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PRESENT MOVEMENTS IN CHINA
BEARING UPON THE
POST-WAR PROGRAM OF THE CHRISTIAN CHURCH

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In grateful appreciation
for her encouragement,
thoughtfulness, and patience,
this thesis is lovingly dedicated
to my sister Mary

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TABLE OF CONTENTS

CHAPTER	PAGE
INTRODUCTION	
A. Statement and Significance of the Problem.	iv
B. Contribution of the Study.	vi
C. Method of Procedure.	vii
D. Sources.	viii
I. SIGNIFICANT FACTORS FOR THE CHURCH IN CHINA TODAY	
A. Introduction	1
B. Moral and Cultural Heritage.	2
1. Ideals of Life	2
2. Characteristics of Religious Life.	5
3. The Three Religions.	7
C. Christian Leadership	11
1. Generalissimo and Madame Chiang Kai-shek	11
2. Government Officials	13
3. Social Reformers	15
4. Economic Leaders	15
D. Effects of War	16
1. Adaptation of Prewar Reconstruction Movements.	16
2. Growth of Nationalism.	19
3. Impetus to Education	20
4. Organization of Industrial Cooperatives.	24
5. Development of the Church.	25
E. Summary.	28
II. THE MASS EDUCATION MOVEMENT	
A. Introduction	31
B. Inception and Development of the Movement.	32
1. James Yen in France.	32
2. Literacy Program in 1923	33
3. Rural Reconstruction in 1929	36
4. War Mobilization in 1937	37
5. The Five-year Plan in 1940	40
C. Accomplishments of the Movement.	41
1. Spread of Literacy and Literature.	41
2. Improvements in Agriculture.	43
3. Advance in Economic Status	44
4. Education in Health.	45
5. Improvement of Government Practices.	47
6. Development of Democratic Spirit	48

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Oct 15, 1945

CHAPTER	PAGE
D. The Place of the Church in the Mass Education Movement	50
1. Responsibility of the Church	50
2. Values of the Mass Education Movement for the Church	51
3. Relations of the Church to the Mass Education Movement	52
4. Opportunities for the Church in the Literacy Program	53
5. Accomplishments of the Church in Rural Reconstruction	57
E. Summary	59
III. THE NEW LIFE MOVEMENT	
A. Introduction	61
B. History of the Movement.	62
1. Need for Social Reform	62
2. Purpose of the Movement.	64
3. Beginning and Growth of the Movement	66
4. Accomplishments of the Movement.	69
5. Weaknesses of the Movement	72
C. Underlying Philosophy of the Movement.	73
1. The Spiritual Basis.	73
2. The Four Virtues	75
D. The New Life Movement and the Church	79
1. The Need for the Message of the Church	79
2. Similarities to Christianity	82
3. Cooperation with the Church.	84
E. Summary.	90
IV. THE INDUSTRIAL COOPERATIVES	
A. Introduction	93
B. History and Program of the C. I. C.	95
1. Pioneering Work in Industrialization	95
2. Beginning and Development of C. I. C.	97
3. Organizational Plan of the C. I. C.	101
4. Accomplishments of the C. I. C.	104
C. The Spirit of the C. I. C.	109
1. The Spirit of Democracy.	109
2. The Spirit of Unity.	112
3. The Development of Initiative.	113
D. Industrial Cooperatives and the Church	115
1. The Spiritual Basis of Cooperatives.	115
2. Cooperation of the Church.	117
3. "Industrial Evangelism" for the Church	120
E. Summary.	122
SUMMARY AND CONCLUSION.	125
BIBLIOGRAPHY.	132

INTRODUCTION

INTRODUCTION

A. Statement and Significance of the Problem

With her 450 million people, China makes up one quarter of the world's population, but until recent years, her influence has been of far less significance than her numbers would indicate. However, things are happening in China. Dr. Y. C. Yang, president of Soochow University, has said:

"The unchanging China is becoming an all-changing China. China is rediscovering not only her West, but also her past, and is once more readjusting her bearings to fit into a newer and larger environment. Indeed, she is seeking a new life to live in a new world."¹

Before the war, which began in 1937 in China, progress toward the reconstruction of China was making astonishingly rapid and significant headway--this from an economic, military, political, and social point of view. After the war, there will be rebuilding, and a continuance of reconstruction; but more than this, China will be going through a process of transformation. She expects to make of her old civilization a new one--a civilization based upon the old, but nonetheless new, and she will be taking her place in full equality among the leading nations of the world.

