steadily increasing, but also admits that turning that into action is a difficult problem. Does not feel that any third-force can develop, inasmuch as there is no person for leadership; Hu Shih was mentioned often, but need is for a military man; Hu Shih of course wisely put himself out of any such picture by his recent visit to Formosa. HK is safe because of world situation, does not feel that communists will take over here, they gain too much as is, foreign exchange, and lots of smuggling, besides being valuable listening post, as well as place of safety for agents to meet with representatives from rest of Asia on protected ground. He emphasized the great need here in HK for medical aid; with tightening economic stringency, people are eating less, using doctors less because of costs, and TB and mal nutrition diseases are growing. He wished the Methodist Church could help with medical equipment and funds in some of the New Territories areas, where clinics are now in existence but funds and equipment are totally inadequate.

(HR)
MACAO
11/25/52 Last night got on the Tak-Shing for the trip to Macao, British gflag, but Chinese owned "luxury" vessell, that is for China coast service; we sailed at midnight, reached Macao a little before 4 AM, got off about 7:15, almost no formalities. Bishop and Mrs. Ward and Mrs. Marie Liang made up the party. Mrs. Liang is a very close friend of the Wards, old Shanghai contates; they had been on easy street, but getting out of China they become one of those in financial difficulties now. Her husband, Monty, is now engaged in ship chanler work and slowly coming back; she has been working, and really showing a radiant Christian faith, as they together (4 children 4 1/2 -12) face days ahead. Her husbands parents live in Macao, so she has been there frequently, and offered to go as guide when Wards mentioned going. It was a blessing for us.

We got a taxi for 2 hours, went to the Belle Vista Hotel for breakfast; what peace and calm, as we sat in this elegant, but old, hotel looking down on the blue calm sea; the whole atmosphere was as if we were sitting in Capri, looking out on the Medtiteranean; how one would love to spend a week or two enjoying that view. But there were other elements; just across a very narrow strait, was Communist China.

We went sightseeing till about 10, when Mrs. Liang has phoned a close friend, Mr. Parsons, of the Electric Co., a Britisher, very plesant, who took us then around the island in his car, and we all had dinner, at the Golden City restaurant, an 8 story building, the gambling center of Asia; we visited the gambling rooms, where the tables are open 24 hours a day, on all floors; we watched awhile, it did not seem to require much brains. Ordinary folks sit at the open tables, but all around the edge were comfortable cubby-holes where one could bet in secret. On one floor there is is dance floor, and it is equipped with electric report boards so that one can dance, or drink, and still get reports; girls come in to take bets and bring back winnings. It is truly the Monto Carlo of the East. Games are fantan, and cusecq, a dice game.

On our drive, we went out to the border, not right up to it (somehow I was not interested in getting too close) but we saw the Cist soldiers, many people coming back and forth, Chinese with passes, make the trip regularly. Macao was an island, but a causeway, a filled in strip of land has made it actually prt of mainland China. At another spot, we drove along a tidewater stream, only about 30 fards wide; it did something to me to see the number of fully armed Cists soldiers just a short stones-throw away; frankly I was happy when we got away.

A few months ago there was an incident at the border which indicates a lot; papers reported it, some killed, but did not tell it all. A Cist soldier, reported to be one sent down from Korea, got mad at the Macao guard (they are all black as coal, from Mozambique, Portuguese East Africa, apparently didn't like his color, and killed him with a blow from an iron bar; the Macao forces, blacks and Port. army hit back and quite a number of Cists were killed; it lasted for some time, and great fear was general in Macao that the Cists would walk in and take over, but they let it drop. Why? It shows this at least, that there are calm, overall heads, that would not let a local, personal incident involve them; if they went to take Macao they will, but will not be forced by incidents; that is something in their element of strength.

Misc. Macao island is one of 3 small islands taken early by Port., in fact Macao was settled in 1557 and was for centuries the port of entry to China; in the cemetery here, Protestant one, founded in 1814 by the East India Co., there seem to be as many Americans buried as British, from the tea clippers of easly days; I saw many from Salem, Mass. We saw the grandfather or grand nephew of Winston Churchill's grave; that of Mary Morrison who died in 1821 with her child. Robert died in 1834, in Canton, and was brought to be buried by his wife; he was the first Protestant missionary in China, in 1807, born in 1782. The old Protestant cemetery reminded me so much of the Foochow one, only this one has many more bushes, poinsettia, hibiscus, and orchid trees, of lavender and rose colors; graves all are large stone slabs, raised about 2 feet. Anglican services are still held in the old chapel, by Mr. Olgiwie, from HK, once every 3 months. In this very old chapel, there is a touch of the modern, - neon lighting.

The old streets are chiefly cobbled, reminding one of much of old Europe. The Port. rule with firmness but justice; one strange thing is that they order every 2-3 years painting of houses, and indicate the color, then measure your space and tax you for the privilege of cleaning up; the colors vary in sections of the city and the program is staggered; not a bad idea for morale and general looks, tidiness are related. I've seen places in the USA which would have been impaired if the government had kept out some colors.

HK 11/25/52 ARCI addtl. Father McGuire's name often used; he was borrowed by the N.Y. Committee to come to HK to make a survey, nothing more, to get facts on which the NY Committee could build a program. McGuire's visit was misinterpreted by HK residents, taken as a glowing gesture of the American people to come to the rescue of the starving intellectuals. The British community smiles and thinks of it as another big American hullabaloo. McGuire was almost mobbed at Church Guest House by those trying to get his "application blanks for transfer to the USA". If the ARCI can now come across with sufficient money to carry over these refugees and then later get them resettled in some other land, the US's face is saved; otherwise, the Communists have a great story of US empty promises.

460 well qualified doctors are said to be among this group, but unable to practice in HK, because of Colony restrictions; some are contemplating what an eye-doctor here, Dr. Ronald Ching, did in 1937; he left his wife and young baby alone in HK, he worked his way by steerage to Canada, remained there for six months by which time he was qualified to take their examinations for M.D., passed, and came back, accepted by the HK government.

