

This is an account of a trip which I took inland from Nanking into southern Anwhei to a place called Tun-shi in ~~May 1948~~ October, 1948. The Communists took over in Nanking in April, 1949. For a time, it was not possible to send mail to USA, so we got mail out through a mission office in Hongkong which had a Chinese address. From there it was forwarded to USA. I left Nanking finally in Feb. 1951, going to Honkong by train via Shanhgia, Changsha and Canton.

These three phases of involvement already are being effected, singly, or collectively in different CAP's in the United States. The most feeble of such attempts at involvement is the method under which the existing community power structure establishes a CAP board, which itself selects representatives of the poor for seats on the board. Obviously, the community power structure in most cases is unwilling to give such power to the true leaders of the poor--those leaders most likely to threaten the existing power structure. And, just as important, the existing power structure almost certainly is unable to decide which are the true leaders of the poor. The land-owners, the merchants, the industrialists of the community have been out of touch with the poor for so long that they cannot hope to identify the true leaders of the poor.

Involvement of the poor by including poor people on a CAP board

and make it more intelligible to the general reader.

The situation was this. During the Japanese war, a very enterprising pastor named Ling left his comfortable church in occupied China and went ~~am~~ across the line into Free China to establish his own church. There were some buildings there, I think, that belonged to the church. It was not so daring a project as it seemed because many Chinese from the coast, e.g. Shanghai, where the church was strong, fled from the Japanese but went only far enough to be free. ~~After some time~~ Thus Ling very easily built up quite a church from these refugees, usually well to-do and educated people, and after the war, he stayed on there, but he also ranged over all the surrounding territory between there and Wuhu. Actually I did not travel far to get to this place I guess two hundred miles.

Ling kept urging the church to expand into the in-between territory which he was attempting to evangelize and had had some work done there in the past by the China Inland Mission. So that there were here and there some Christians or near-Christians.

The District Supt. was a friend of mine, named Chu, and I asked him if he went down to Tun-shi, to let me go along. To my surprise, he agreed, and the party consisted of him and me and a Miss Li, a bible woman but a very capable preacher and worker. She was as good as Chu and almost as aggressive as Ling.

You will notice that on this there is "Airmail to Mrs. F.C. Brown" That means I sent it out after the commie came in. We couldn't send mail direct, but we had an address in Hongkong which forwarded mail. I had to address the letters in Chinese, but at least this got through. I can't recall for sure, but I think I was able to get mail the same way. It was readdressed in Hongkong and sent to me under a Chinese address. If the commies cared, they surely could have stopped it, but apparently they didn't for one reason or another.

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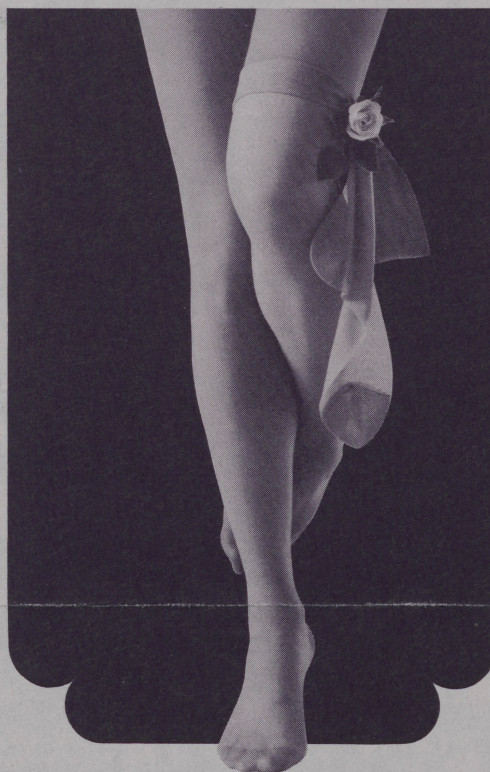
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This is a letter I wrote to my nephew explaining things he might not understand
March 29, 1971

Dear Ronald:

It looks to me as if you have laid out quite a bit of writing for me. I got a better idea of what you want and will work at it as I feel like it.