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1. Y. C. Yang: China's Religious Heritage, p. 8

Transformation may take place only as the material rebuilding is based upon spiritual foundations. Only as the spiritual mobilization becomes a part of the industrial, social, and political reorganization, can China's growth result in true and lasting greatness. This the leaders of China themselves recognize. Madame Chiang says that the "supreme need and importance" for China is the national spiritual development.¹

If China does accept the challenge which Christianity offers, her influence for the Christian religion will be felt all over the world. Bishop Chen, of Fukien Province, enjoined by the Generalissimo to urge Christians in America to help lay spiritual foundations for the future reconstruction of China, has said, "China for Christ will eventually mean the world for Christ." And so from the point of view of Christian missions, this is indeed a strategic moment--not only for China, but for the whole world. If the Church is aware of its opportunity and ready to act, this generation may yet see, through God's leading the most glorious page of Christianity ever written.

The problem of the Church is to know where and through what means its work may be done most effectively. Because the government so openly recognizes the need for spiritual foundations, an excellent opportunity is afforded

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1. Madame Chiang: China Shall Rise Again, p. 63

the Church for offering assistance in national movements for reconstruction. In order to discover outstanding movements, the writer has done preliminary reading on China and has had conferences with Chinese nationals and missionaries. As a result of this study, three movements were found to be particularly significant in relation to the work of the Church. These cover three different phases of reconstruction: the Mass Education Movement purposes to remove illiteracy; the New Life Movement is directed toward social reform; the industrial cooperatives are aimed at preventing an economic crisis. These three movements will be discussed with the purpose of showing how the Church may work through them in bringing the Gospel message to the Chinese people.

B. Contribution of the Study

In recent years, the development of China has been so rapid that it is difficult for us to realize the full import of what is happening there. Proud of her ancient culture, China has always been conservative, and had come to be looked upon as a backward nation. It is hoped that this thesis will guide those interested in China to appreciate this great turning point in China's history in order to be better able to understand the New China which is emerging. From this should result a new vision for the Church and a challenge to meet the opportunities with which it is faced in social, industrial, and educational fields.

Besides being a help to all those interested in the work of the Church in China, it is hoped that this study will be of particular help to missionaries looking forward to service in the field. The writer is interested in going to the foreign field and may find this study to be specific preparation.

C. Method of Procedure

The very nature of the Gospel message requires that the Christian worker possess a sincere respect for the people to whom he goes, that he show a sympathetic understanding of their problems, and that he take an active interest in their material as well as their spiritual welfare. For China this means an appreciation of the great cultural and moral heritage of which these people are justly proud; and it means an appreciation of the character of the people who have withstood tremendous adversities with a courage indomitable. Unless this appreciation is sincere, the assistance offered in the efforts which the leaders of these people are exerting toward national reconstruction and rehabilitation will be useless as far as the Christian message is concerned.

The first chapter of this paper, therefore, will deal with significant factors for the Church in China today as they are seen in the moral and cultural heritage of the people, in the Christian leadership, and in the effects of the war. In the following three chapters, the Mass

Education Movement, the New Life Movement, and the Industrial Cooperative movement will be discussed respectively, with a short history of each, with observations as to the contributions of each to Chinese life, and with considerations in each case as to the opportunities for cooperation with the Church in post-war rehabilitation plans.