700 engineers, many from U.S. universities, are among the stranded, unable to work because of HK government non-qualifications. Mrs. Ching, wife of Dr. Ching mentioned above, and she herself is a member of the ARCI committee, the only woman on the committee, suggests the following steps as possible way out; 1) America could and should absorb these well trained doctors and engineers; 2) immediately furnish funds to open many kindergartens, nursery schools, primary and secondary schools throughout the city, using the well training among the intellectuals as staff; such school would be welcomed by the HK government, and there are 1000s of children waiting for such an opportunity to study; 3) a very large number of young children, in teens, HK born, with British papers, might be sent to the US for study, thus lightening the load on the families here; 4) literature program, translations of the classics, technical subjects, in fact, whatever seems to be in demand, from English to Chinese and vice versa. 1,800 in their applications said that they could do this kind of translation work, but to date only 7 of them have been used, and that is not in translation work but only in the ARCI office. What a field in which to combat Communist influence! They are swamping Asia with cheap, well planned and attractive literature; much of it very subtle, woven into exceptionally fine programs; 5) hospitals should be supported with large relief funds available for these intellectual refugees,

Misc. Bishop Raines reported interesting comments in Korea in reply to the question, "After the destruction they have suffered, with their country almost completely destroyed, and possibly not reconstructed in their lifetime, do not the South Koreans feel that it was not worth it all, that they would actually have been better off if the United Nations had not come to their defence? Invariably, he says, the answer was something like this, "We came from N. Korea, you saved us, if you had not come we would be dead today." And then he went on to say that he found absolutely no resentment anywhere against the US destruction, all recognizing it as necessary in order to hold off Russia.

Comments heard on Formosa. Dr. Chen Wei-ping explained part of the resentment by nationalists against J. Leighton Stuart, last US ambassador to China (who is also condemned by the Communists as an arch enemy) by a story, rumor, report, believed in many circles. It says that Stuart, representing the US, promised China that if Chiang K.S. dropped out of the picture, and permitted Li, the vice-president to take over, that the US would then give unlimited aid to the new China government in its drive against the Communists. Chiang immediately did step out, anything of a personal nature to save the situation, but then the US, having gotten Chiang out, doublecrossed China and did nothing. Another story about Stuart, on the other side, - Bishop Ward reports that Stuart himself told it as fact that Chiang K.S. was defeated at Mukden and Peking, not because as usually reported, his men deserted, but that actually they ran out of ammunition, help which the US had promised, but did not grant, and that Stuart pled with the State Department to permit China to secure the ammunition rotting on Guam, but that the US did nothing about it. Dr. Stuart felt that such aid might have saved the situation in the north.

Chiang K.S. and his forces came to Formosa in early 1950; have had great difficulty since to live down the fiasco of the massacres committed by Chen Yi, the governor, who might have very easily put down the revolt by Taiwanese, with an understanding approach; from all I learn, the situation was not a serious one, and real greivances were being reported; there was too much of the carpet bag attitude toward the Taiwanese, who after all were Chinese.

HK 11/26/52 Refugee Problem in HK, from article by Fr. R.F. Ryan. people ~~who~~ came because of courage not cowardice, would not have children reared in slavery; have proved lawabiding, peaceful in spite of desperate condition. How did they expect to live here? answer is that when fleeing for life, save children, don't answer it, had relatives here; if prosperity continued, all could get along. Business collapse, and drain of sending back pittances to save relatives have brought all down. Non dare go back now, fear death. Resources of selves and relatives going, many suicides. Many well educated street hawkers, menial jobs, part time work, HK Govt. can do no more, has done great job.

500,000 normal pop, went sometimes to 800,000, no jobs or possibilities for more, area is only 391 sq. miles, 9/10s of it is hills and mountains. After Jap war, HK received no reparations, Rehabilitation only $\frac{1}{2}$ done when mainland refugees began to pour in. Then trade with China had to stop, it was 9/10 of HK trade, embargo destroyed many local industries, now Jap. goods, at reduced labor costs, spreading through Asia.

strong pressure to prevent story of HK being told; Eng. weekly, New Statesman and Nation, recently reported on $1\frac{1}{2}$ million executed in Cist China, criticized until it was shown that these were figures released with pride by Cists to show how they got rid of objectionable people.

HK govt has prevented plagues, difficult however, in such condensed populations. People can not live here, can not go back, only alternative is to rot here, educated going to pieces, children will grow up to hate democracy that so treated them. These are the hope of new China, the old and young who left. Plea for US to see the opportunity and make possible a solution, in a resettlement in Borneo, - North Boreno, Brunei, or Sarawak.

Misc. Julia Liu, Haitang, for years in Malaya, reports word from Futsing area that often 9/10 of rice crop is taken for taxes, women have had to get rid of the old family few jewelry pieces, such things being sold at auction are all bought up by communists who seem to have enough money. At Hwanan College there was a display of gifst from America to show how faculty members had been tools of imperialists, many old letters were included. Lucy Wang had been tried for being a capitalist, having gained much from the large US moneis she had handled through the years; she "confessed" and is now liba**br**ian at the University, a small job for a college preseedent.

Methodists and friends at tea for the Wards and EPH. 104 churches reported in HK and Kowloon, study made by theological school student (Lutheran Seminary at Dao-lu-shan); one church of interest was "Church for Old People". Possibly many people would like to form one free from "cantankerous youth". Group showed real feeling against so many of these groups, so far in spirit and atmosphere away from their Methodist experience; only 3 of 18 said that they had found any kind of happiness as they shopped around in various churches; one said that in 4 years, in a ⁿ Cantonese church, some one finally spoke to her. One man, Peter Sze, said, we need a bulletin with news to get us together again. Also think more of the refugees than the natives, for natives are having too good a time off refugees. Don't do anything permanent here, we are only sojourners. Later we discovered that there had been a restrained atmosphere, nothing like the frankness we had sense on Formosa, chiefly because many present did not know others, and in the HK atmosphere, one keeps quiet, unless the intimacy is safe. One lady said that they have not dared hold alumnae meetings of their China colleges because husbands of some of them are tied up too intimately with the mainland.