I thought I might do something like this. Tell you all I know about the family history before my time, that is, and make it in two or three copies and you could use that as a basis for further inquiry. I mean pass it on to someone who would also know something about what I said and let them point out places where they disagreed. I think Dorothy may know as much as I do or more of the family past, because she lived with the folks when they were retired and they may have had more time and inclination to talk about the past. Also she is a DAR and for that reason may know more.

But today I'll go over the thing I sent you and translate and explain things which I realize would puzzle you. It was written in brief form just to remind me of what happened.

Beginning at first paragraph, "worked on Chinese material" i.e. I expected to have to do some speaking in Chinese which I never did without previous preparation. Youtsey was the missionary in Wuhu where I spent the night and her "boy" is simply her servant. Stocks was another missionary, not a Methodist. 2nd St. was where the Chinese workers lived and I can't remember who Miss Tin is.

The organ mentioned was one which I had bought in Shanghai to take up to Hsuan cheng. The pastor there had formerly been my neighbor in Nanking. I got the money to pay for the organ about \$100 as I recall U.S.\$ from Bishop Hammaker formerly a neighbor of this pastor while bishop in China. I simply wrote and asked him if he wouldn't like to help his old friend, Pastor Shen at Hsuan-chen and he came through nobly.

I don't know how the organ got on board the river boat, but it was on top and we sat on it. Miss Chu Wei-chen was a Bible woman at Wuhu who went along with me as far as Suan-chen. The boat was a motor boat, fairly large with two decks, but the upper one where we sat was uncovered.

I recall that the Chinese gov't of Chiang Kai Shek was on its last legs. They had tried to stop a run-away inflation by stringent restrictions but failed utterly so that the money became almost useless. Merchants wouldn't take it. i.e. paper money. When I got back from this trip after about two weeks, I found I couldn't buy bread in Nanking either nor much of anything else and had a rather hard time getting enough to eat as I didn't know enough then to make my own bread. I lived on muffins which I could make. The pastor's wife took pity on me and gave me some flour of which of course I had none since I wasn't making bread. Couldn't buy rice either. That explains about the sandwiches.

Miss Li Siu Ying was a Bible woman, really a sort of woman preacher, a very able and very earnest person, then about forty some in age. The Chinese pastors called her the woman bishop! She went with us on the trip. I was very fond of her.

Dr. Nutting and Miss Chen were there at Hsuan-chen giving a course in public health. Dr. N. belonged somewhere else, I can't recall exactly where but had to leave wherever it was because the communists were either already in control or about to take over. I think the difficulty that I had to smooth over was about expenses, she expected them to take care of it and they didn't want to or couldn't. Anyhow they didn't agree with her ideas of nutrition'.

Next day, March 30.

Now at Wed. Oct. 20.

The romanized Chinese was a simple song. "The Lord's grace is great. The lord Jesus loves me, lord Jesus saves me, for me was nailed to the cross.

"Chuan-tao" means preach. Tao is doctrine.

That inn at Chi-shi we stayed at was something. Chinese doors are made without hinges, just a projection of wood at each end which is set in a round hole, so that they can be lifted out very easily and Pastor Chu took down one of the doors to sleep on. We didn't have any bedding. I had a mosquito net, an army surplus khaki colored one apparently impregnated with something that made it insect repellent. I also had a steamer rug. I think I gave that to Pastor Chu, but I'm not sure. Anyhow the inn produced some bedding which was literally crawling with bedbugs. We sunned it thoroughly which Miss Li believed helped. One of us had some sheets. She and I slept head to foot on a narrow bed just a board on which we put one of the comforters and covered it with a sheet, well tucked in. What we had over us, I don't know. Anyhow we were not bothered with the bugs, but Pastor Chu was. So maybe we had the steamer rug.

I'll always remember that walk back in the evening after that meeting. We had to hurry because it was a walled town and we had to get out before the gates shut at dark as the inn was outside. Pastor Chu and Miss Li were much stirred up by what they had just done and walking along in the semi-darkness. I recall there were trees along the road which was not wide enough for a car, just a broad path. Suddenly he said, "Gethesmane" and started to sing.