D. Sources

The sources of information that will be used by the writer will be: first, books and reports that have been written by Chinese nationals and by missionaries who have been in direct contact with the situation in China; second, conferences with returned missionaries and Chinese leaders in this country who are informed about recent trends in China; third, recent magazine and newspaper articles dealing with the purposes and accomplishments of the Mass Education Movement, the New Life Movement, and the Industrial Cooperative movement.

CHAPTER I

SIGNIFICANT FACTORS FOR THE CHURCH IN CHINA TODAY

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SIGNIFICANT FACTORS FOR THE CHURCH IN CHINA TODAY

A. Introduction

The program of the church must be determined by the circumstances of the situation in China. Because China is changing, the church must be ready to make corresponding changes in its program. The purpose of this chapter, therefore, will be to describe the situation in China today in the light of the opportunities which are open to the Church.

A study in this field has revealed that both nationals and missionaries are agreed that important factors having an influence for the church are: first, the moral and cultural heritage of China as seen in the ideals, the character of religious life, and the points of Truth in the three major religions; second, the Christian leadership of China, which is noticeable in political, social, and economic fields alike; third, the effects of war in China, which are bringing many positive effects significant for the Church. Among the effects of war, the factors which will be discussed will be the adaptation of pre-war reconstruction movements, the spirit of nationalism, the impetus to education, the organization of the industrial cooperatives, and the growth of the Church itself.

B. Moral and Cultural Heritage

Though China is rapidly becoming a modern nation, there will always be something of the culture of her ancient civilization to which she will cling. "China today" will always be represented, throughout its atmosphere, by the China of yesterday. Madame Chiang has said:

"The Chinese people have always had a mind of their own and will continue to think for themselves. They can cooperate only with those who understand their culture, their sense of justice, and their love of freedom. Chinese Society has within itself the germ of a new life, but it needs direction and a deeper religious faith. The new China will arise upon foundations already laid by our ancestors, and not upon the current 'isms' of our age."¹

China today is full of opportunity for the Christian Church; and the Church may indeed be grateful for the channel afforded it by the moral and cultural heritage of these people. God has most certainly not left himself without a witness here. The great teachers of China have prepared the Chinese for the message of Christianity, and in one way they may be compared to the prophets of Old Testament times who prepared the Hebrew people for the coming of Christ. The ideals of the people, the character of their religious life, and many elements of the religions are distinctly Christian in character.

1. Ideals of Life

The background of Chinese life is quite different from that of American life. The Chinese have always emphasized

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1. Mme. Chiang: This is Our China, p. 167

the moral life; idealism has become a part of their mental make-up. An example of the emphasis on ideals and philosophy in China as compared to an emphasis on facts and science in America may be seen in a comparison of the first lessons given to Chinese and American children in school. A Chinese child learns the five characters for heaven, earth, king, parents, and teacher--these, that he might understand man's fundamental relations. Compare with this the dog and cat stories of the American primer! The one is idealistic, the other practical.¹ The very purpose of learning in China is for virtue first, knowledge second. "Virtue is more important than learning" is a basic principle in China laid down by Pan Chao in the sixth century B. C.²

Thus, the Chinese are taught preeminently the value of good character, many of their ideals being distinctly Christian.

As one missionary says, "There is something in Chinese character, especially when touched with the influence of Christ, that enables them to go farther than most of us would go in practicing certain portions of the Sermon on the Mount."³

Another missionary writes that the Chinese possess ideals which are part of the Christian ideal of life. He

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1. Cf. Y. C. Yang: China's Religious Heritage, p. 47
2. Mme. Chiang, op. cit., p. 57
3. Earle H. Ballou: Dangerous Opportunity, p. 184

says these may be a great asset to the peoples of the world in their spiritual struggle. It is recognized that these people have many times failed these ideals and that they need a Savior; but it is recognized also that they are worth saving.¹