Dinner with Dr. and Mrs. S.C. Leung. He has given his life to the YMCA, and World Church matters, dinner after Methodist tea. He agreed with practically all information I have received to date; he feels there is no possibility of a third force now, although is not convinced the Nationalists on Formosa are all cleaned up. He pleads for united action, however, against the mainland, as the only hope. Some years ago he had a conversation for hours with Mao Tse-dung, in Yenan, in which Mao said, "A Christian can not be a communist and a Communist can not be a Christian." That ought to be clear from such a man, but many have failed to see it even till now.

One Chinese commented on ARCI fiasco as the greatest blow to America, "America is like a toy balloon." Have heard from many that when the first word leaked out of the possibility of aid, and the newspapers spilled it, the rush for applications (put out by Father McGuire, to secure information on which he could base a report to N.Y. as to the needs) caused panics. He had to move out of his room in the Church Guest House, down to a garage, even then the mob could not be stemmed, and blanks later were sent out by mail. Blanks were being bought for \$5. per copy

HK 11/26/52 Howard - general conditions. Polish ships on regular runs from Gdynia to Taku, but a real doubt as to whether they are getting much of value; East Europe seems to be sending much of goods they do not want or need, what they want to get ~~rid~~ rid of. A friend, a Russian engineer who joined the Cist in order to prevent having to join Russia, reports that the embargo the US has pushed is having a very real effect in China, that hard steel, so badly needed, and technical tools, truck rubber tires, and such are in great shortage, urges maintenance of embargo. Complete blockade? of course accomplish more, has greater risks; probably not result in war, more likely that Russia would stay out of it, but would push China into some action against US in order further to involve US strength,

HK economic situation steadily worsening, is it not due to unnecessary US pressure or embargo? HK lives only by trade, shipping, probably 95% of her life depends upon China trade; if it continues to disappear, HK is finished; are we prepared to have share in that? There is also some indication that China seems bent on bypassing HK, and is beginning to deal directly with those nations from whom they can secure needed goods. That might also wreck HK. HK has some other business, but not great, the business accruing to the fact that this is a free port, and that there are no money restrictions, here silver can be turned into US gold, and not many places in the world do that (Does not Tangiers?). Much is coming out of China, theoretically not permitted into USA, but it gets there ultimately, - egg powder a great need of US, goes first to Canada; embroidery goes to Mexico and becomes their products, etc.

Great problem of ARCI, -emphasize at home, - 1) only solution, other than ultimate chaos, is resettlement overseas, through UN channels, and 2) until this possible, 1-2 years, there must be direct financial aid, not charity, but through work projects, hand industries in the homes of the refugees, embroidery, bamboo mats, etc. These can be only temporary solutions, to keep families alive until resettlement comes. Trouble now is that the US has almost wrecked HK from another angle, by not permitting entry into USA of any goods looking like Chinese-made goods. This of course is a powerful thing against Cist China, but imagine the hardship it involves on these starving people here, making goods of local origin and local labor. ARCI says they can give sufficient guarantee to the US Consulate as to the goods they manufacture, and thus there will be a market for their products.

? re reports of many students from Indo-nesia and here, going to China. True that many from I.N. are going, but probably largest number from I.N. going to China (not stopping in HK, but sent right on through) are laborers returning to China after their contracts there are ended. Great inducements have~~d~~ been given to students from IN to go, and they return to help the Cist movement in IN. Students from ~~China~~ ^{HK} back to China have lessened considerably since the 3 and 5 Anti movements, as Chinese here are now convinced of the utter unreliability of any promises; before then, many students went back. In fact, recently, quite a number, some hundreds, have come back from Canton, not having received the financial aid promised, because they were not considered by the Cists as worthy of support, their mind-washing not having been adequately established.

S.C.Ung, Foochow, called. very optimistic about guerillas in S. China, says they are growing not decreasing now; 3-5 anti movement, changed whole picture; Cists have lost the heart of the Chinese people, a landing anywhere in S. China would win immediate support; many Cist soldiers would turn, some already have turned and joined guerilla bands. Some bombing is going on, possibly from Ging-muong, along S. China coast and it is powerful propaganda, and upsetting Cists. Cists take HK? No, want it as is, and also place of retreat as has always been case of China. 3 big shots in Cists in Canton area have nice houses in HK, ready in case they have chance to turn. 3 Cist newspapers in HK losing circulation rapidly. Chinese here have stopped sending "extortion" money to mainland, as see it is worthless; still sending maintenance for families. The number of Chinese students going back now has decreased considerably, as so many witnesses have come out and reported truth in Canton areas. Tram Co. here is discharging Cists sympathizers. Told of Ruby Sia, sold house in Foochow, had to pay about US\$1,000 in taxes, but now has enough in Shanghai to live on, with relatives. Wants to get to HK, where support is promised from neice in US, but trip here is impossible, admittance here too is impossible, except by black market; she is too old to try, so will live there.

HA
Macao 11/26/52 Macao-contd. One of my main desires in going to Macao was to see the wrecks of the old St. Paul's church, started in 1602 and completed in 1637, the artisans being Japanese Christians; it was considered a wonder of the time, and is very impressive with its long, and very wide series of steps leading up to the hilltop. It was later called "Mother of God" church and one still sees over the main door "Mater dei". Attached to the church was a famous college and seminary, from which missionaries went to China; it burned in 1835 and the church was destroyed, leaving only the front wall standing. It is an inspiring sight, to see this great wall, on the hilltop, and through the open windows and doors, shines the brilliant blue sky. So inspiring was it that Sir John Bowring put it into memorable lines when he wrote "In the Cross of Christ I glory, towering over the wrecks of time", for there stands on the top of this one remaining wall the cross of Jerusalem, at the very peak.

We were told that very little of strategic value now goes into China from Macao; of course the US has fought for an embargo against such goods, but the Cists have cleverly bypassed Macao and are bringing in their ships to nearby islands, islands formerly pirate strongholds, and in deep water loading overside to Chinese junks who just move a short distance into Chinese coasts. These ships are chiefly Polish, Panamanian registry, and East Europe. Business of Macao and HK is suffering terribly because of the embargo which the Cists are thus circumventing. Unless we are prepared to stop these ships out on the high seas before they get into Cist waters, or smuggling points along the China coast, we might wisely consider again the matter of the embargo. We were told that ships of even 20,000 tonnage are coming up to these nearby islands, just a 1/2 mile from the coast of China.