Now on to Tun-shi, our final destination. This was the town which was in "free" China during the war, just beyond the limits of the Jap. control to which a great many people fled during the war so that there was an influx of educated people from Shanghai and coast regions, many of them Christians or from mission schools. Pastor Ling asked to be sent down there from occupied China and established a flourishing church. There was some mission property there, I think. Formerly there had been a school and a missionary stationed there.

Shubert was a Methodist missionary who was a sort of free lance evangelist. I think (but I'm not sure) that he had severed his connection with the Board. There was a sort of Bible school here with which he and Bertha Reichers (a former Meth. missionary, formerly at Nanking so I knew her quite well) were carrying on. The details of the school, I've forgotten. We had been travelling south and inland, and I was too warmly dressed, so I borrowed a dress from Bertha. While I washed my own, I think.

~~myself~~ 10/25 Sunday. Chu called us to hurry to get up because "chu-jen-chi" i.e. the chu-jen, host was in a hurry. "chi" is hard to translate, something like present day "up-tight." Ling was a very intense sort of person and on Sunday morning he wanted everyone to be up and ready on time.

~~another interesting thing~~ Next day.

"Went to call on Miss Chen, a gradu. of Rulison, also school of handwork in Shanghai, later worked at Bethel." Rulison was a Meth. mission high school in Nanchang. Bethel was a mission in Shanghai conducted by two former Meth. lady misses who were dissatisfied with the way the Meth. behaved! Or something like that.

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March 19, 1971

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Benjamin E. Mays
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What she advocated was more than they could afford or thought they could. Anyhow they didn't like her. I didn't either!

Now move to Sun-chia-po. This was a village and its name is literally the Sun family place. We went to the house of T'ung Lao-ban. The "Lao-ban" means something like artisan and was the title of address given to someone engaged in business or work. The preachers were called "pastor" and teachers had another designation as did upper class and educated people. The sign over the door "fu-in-tang" is literally "gospel hall" and was the common word for church. On Sunday he put out a nother sign, "Ching-er li-bai" The first two words mean today and the ~~sun~~ other means worship, i.e. church today. I wrote down his address because I planned to send him some books later.

The song they sang was one commonly used for non-christians. Chiu-chiu ie-su. That is, chiu means pray, Ie-su means Jesus. It was sung to a Chinese tune and while I don't suppose the words meant much of anything to the people, they easily learned to sing it and liked it.

Pastor Chu (the D.S.) gave Tung \$10 to buy "Tsai" that is the things one eats with rice, meat and vegetables. The family could not afford to feed four of us for that many meals and that probably covered the cost.

We found the man at the bus station was raised at I-chi-shan. That is where we had a big hospital with many workers, to the family of one he belonged.

I remember about that trip that we crossed many streams and canals for which there bridges had been destroyed by the Japanese and not replaced. Some places they forded, i.e. drove through the water. At other places railway rails were laid across just wide enough for the wheels of the bus. Is that clear, two parallel strips of rails about laid side by side about a foot and half wide.

At Ho-li-shi, there was a Dr. Yang, not foreign trained i.e. trained in Chinese medicine, or he may have worked at some hospital for a while. I can't remember anything about his "hospital" whether he ever had patients staying there or if it was a sort of dispensary. Anyhow I recall it was quite a nice comfortable place, and he was fairly well off.

His brother's wife played an important part. Sometimes I call her "Er-sz-mu" which is polite Chinese. Sz-mu was the title given a married woman of better class. If you knew the rank in the family, the most polite form was to call them by number, in this case second. As I recall it, she was a trained midwife. Her story about being separated from her husband during the war, meant that he fled to West China ahead of the Japanese and she stayed behind for some reason. Out there he got another wife that he liked better!

Ho-li she sounds like a nice place. No pollution. It was nice I remember. Wished I lived there now.

The Chinese tune and song of which I have the words romanized, they chose as a sort of them song. They seemed to feel they must sing every place and every occasion. I can't translate all of it, but it starts "The world is not long lasting. My life like water flowing away. Jesus calls me to quickly return. Whoever prays will be saved. "The last line I can't make out.

The words in Chinese which you probably didn't copy after Pastor Chu preached on prayer - mean - have pray - no answer, not pray have answer, have pray sure answer.