The ideals of the Chinese people as they profess them are exemplified in the "Three Principles" of Dr. Sun Yat Sun, whose book, San Min Chu I (Three People's Principles), is taught by government mandate in all the schools. Though Dr. Sun turns back to the ancient ideals of the people for his authority, his principles are based also on the teachings of Jesus. Of the first of the principles, Nationalism, or race entity, for example, Dr. Sun says that China prefers to exert cultural influence rather than military authority. He says that true national reconstruction must be based on the ancient moral standards of character: loyalty and filial devotion, kindness and love, faithfulness and justice, harmony and peace.²

In everyday life as well as in national principle, the Chinese believe that right is stronger than might. They are ashamed of the flushed face or the raised voice. This goes back to their recognition of an eternal right, which

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1. Cf. F. S. Drake: "Chinese Ideals and Their Relation to Religion and Life," East and West Review, Oct., 1938, p. 326
2. Warren Horton Stuart: The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth, p. 82

they call the "Way of Heaven," and which they consider the ultimate reality of the universe.¹

Dr. Sun propounds social theory, not religion, but the principles of Jesus are in hearty accord with his ideals of freedom, brotherhood, the supply of need, and the common good. In fact, one is even lead to feel that Dr. Sun and his followers derive from Jesus their inspiration for faith's high endeavor, for courage, patience, service and sacrifice. Both Jesus and the teachers of China extoll the virtues of benevolence, righteousness, propriety, intelligence, and sincerity. The Christian Educator will add to these virtues the sanctions of divine personality, cosmic setting, and eternal goal; but on the common ground that does exist, the church and the national leaders may work together.²

2. Characteristics of Religious Life

Probably the most dominant characteristic of the religious life of the Chinese is eclecticism. The Chinese believe that the truth will ultimately vindicate itself-- that its existence and its force do not depend upon their dogmatism. An example of their eclecticism may be seen in the peaceful and amicable manner in which Confucianism, Taoism, and Buddhism can live side by side.³

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1. Cf. F. S. Drake, loc. cit.
2. Cf. Stuart, op. cit., p. 92
3. Cf. Yang, op. cit., p. 40

One reason for this broad tolerant view of life may be the teachings of Chinese philosophy, which emphasize the unity and universality of truth. Another reason may be the ancient civilization of the Chinese. A Chinese, in comparing Americans to his country-men, said,

"An American is easy-going, perhaps boisterous at times, energetic, and ambitious....A Chinese, on the other hand is easy-going too, but not boisterous or ambitious. He thinks in generations, and that makes the actions of an individual appear futile."¹

A second general characteristic of the religious life of the Chinese is that they are humanistic and not theological. "To the Chinese, religion is not so much a subject for philosophical speculation as it is a matter for practical application....Religion is for life, and not life for religion."²

Thirdly, religion in China is integral and not compartmental. Of this characteristic, Dr. Yang says:

"Religion is an integral part of the whole training for life, rather than just the central compartment or the top floor of the structure of life. Religion is substantially identified with morality; and morality is an integral part of educational culture. We may say that to the Chinese, education, morality, and religion are inseparably linked together; they are the three legs which together form one triangle."³

Dr. Yang further points out certain religious beliefs which are basic for the Chinese: They have always

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1. Donald Dunham: "My Personal Confucium," Asia and the Americas, Sept., 1944, p. 420
2. Yang, op. cit., p. 40
3. Yang, Ibid., p. 44

believed in a God; they believe that the world is a moral order and have confidence in the ultimate triumph of reason over force, of righteousness over wickedness; they believe in the excellence and permanence of the spiritual values of life.¹

In conclusion, we may say that the Chinese are humanistic and idealistic. Because they are humanistic, they are seeking life through man; because they are idealistic, they are seeking for the very best for life. Their only answer will be the Divine-human Christ. Again to quote Dr. Yang:

"Does not the cultural heritage of the Chinese make them responsive to the appeal of a rational, dynamic religion? And finally, shall we not say that the basic moral philosophy of the Chinese seems to be more in line with than in opposition to the Christian ideals of life, and that the world of ideals in which the Chinese have been living is not too far away from the Christian conception of society?"²

3. The Three Religions

Every religion contains some elements of Truth. Though the religions of China contain many teachings which are imperfect and inadequate, nevertheless there are many positive elements from the point of view of the Christian message, and these may form a valuable basis for the teachings of Christ. The old religious customs and teachings may be strengthened and ennobled--may have new life woven

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1. Ibid., pp. 48-51
2. Ibid., p. 52

into them--by the presence of Christ in the lives of the people. A few brief examples of positive elements of the three religions of China will be discussed here to suggest teachings which may be utilized by the Church.