The old city is also modern, lights everywhere (as is true all over East Asia) are neon, cheaper and more desired than bulbs. We also saw Roxy Theatre, in Portuguese of course, but English is also commonly used. It is a city of 280,000, very clean, not overcrowded as so many cities out here are, in fact, attractive looking; it is modern Oriental in that the head of Electric Light Co. told us that 22% of their power goes by theft. Another interesting, also characteristic everywhere, is the fact that most fruit, and there is all kinds of it, comes from America. We saw pictures of Sun Yat-sen and Chiang Kai-shek in stores on the main street although the Macao government tries to hold down nationalist sentiments. We also saw nationalist paper flags pasted on walls everywhere. There are about 50 British in Macao, some of them being Malay cadets here to learn Chinese.

We saw one refugee hut, beds in tiers, in a straw shed, housing 240 from the mainland, who had run away from slavery; most of them had been there almost 3 years, could find nothing at all to do, but were fed, just rice, twice a day, by the Macao govt. They were not beggars, but people of refinement and culture; with nothing to do, just sitting; imagine what that does to one's soul. Back home leaving there at 1 PM, beautiful trip, perfect weather, as we wove among the many islands, through deep blue and later green sea, back to the marvels of the Peak of Victoria Island, Hongkong.

Mr. Howard, Britisher, second in charge of ARCI, called this AM. Feels the psychological situation developing here is very bad, ARCI has plans and hopes for action but can not report to community until something definite, would like to say what NY committee plans, would like to report on hindrances from HK Govt, but must keep mum, only thus increasing misunderstanding and hatred. 3 days ago, 200 whose names had been turned in, requested withdrawal of their names and wrote a scorching letter to the papers; one can not blame them; the setup is perfect for use by Cists with dynamite possibilities. HK Govt. can't be blamed for it will not grant concessions, or cooperation until it has some indication of something really being done, will soften with results seen. Would be a tragedy if educational program from US came first, better bring in medical program, show to community and HK Govt. this practical aid.

N.Y. Committee is now seeing there is no solution but resettlement, hope they will push the UN project in Timor, where there is much land, suitable for rice, the great shortage of Asia, and few people, natives all getting enough to live on without much work; there are only 550,000 population; ARCI wants first of all to put in 10,000 Chinese refugees, that is, roughly, 2000 families, more later probably. To the advantage of Portugal as they get more out of prosperity and exports, as well as foreign exchange. Some possibilities of sending some to Indonesia though plan now is to concentrate on Port. Timor.

HK
to
Japⁿ
11/27/52 Last night we had a real Foochow reunion; Phoebe Wei planned it, having each one bring a dish they had prepared at home and then heated things up at Andersons; it certainly tasted fine to me, real Foochow flavor, chung-biengs, etc. The Anderson's said they wanted to move to Foochow next time. Mrs. Soong was able to get there, but it was evident that she was still suffering with her back, which has had her in bed for several months; she is without her husband too as he is on a business trip to S. Africa. Bishop and Mrs. Ward were there too, it being her introduction to Foochow food. Irene Wei could not get off after all. The group, (I had nothing to do with whom they invited) did not include Dr. S.C. Uong, as he somehow gets their goat with talking too~~o~~ much. I had gone to his house before the dinner, to say goodbye, but he was not home so I left my card. As we were about half way through, who should come in but Dr. Uong. I explained it was a pot luck and he accepted it, stayed for ice cream (I had bought 3 quarts for the crowd) and we had quite a good time together.

They were very outspoken in their desires to have some kind of church fellowship that would bring them together; they say they get homesick to hear their own language, and to worship in it. I do not see how anything for the Foochow group as such could be worked out, as they are not large enough. Then too some of them~~y~~ have gone over to the Little Flock, such men as old Mr. Ngdoi Gieng siong, who was immersed by them, after their steady hammering at his salvation for about 3 years. He was outspoken in not being happy and wanted his old religious life.

No real news came out of the group, as no one seemed to have much; practically no^{one} one is going in or out, especially does this seem true of Fukien; it has always been a thorn in the flesh of national governments, and so many revolutions have started there and in Kwangtung. They can not be too strict with Cantonese for so many of them are in Hongkong and they want to hold some ties there. Evelyn Tung was present, seemed perfectly normal; says that Lucy writes to her only, but very seldom now and says very little; she is now merely librarian and has a menial job. One thing is clear now that money, in small amounts, for maintenance, can get in easily, through the regular Chinese banks, so there is no need of trying to send in anything in indirect methods such as formerly they were doing through Miss Tung. The only news of the two provinces is that everything seems to be worsening.

To bed, after packing, and up this morning at 5:45; last night while we were eating a man came from Northwest to request me to phone at 6:15 as a typhoon around might delay or cancel. I did phone and they said it was all right. Sid went out to the airfield with me, as did Ralph and Katherine; although~~y~~ scheduled to leave at 8:30 we did not get off till 9:30; it was not the airlines fault, but customs which haggled over certain freight which finally was not allowed to go out. We lost more time en route because of the typhoon, and arrived in Tokyo however, only 1 hour late. We flew up the China coast, and I was surprised to see that we flew so close, about 25 miles off, but the pilot said often they closer; that was close enough for me. But just before we got to Swatow, they found the typhoon ahead and flew out directly east and we rounded the souther tip of Formosa, and up the east coast, and down to Taipei from the north, landing in a peasoup fog; we stopped only 25 minutes, and had a good, clear trip to ~~Kin~~ Okinawa, fuelled up, and off to Japan. The sea was beautifully clear, and we landed safely in Tokyo. Troyers met me and brought me out to ICU.