Confucianism is the chief religion of China, if it may be called a religion. Confucius was a great sage, and has been called the forerunner of Christian principles because of such teachings as "Under heaven is one family"; "Within the four seas all are brothers"; "Don't fear scarcity; fear inequality"; "Whatsoever ye do not desire that others should do unto you, do ye not even so to others."

The teachings of Confucius have been one of the main elements in the maintaining of the family system in China. He regards filial piety as the greatest virtue, not only because parents deserve recognition of their care, but also because all other virtues can be stated in terms of it and be developed from it. "Above all, it calls for noble living to maintain the honor and good name of the family."¹

Confucius taught that the religious value of the state is dependent upon the development of the individual first, then the family. The following is recorded in "The Great Learning":

"After the heart is cultivated, then the body will become regulated; after the body becomes regulated

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1. Ibid., p. 87

there will be order in the family; after the family becomes orderly the country will become governed; after the country becomes governed there will be peace under the heavens."¹

Dr. Robert Ernest Hume sums up the following elements of strength in Confucianism which may be considered similar to the teachings of Christianity:

"Its emphasis on morality, obligatory on all persons. Its confidence in the moral supervision of the world. Its confidence in the fundamental divine goodness of human nature.

Its teachings of the invincible human will....

Its teaching of the principle of the Golden Rule.

Its emphasis on the value of the family.

Its teaching of a religious value in the state."²

Next to Confucianism, Buddhism has been perhaps the most influential factor in molding the thought and spiritual life of the Chinese."³ It has become so deeply rooted in the lives of the people that it has become a significant factor in their philosophy of life. Buddhism has a great emphasis on meditation, on the importance of enlightenment, and on finding the Truth which will set men free. Some of the virtues which have been particularly cultivated by the followers of Buddha are: kindness and compassion, meekness and nonviolence, charity and almsgiving. The lotus flower is the symbol of Buddhism. It is a flower which rises out of the muddy water, but which remains above

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1. Quoted in Mme. Chiang, op. cit., p. 61

2. Robert Ernest Hume: The World's Living Religions, p. 124

3. Yang, op. cit., p. 105

the water and untouched by it. It represents the nobleness and beauty in the Buddhist ideal of life.¹

"Tao" may be translated "The Way," or it may mean "Word," or "Truth." Taoism's conception of the sublimity of the Tao comes close to the Christian conception of the Logos. Lao-tze, founder of Taoism, taught that Truth has unlimited possibilities; he has been called "China's deepest thinker and greatest mystic."² In spite of the greatness of its founder, Taoism has become full of superstitious practices. It is considered the religion of the uneducated and ignorant, in contrast to Confucianism and Buddhism which are considered the religions of the educated and cultured. However, there are some elements of value in Taoism, among which Hume includes the following:

"Its intimate connection of each human individual with the supreme Being.
Its teaching that the perfect man must follow the divine 'Way.'
Its founder's teaching to return good for evil.
Its ideal of "a good man" continuing even into the later degraded periods."³

Dr. Yang is of the opinion that the greatest distinct contribution of Taoism to the life ideas of China is its cheerful outlook upon life. He says:

"Confucianism is all work and no play; life is dignified but still. But in the picture of the Eight Immortals, we have a mythological story which...takes

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1. Cf. Yang, op. cit., pp. 133-138
2. Ibid., p. 14
3. Hume, op. cit., p. 144

us out...for a holiday excursion....The Buddhist says, 'Life is all suffering and tears; so let us get out of it as soon and as completely as possible.' Taoism says, 'Life is good and worth living; let us improve it and prolong it indefinitely.'"¹

In these positive elements, the church has a foundation of teachings from which points of contact can be made.