At Formosa, Mrs. Hayes came on board and sat with me; I had met her in Taipei and she knew me so Mrs. Hayes and I had a good time talking. She is a Ph.D. formerly at Syracuse where she knew the Troyers well, now at some N.Y. State College, professor of Education. In Formosa there was a conference on Nursing, attended by teachers of nursing, from all East Asia, as far as Australia. Dr. Hayes came out for the W.H.O. to handle the seminar; she is an interesting woman; her husband is a lawyer, retired, she is still teaching. They had one child of their own, but adopted 5 others. Since she and the Troyers were such close friends, I had written Troyers after meeting her in Formosa to plan for me elsewhere. Dr. Yuasa had earlier wanted me at their house, but it was not yet completed, so I did not go there previously; this time I was to go, but the house will not be ready until tomorrow when I go there; in the meantime, I am with the Gearharts, former American missionaries up the coast, in Sendai, fine folks. Glad also to get to know new folks. Dr. Hayes said that some of my mail, such as absentee ballot, is still at Taipei, but she suggested they send it to my US address; I hope they did. She and I went yesterday morning to airline to check on our flights, she on Sunday I on Wednesday; the office man could not understand why Mr. and Mrs. did not travel on the same plane.

Japan 11/28/52 I spent the morning going over the progress made in buildings, looking at the farm, as they now have five calves since I left; they are getting lots of milk now ~~now~~ and the chickens are also really producing, so it seems like back in the US on the farm. The whole aspect of the campus is so different; the beautiful Japanese maples are in their glory now, just about a day or so beyond their peak because of rains, but they are truly gorgeous, mixed in with the pines and other colored leaves.

Had lunch with the Troyers, and Mrs. Hayes, more kidding; on the campus in the morning I ran into Mrs. Troyer and Mrs. H. in the hall, walked along awhile, she was introduced to several faculty members and all turned to me to say how nice that she had arrived arrived. Then I went downtown with them, trying to do some shopping, for an hour or two, then came back on the electric line and it reminded me more of the New York subway than anything I have seen here; they press in like sardines, but everyone is good natured. I had supper with the Hacketts who wanted to hear all the news I had picked up. Then back here for the night at Gearhart's; he unfortunately was in bed all day having trouble with stomach ulcers; he has medicine which he usually takes for it but with an important conference on tomorrow, ~~she~~ dare not do it.

11/29/52 Today is a big day on the campus; the representatives of the Bureau of Education and their special Chartering Committee are to spend the day going over the request for charter; the folks here did not expect any trouble, as they have spent days going over points with the Japanese educational leaders. As would be expected, everything was spick and span this morning, Dr. Yuasa had asked me to sit in with the Committee in their meetings with the administration and department heads, so I was there all morning. The questions they asked were really very interesting, penetrating and touching real issues. Dr. Yuasa did most of the answering except where details were needed. Harold Hackett and I sat together and he interpreted; he said that Dr. Yuasa stood up to everything in wonderful style. One of the possible fears for real difference of opinion is in regard to the basic change ICU is making, namely getting away from the old Japanese system of starting specialization in the high school; ICU is trying to emphasize "general education", the basis of our own system, and then specialization later. There is no term, I am told, in the language to cover general education. The graduates of Japanese colleges and universities, may have been experts in their one line, but knew almost nothing about life or even related subjects. The whole emphasis of the new Japan is toward this new concept of a broader basis before specialization, but ICU people felt that this committee might spend much time on this angle, because of the strong leaning they individually have had in the past toward the old system, and many probably have shifted only in public and not in their own thinking.

There were 10 on the committee, and I was told that not one was a Christian, but none anti-Christian, so in a very real way, this Christian institution stood on trial before a non-Christian jury. Questions asked; Why so much land, what do you plan to do with it? Dr. Yuasa explained that we expect to raise enough food of certain types for students to eat, they working out their help program that way; also milk, eggs, will be part of the diet. They he explained the thoroughbred cows, pigs, sheep, and chickens, may have some agriculture, and animal husbandry in our liberal arts courses. They expressed great joy over the expansive way ICU was planning, not so crowded as many Japanese schools. Can you take care of the number of students expected in years ahead? Yes, with our 6 year program guaranteed, we can. They asked over and over, from different angles, so that it seemed they were fearful of our ability to carry through; they were just anxious to be sure we would not start then stop. Much impressed with the emphasis on human relations, seeing it as one of Japan's great problems. Much discussion on law, why not a law school? felt that even with law coming in, in many courses, that was not enough, should have a graduate school of law.

What about the provision that all professors must be Christian? Is that academic freedom? As interpreted to me, Dr. Yuasa spoke out with great clarity, forcefulness and courage on this, saying that we would hold to it, that we recognized as the chairman said that it might be difficult to secure enough adequately trained Christian teachers, but that we would not yield on that point. He said that possibly, in case of special required subjects in which we could not find a Christian we might have to take a non-Christian, but friendly to the Church, for a few lectures, as an instructor only. Why the word international? Satisfied with explanation, as meaning faculty, students, attitudes, part of a new world order of thinking. Will the Foundation in N.Y. Control? Money usually does; answer that N.Y. Foundation has absolutely no control; it is absolutely in hands of local Board of Trustees.

11/29/52 Charter Com. contd. Expressed joy at international point of view and such men as Brunner of Switzerland, whom some of the committee had met when he was here last year. What about this chapel, with such a central place, and of such size, on your campus; is your aim to make all students Christians; do they have to be Christians before they are admitted? Answer; there will be no pressure, but it is our hope that all if possible will become Christians, for we believe it is the way of life most needed for days ahead. We shall expose students to Christianity and and shall challenge them to its high living; the choice is theirs to make freely. Can education really be free with the restrictions you are putting on, etc. Yes, all so called restrictions are clear, above board, known to all, before they come. f

Are you really planning for students and faculty to live on the campus? They could hardly believe what they had read and studied, for this concept of students and faculty on the campus is almost entirely new to Japan. They are all eager for it, but kept asking, can, will you really carry it out? Dr. Yuasa explained how we looked upon our task here not as a lecture period, after which teacher runs to another school to teach, students go their way, but it is a 24 hour opportunity for community living and sharing in problems. The objective while stated often in the new Japan as much needed to offset the old feudalistic education, had seemed impossible of realization but here ICU seems bent on actually doing it.