C. Christian Leadership

1. Generalissimo and Madame Chiang Kai-shek

It has been said that the government of China is one of the most nearly Christian administrations in the world.² At this time of world shaping events, it is of great significance that the head of the largest nation of the world has openly asserted his loyalty to Jesus Christ. It is indeed more than gratifying to note the stress which Generalissimo Chiang Kai-shek places upon the spiritual renewal of the individual. He continually reminds his people of the qualities of character and conduct which go to make up the ideal citizen. "A Wartime Way of Life" is the title of a speech which the Generalissimo delivered to the people of his country in February, 1942, in which he says:

"We must endeavor to foster a spirit of hardiness, earnestness, and trustworthiness. The weak-minded

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1. Yang, op. cit., p. 173

2. Cf. Chiang Kai-shek: I Bear My Witness, p. 1

and frivolous, those impatient of trial and trouble, those who lay blame and responsibility upon others... are unfitted to be citizens of a nation at war.... Sense of responsibility, respect for discipline, and clarity of moral judgment form the basis of worthy conduct in war-time."¹

Mr. Poling, in quoting the Generalissimo's message to a graduating class in Ginling College, calls it "a message that should become a voice of hope and prophecy for the peoples of the East and no less a reminder for the peoples of the West." Following are some excerpts from this speech:

"It was Jesus' purpose to liberate people and ultimately to build a world brotherhood. Christ came to save the people of all the world....With all your scientific training you are going out to serve, but remember you cannot render any real contribution to society or humanity unless you serve in the spirit of Christianity--the spirit of sacrifice. This graduating class is going out into the world for which it has a responsibility. Will the intellect alone serve to better our country, environment and the world? No, the intellect is not enough. It must be assisted by religion, by the spirit of Christ. If you do not have Christ you have no one upon whom you can lean."²

From these samples of his messages to the nation and to an educational institution, we see that the Generalissimo, when he speaks, incorporates what he can of the Christian message. The genuineness of his words and character may be seen in his devotion to Christ in his own personal life. It has been said of him:

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1. Gen. Chiang Kai-shek: All We Are and All We Have, p. 7
2. Daniel A. Poling: "Chiang Kai-shek, Another Kind of Dictator," Christian Herald, August, 1936

"He finds comfort and guidance in prayer, taking refuge in a period of quiet on his knees whenever he has an important decision to make. Every day when he rises at five-thirty he says his prayers as unflinchingly as he writes in his diary, and that is a part of his daily routine that he never forgets...."¹

A Canadian who was invited by the Generalissimo and his wife to join in their evening devotions, was greatly impressed by the Generalissimo's prayer in which he asked God to help him and China not to hate the Japanese people. He prayed for the Christians of Japan and for all who were suffering. Then he humbly and sincerely sought God's will for his tasks of the next day.² Truly the Generalissimo is earnest in his desire to serve Christ in serving his people.

2. Government Officials

Though the Christians represent only a very small minority of the population of China--one in eight hundred in a Protestant Church member³--the proportion of leaders who are Christian is much greater. It has been stated authoritatively that "four of every five members of the national cabinet, and hundreds of lesser officials and provincial governors are Christians...."⁴ Over fifty percent

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1. Emily Hahn: The Soong Sisters, p. 164
2. Cf. Henry P. Van Dusen: For the Healing of the Nations, p. 94
3. Lautenschlager, in Frank W. Price and Yi-fang Wu: China Rediscovered Her West, p. 132
4. Into all the World. (Pamphlet with unnumbered pages. Quotation found on third page.)

of the names in Who's Who in China represent graduates of the thirteen Christian colleges. This is an average of one Christian in every six of the names listed in the book.¹ The following government officials are all sons of Chinese clergymen: Wang Chung-hui, who has been Minister of Justice and a member of the World Court; C. T. Wang, Minister of Foreign Affairs for several years; and W. W. Yen, prominent in diplomacy and in national politics.² The Chinese ambassadors to Poland and Russia in 1938 were Christian men. Dr. H. H. Kung, a graduate of Oberlin College, who is one of the three or four highest officials in the present government, was formerly the principal of a Christian academy in Shansi.³

Dr. Latourette points out that it is not merely the fact of leadership that is notable. It is the quality of leadership that is more important. He says it has unquestionably been the case that the Christian leadership is "more courageous, less readily discouraged, less self-seeking, more socially-minded than the average, putting the welfare of the people and the nation before personal gain." This is what has caused the Christian impulse to bear fruitage.⁴

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1. Cf. Van Dusen, op. cit., p. 91

2. Cf. Kenneth Scott Latourette: *Missions Tomorrow*, p. 39

3. Gordon Poterat: *Stand By For China*, p. 148

4. Latourette, loc. cit.

3. Social Reformers

Besides leaders in official positions, there are many Chinese Christians who are leading in social reforms. It has been said that "practically every recent movement in China for social and moral betterment can be traced to missionary activity."¹ All of the movements for social amelioration and reconstruction are founded and largely led by Chinese Christians. Some of the movements which have been organized are:

The National Child Welfare Association, the Anti-opium Association, the Famine Relief Committee, the Mass Education Movement, the New Life Movement, the movements for justice to labor, for housing reform, for emancipation of women, for better working conditions, for the relief of lepers and other social outcasts, the government sponsored movement for rural reconstruction, the industrial cooperative movement.²

4. Economic Leaders

The demand for Christian leaders is just as great in the economic world as it is in the political and social fields. Christians are held in high respect, they are recognized everywhere as people of honesty and dependability.

In many cases Chinese Christians have been offered high-salaried positions on the basis of their Christian stand. One example of this is the case of a Chinese pastor in a small town who was asked to be in charge of the

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1. Latourette, op. cit., p. 39

2. Cf. Van Dusen, op. cit., p. 94, 95; Owen and Eleanor Lattimore: The Making of Modern China, pp. 189, 194; Latourette, op. cit., pp. 39, 41

inspection department of the Min Sen Steamer line. The company was having a great problem with the smuggling of opium and they were confident that with a Christian inspector, the problem would soon be removed.¹

The demand for Christian business men has become so great that missionaries report that the Christian schools are having difficulty in getting sufficient numbers of teachers. Men who would be educated and ready to teach are wanted everywhere.

D. Effects of War

1. Adaptation of Prewar Reconstruction Movements

Though advance in reconstruction was well under way in China before the war, yet even greater vistas of progress have been opened since the war began. One might think that movements organized for reconstruction before the war would fall into the background, but on the contrary, such movements have continued their work and have even been strengthened. These organizations have shifted their emphasis to suit war-time needs, and because they were already organized, they have been able to serve the government in a vital way. Outstanding among these are the Mass Education Movement and the New Life Movement.

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1. Told by Miss May Bal Thompson, Missionary to China, and dean of William Mast Academy at Ting Chia Ao, in Szechwan Province.

The Mass Education Movement, organized in 1923 for teaching illiterates to read, had already shifted its emphasis from mere literacy to the improvement of general living conditions. Since then, the Mass Education Movement has adapted its teaching and literature to war-time China, and by close cooperation with the government has been able to educate for democracy, thus strengthening the nation's struggle against the enemy. The Movement has been instrumental in training civil service personnel and mobilizing the farmers. Jimmy Yen, founder of the Movement, says that the Chinese farmer is "the most hopeful factor in the whole China situation."¹ In 1940, Mr. Yen paid this tribute to the farmers:

"These nearly three years of terrible war have proved beyond doubt that our faith in the Chinese farmer has not been misplaced. It has revealed his greatness. Our nation is rediscovering the 'forgotten man,' the tiller of the soil. Most of our soldiers come from the farm. To a remarkable extent he has also financed the war. He is the real hero of this war."²

This contribution of the Chinese farmer has been made possible through the work of the Mass Education Movement and its Rural Reconstruction program. The Church has a great opportunity in working with these leaders to help make farmers both literate and Christian at the same time.