It was already after 1;15, and ladies were waiting with lunch at 12;30. Finally, they finished going over parts of the 6 inch high pile of papers, reports, memoranda, 100 copies of which the ICU office had to prepare for presentation to the Bureau of Education, and called it quits. Mrs. Yuasa and the other ladies had prepared a wonderful meal, for about 22 of us; after lunch, they visited the buildings, oh-ed and ah-ed, liked the library setup and books, were intrigued with the micro-film apparatus, and were shown pages of Japanese rare books shown on the screen; they were intrigued when shown the rare book room and to learn that all off these are being micro-filmed, for presentation against any destruction. They also thrilled to plans for use of the hangar (as did Bishop Raines, I am told he saw all kinds of possibilities in it). Then they came back for another secret session (to go over material with two men who had not be able to get here earlier), and then left a short while ago, almost dark. They could not announce their decision as thy must report first to the Bureau for its recommendation; their word is probably the final decision, and from all we heard it will be favorable. There has been some concern lest the feeling, natural enough, against what the conqueror put down on them, namely new educational systems, etc., might cause them to hold out against some of the very definitenchanges ICU is urging, although in line with best Japanese thought. But they seem to have been in real sympathy.

As I was eating supper, in came T. Hsiao, from Foochow, and a Futsing boy; Hsiao having come up from Kobe. When I was in Kobe he said this Foochow, Futsing group here wanted to have a dinner for me, I thought it was just polite, but he got dates I would be back, etc; they sent for Hsiao to come up, and they came to set the date, Monday at noon, will send a car for me, etc. It is certainly the same typical Chinese all-out friendship; I am very anxious to meet them all; they tell me that there is much Communist activities among the Chinese students here; parents are much worried; that Communist influence is very strong in the Chinese schools, so I guess I shall have to be rather tactful, or probably be more or less silent on views.

It seems that there are many Chinese here, not Communist, nor in the good graces of the Nationalists on Formosa, some tied up with the old "traitor", Wang Ching-wei, who became a puppet leader under the Japanese against Chiang. Their children are left out on a limb, seem to want to go Formosa way, but Formosa is afraid of them, naturally (Why did you not get out of Japan and come back to help us on the mainland?), so the Communists are working hard for these young people and getting many to go to the mainland. The issue is strong in the schools, and is not helped by the attitude of many parents, who say, I don't care about political affiliations, just so they get a good education, that is all I am interested in. They just do not, or do not want to, see the implications of what it is doing to their children, and also to the cause of Free China.

There are Communist teachers in the Chinese schools, and students have been threatened unless they transfr, or try to transfer, to these schools; the Japanese government has finally gotten on to the situation, and I am told that now they seem to be checking the Communist open and direct influence in Chinese schools. I am affaid they can not however, check in in their many indirect plans and programs.

11/30/52 Well, I have moved my boarding house again, coming into the lovely house of President and Mrs. Yuasa; it was finished and they moved in just before I went south, having been here for a meal before leaving; it is a modern house with conveniences well planned, but Mrs. Yuasa has a very remarkable knack for flower arrangements and it always is an exhibit in its beauty; the lawn is just being done but already one can see what a garden spot it will be later. The Yuasas are such gracious host and hostess that I am in for a treat these two days before I leave.

This morning I attended the church services they are now conducting on the campus for faculty, students and any of the community who wish to attend; there were over 50 this morning, and already the committee is asking where they shall meet as it expands. Sunday School had more than 200 children, so many of them dressed in their bright red costumes. This will help to bring the community and the University together and make for good understanding, in addition to giving the non-Christian children some training in Christian life.

After church I had a terrible shock, and haven't found the way out yet. Before I left a month or so ago, I promised Hackett to talk to his international committee of the Tokyo Rotary on Dec. 1st. I put down the date and that it was in the evening. Last night Mr. Hsiao from Kobe and a Foochow friend came and demanded that I come to a feast they have planned for me tomorrow, at 12:30. That's the same time as my speaking engagement at the Imperial Hotel to the Rotary group. What's the way out? I have tried everywhere to find some Foochow person to get the word to Hsiao. I foolishly did not get his address, thinking I would see him so soon, and do not know where the friend who came with him lives. All I can see to do is to tell the man who was to pick me up of my predicament, and just be late; Chinese do not mind sitting around and talking. But it was a bad faux-pas; I should have written down the address of my Chinese friends.

Today for lunch I was invited to the Kreiders but it turned out to be such a wonderful day, with brilliant sun and they decided to make it a picnic out on their porch; the Troyers, with Mrs. Hayes and also Dr. Munsterberg, came for the picnic. Mrs. Munsterburg is in the Seventh Day Adventist Hospital, with his daughter Marjorie, the first of the campus children. The students put up on the bulletin board notice of the baby; they make a lot of all the news, such as the first egg from the poultry farm, the 5 calves, etc.

I am just back now from Union Church, where the new pastor, from Mass. I believe, is installed. He did not preach today but the president of the Evang. & Reformed Churches of US, on his way to a World Council meeting in India. At this church one meets many missionaries and business people in addition to many Japanese who desire English services.

This afternoon had a chance with Hackett to go over the new clinic and small health center they are working out on the third floor of the main hall; a very fine Japanese doctor, just back from the States, is giving one day a week for work on the campus; he is examining all students, faculty and workmen. It is a very valuable service and one contribution ICU can make which is sadly neglected, - the care of youth, so many of whom are victims of TB. One of the challenges we shall have to throw out is for gifts of equipment for this center, with its X-ray machine, etc. Practically such needs can be met here on the local market, as the Japanese are making very fine equipment and so much cheaper than prices in USA.

The Bureau of Education insists as they consider granting of a charter that provision for faculty adequate for the whole 4 years course of undergraduate study, must be shown now, and that some indication of actually engaging faculty must be evident, not that they have to be on the campus this early, but it does present quite a problem. Already, the number of those, Japanese and non-Japanese already engaged means that housing by next April, and more so, in September, will be a headache for someone. Dormitories for students and faculty residences must be made available in the very near future, or great embarrassment will result. The committee yesterday kept hammering at that, did we really intend to carry out our announced plan of having faculty and students on the campus; they like the idea but doubt our ability to do so. At this point, ICU may very well be on the spot, as the Government educational authorities watch us. I understand that as they group left yesterday, with no commitments of course, the general impression left with ICU men was one of real favor; they talked of what must be done in future developments, etc., which would normally not be under consideration unless the general project was approved. It was a hard day for the whole staff but a terrible burden for Dr. Yuasa who carried the whole load of answering the avalanche of questions, and which he did so wonderfully. He has taken the day off and tried to get some much needed rest.

12/1/52 Last night after supper at Dr. Yuasa's we had a chance to ~~go over~~ over many questions in my mind; he is a very clear thinker and I got much information; his enthusiasm for ICU is very high too. The question asked everywhere at home, Why another school now? Why not build upon existing Christian schools? He replies that you ^{not} could build on old schools either, because each has its own individuality, history, alumni, and how decide which of many to take. Again we must recognize that the standing of ~~existing schools~~, Christian schools, is not the highest. they are second rate in students, equipment, faculty. Dr. Diffendorf was one of the few missionary administrators to sense this. Most of our Christian schools have lost their pioneering spirit, and are surviving on their initial investment of personnel; once government schools were inferior, but they have continued to improve; Christian schools just did not keep up. You can never expect the small Christian community, $\frac{1}{2}$ of 1%, to keep up the standards of these schools financially, they simply can not; the US made great initial investments, but has expected the Japanese Church to carry on which they can not do at the required level.

School administrators therefore have been driven to mass production in order to survive with subsequent let downs. Not just equipment but also faculty matter, tired, low salaries, no retirement program, teaching in several institutions, much time taken in travel back and forth, - in all ineffectual faculties. Patterns in these old schools are too set, the atmosphere is fixed so that even new faculty could do little.

A new Japan must evolve from a defeated, discredited nation, must learn to live in cooperation with a friendly world. ICU is a symbol of the new day and age. The outpouring of Y\$168,000,000 from all over Japan, from all classes, is the nation's approval of the new hope and goal of ICU. Spiritual regeneration as the great problem of Japan; there is nothing comparable to ICU in the non-Christian world in Japan; nor have the Catholics anything comparable in vision and scope, although there is talk of a Catholic Interantiona Christian University to be built in Kobe.

Japan years ago went through a great revolution, its industrialization; it took everything from the West but its moral basis; thoday J faces another revolution, - its democratization; will it again make the same mistake, take all from the West but the moral power, Christianity? ICU is the answer to this question. Would the growing anti-American forces make ICU impossible; no such attitudes could not wreck ICU; the nation today is more awakened than ever. The anti-~~american~~ voices today are not new people but those who were always anti-American, but who dared not speak until now. Japan still favors American, the actual anti-feeling has not increased, only become vocal. The last elections saw swept into power only those people who were basically pro-West, and that was the voice of the people in a very real way.

Why build now, possibly soon wiped out in war? All our work is always expendable; otherwise, the Christian church could never got ahead; that is its record through history; moreover, everyth thing else from America is going ahead, not stopping for fear of war. Then too our buildings in China may have been lost, but the personalities, lives, still carry on the message.

What is meant by the statement that the dream of ICU is 50 years old? True 50 years ago Christians dreamed of such university, but their thinking, (also Yuasa's) was for a university comparable to the Univerity of ~~Tokyo~~, highest intellectual standards possible. Today my ideal is not Tokyo U., The 50 year idea has been C.U. not ICU; today the emphasis is not taken away from the Christian nor from the intellectual, but something has been added, the international, Japan in a new age, a new world. Japan can not live unless it becomes a part of that new brotherly world.

Will support of ICU by the US churches take away from other churches, as many fear? Possibly, such fears are only human, and each administrator is zealous for his own school, should be so. These leaders see that ICU is the answer to the need for the new Christian pioneering of early days but lost; only ICU can give this new approach. Is Kagawa back of ICU?, yes, he is interested but must know his personality, he is erratic, emotional; while deeply committee to ICU, often sees only one small angle, such as last time here, only one idea seemed to be in his mind, namely that on such a large campus, ICU should plant in a large way walnut trees everywhere. The ~~North~~ National Baptists Assoc., in USA, negro, is a keen, wide awake group, and their leaders are backing ICU in fine style; they hope, and we hope they can soon send a high grade negro faculty man; have strings out now for such; would be quite an aid to the I of ICU; would also be of real value in Japanese society

12/2/52 Foochow feast. In a Chinese restaurant run by a Foochow man, with a Taiwanese wife, whose Foochow was atrocious, but a good sport. It is called To-en (Du-huong), Japanese waitresses, but real Foochow food which certainly tasted wonderful. News? Practically none, one lady was out about 8 months after us. One Foochow man, Rotarian in Foochow, Lu Nguok-po, greeted friends with when he met them on the streets in Hongkong, "Remember I am a returning-home-man", which said a lot; it meant I am out of Foochow as a business man, but going back, I have to report all I hear. Misc. No indication of any third party getting anywhere, no backing, now either Cists or Chiang K.S. Followers for Wang Ching-wei here are powerless. White Dogs (Bah-keng) islands off the mouth of Min River, are doing business, barter, with Foochow, and learning what news there is; guerillas are not active, but well organized for action later; there is no submarine base at Pagoda Anchorage as has been reported, possibly such at Sharp Peak, but there are strong rumors and reports of such at another place near the mouth of the river, anname I have not heard before. Water is totally inadequate at Pagoda, because of the bar. The electricity going to Futsing and Go-sang is probably from a new dam in the Sienyu river area, not from Kutien, on which project there are working hard but it will take a much longer period to complete because of it size.

After feast, I got an electric train from the Main station, the Chuo line, to Musashi-saki, and then got the bus from there over to ICU, came second class the other day, this time third, not much difference, crowded in each, 2nd a little cleaner. Had dinner with Dr. and Mrs. Bryn-Jones. She is acting librarian and has done a great job. They were supposed to have 20,000 library books before the chartering committee visited here; they actually had the other day 26,000. Dr. Bryn-Jones is a pacifist, and attended the World Federalist meeting at ^{Hiroshima} ~~Kobe~~ recently; we got into discussion of it, but we started from such different points of view, his unrealistic as I see it, that we had to shift soon to another subject. There was a great crowd set up to which these delegates spoke, out of which came speeches indicating that the populac will never cease to hate the US for the a-bomb, etc., etc. I had gotten a much different picture from Dr. Cobb in Kobe, all of which indicates that we can get about what we want, if we set up the right kind of meeting. The real thriller of the meeting was Dr. Pal of India, whose chief aim seemed to be to inflame people against the US and Great Britain, fighting the India-Britain war all over again; the delegates from Formosa, Taiwanese, were all out for a declaration to oust Chiang K.S., Indo-China also wanted the French ousted; sounds to me as if many were actively working for the communists to take over in their respective countries, although they may actually have been perfectly sincere people, but not very realistic.

This morning Dr. Yuasa took me over to town and got a haircut; price for haircut and shampoo was Y150, less than US\$.50. Remarkable how much two people can get across to each other when neither understands anything of the others language.

Lunch with the Yuasa's and then a period with Hackett, going on latest word on projects, plans, etc. and getting maps, drawings, etc. to take to Dr. Stuber. At 3 P.M. I was asked to attend the faculty meeting at Dr. Yuasa's, and after that faculty wives all came in and they had a farewell tea for me; it was very nice of them and I appreciated it. It is really a wonderfully fine group of men and women.

Some the things Hackett and I went over;- Pianos;- Stuber hopes to send by Thompson & Lindstrom; J pianos not as good as pre-war. X-ray & health equipment;- Dr. Hinohara, Emory & other schools, on staff at St. Lukes, but gives 1 day a week here, son of former Meth. pastor at Hiroshima; auto; Gen. Motors visit to Phillips no immediate result; now best to buy here, at least US\$3,000; Texaco & Socony gave each US\$15,000 to ICU Bldg. campaign; use as business committee in NY is reactivated. Business machines; great need for electric typewriter, better, more, stencils; retirement plans;- data to be sent by HWH, see Mr. Cobb, 522 5th St., NY-18, TIAA (Teachers Insurance & Annuity Assoc.); faculty residences;- in 2 yr plan, 4/53-55, for. & Jap. residences must have 12 house units; before Sept. '53, 5 necessary. . Takes 5 months minimum for bldg., Dec-March bad time;- great hope, able to seek bids in Feb., so as to begin work in end of March, for Church, 225,000; 2 men's dorms, 115,000; 1 women's dorm, 51,000; dining hall, 125,000; 5 residences, 45,000; and water for area, 40,000; all in one area, build together, ready by Sept; health equipment, see list, equipment would cost US\$2,850; running expenses carried by students' fees.

Japan
12/2/52 ICU contd., Question of dormitories and faculty residences. Tokyo U. has some dormitories, care for 2-3% of students only. having difficulty with it, as Communist students are in the forms, that may be one reason why they asked so much about dorms in the Charter Com. Normal schools and naval school had dorms in the past, but they were places of great regimentation, not a place to grow personalities.

In meeting the other day, one of the group was a purgee, at hands of Yano, one of ICU Bd. of Trustees, now in Educational Assoc. (Christian). Purgees today have all become "liberals" proving how much interested they are in the new day. But this man did not understand the term used in the objectives of ICU, human relationships, had never heard of it apparently, asked if it meant boy-girl relations. He is on the Charter Committee not as a professor, but as a representative of the group of Trustees of schools.

US has made the atomic bomb a dramatic expression of mass murder; it is no worse than the rest of war which is all hell. The Japanese people ~~do not~~ blame their own leaders more than they blame the US. Often appeal in US for support of ICU is based on atonement for a-bomb; is that wise? Yes there is an element in it which is good, but it is too negative; must make clear the positive side of a new world relationship, through Christian understanding and brotherhood.

Emperor? It was wise to retain him as he was the only symbol which could be used adequately in Japan. Yuasa when interviewed, so urged. He has erred in not admitting his share in war blame, by not standing out against warlords; Japan must have a moral regeneration; Emperor by admission of own failures, might lead it; had he done so immediately after the war, a great moral upsurge might have resulted; he even yet must become a moral leader.

Great demonstrations, public and private, against war are more against the ignominious defeat; the cries against war are very real but chiefly because of the agony of past defeat and suffering which can not be forgotten. No hope in our own police force, it could too easily become a new war party. How should all this fit into the presence of US forces here, and the U.N? Merely putting US forces under UN and having UN police forces would be better than present US alone, but I would also put the Japanese police force under UN. If all defense against aggression here is UN, not US, or Japanese (as present plans clearly are for the enlargement of the police force), then it will be possible to maintain the position of the constitution against war; it will be better in the long run. Of course Japan must have a police force for internal order.

Japanese do not grade instruments of war; all is horror; nothing can be worse than a slowly starving population, living on sweet potato vines and bark of trees, ring of fire by B-29s in various places, and flaming jelly, or germ warfare. Can not understand why and how the US has become so emotional over the ~~the~~ a-bomb alone. Japan can not and will not stand static, either toward Russia or the West; now strong toward West; since new day in Japan is impossible without moral regeneration, we look upon ICU as one of the main answers.

Misc. Li Hung-chang was a clever fox in regard to negotiations with Japan on Formosa; he sent a sent memorandum to the Emperor urging abandonment of Formosa, as worthless but in negotiations with Japanese finally yielded on everything, but insisted he could not yield on keeping Formosa, praised it, etc., Japanese began to sit up, swallowed his bait, and he finally graciously yielded "what China wanted most", and gave up Formosa. Japan made good colonial rulers except for their insistence on details and subservience to minor insignificant matters; here British excelled. J. gave roads, health, education, security, etc., but gained only resentment on picayune insistence; Kor. for ex. saw folly of women wasting so much time on washing white clothes, so ordered colored materials. Since war, Japan added 300 colleges or universities, 400 if junior colleges are in the count. This is part of delay on ICU, government now is trying to correct former evils of registration.

Yesterday morning, did all my shopping, got to Rotary, International Committee dinner, at 12:30 at Imperial Hotel, where I spoke, about 40 present; many interesting men, heads of outstanding companies; my subject was announced as latest word on Communism quite a subject; I shared my experiences in Foochow, and had quite a question period; most questions were typical but there was evidence of real knowledge and a deep concern as to what had happened and its applications here.

Then, also at 12:30 I was supposed to attend a feast given in my honor by Foochow and Futsing friends; got there at 2 PM, fine time, knew only T.Hsiao; some others knew me, but all from that area, therefore friends.