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1. Quoted in Paul Linebarger: The China of Chiang Kai-shek, p. 218
2. Ibid.

This Movement, as indicated in the Introduction, is one of the three movements chosen for special study and will be discussed in chapter two.

The New Life Movement was organized, as the Chinese Year Book states, "To awaken the people to a full sense of their collective and individual responsibilities as citizens...."¹ This was to be done through social regeneration. Begun in 1933, this was indeed timely, for China at war has needed just this emphasis. And today, still, the people are being challenged "to lead a wartime life according to the New Life Movement."² Since 1937, Service Groups have been organized, groups that work in the hospitals dressing wounds and doing what they can to cheer the soldiers. Rural service teams go out to the farmers to teach first aid, so that the farmers may be prepared to help themselves and wounded soldiers should the war area come into their midst. Madame Chiang has organized a system for caring for war orphans through the New Life Movement. The Church has not stood apart from this movement, mission school teachers and others having found areas of service in many cases. This then, is the second movement to be studied and will be discussed in chapter three.

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1. Mme. Chiang, in The China Christian Year Book, 1938, p. 77
2. Chungking news broadcast, WJZ, Feb. 24, 1945

2. Growth of Nationalism

China's seven years of resistance in this war have been to the whole world a source of much amazement and admiration. In this concerted effort, the people of China are finding greater unity and strength than they had ever found in peace.

From experiences in the past, we have seen that the nationalism and patriotism which arise during war time may be a hindrance to the best development of a nation. Usually loyalty to their own nation brings among the people a corresponding hatred for the enemy nation--"my nation and every member of it is all right; the enemy nation and every member of it is all wrong."¹ However, this does not seem to be the case in China. Their unity is strong, their patriotism universal, and yet the Chinese do not have a sense of hatred for the Japanese as such. William B. Djang, general secretary of the Border Missions for organizing the Church of Christ in China, says the following in this respect:

"Anyone who has lived long behind the lines in China will bear witness to the fact that in the mind of practically every Chinese there is a conscious and clear distinction between the Japanese people and the evil power that is madly slaughtering the Japanese as well as the Chinese. Therefore, the nationalism and patriotism of China, even in wartime, is moderated by a traditional reasonableness. This is a nationalism tinged with the 'Doctrine of the Mean.'"²

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1. William B. Djang, in Price and Wu, op. cit., p. 181
2. Ibid., p. 182

This new nationalism points to a hope that the people's sense of unity as Chinese may increase their understanding and appreciation of the unity which they possess as Christians. Their earnest desire for the finest and best development of their nation may bring also a renewed appreciation of the necessity for concerted effort toward the growth of the church. Out of this nationalism we may hope too for greater church union.

Because of the increasing development of nationalism, the church must be more than ever aware of the importance of complete indigenization. Foreign missionaries who have been leaders must be willing to fall into the background, allowing the leadership to be taken over by the Chinese whenever it is at all possible. There must be encouragement for the adaptation of Chinese art, architecture, and music. Self-support in the individual churches must be encouraged to the greatest possible extent. If these things happen, we may expect that nationalism will prove to be a great advantage to the Church.

2. Impetus to Education

To quote Dr. Ballou, "In no form of Christian work have either the disruptive forces of the war nor the adaptations necessitated thereby been more apparent

than in education."¹ Chinese colleges and universities were among the first casualties when Japan attacked China in 1937. Twenty-three colleges were either destroyed or seriously damaged within the first three months of the war. But this does not mean that the colleges themselves were put out of existence. Of the 110 universities and colleges existing in 1937, 80 have moved from the Eastern provinces, and of these, 32 have gone all the way to West China, where they are now established and carrying on a full program.² University enrollment jumped from 32,000 in 1936 to 45,000 in 1941.³

The spirit of courage and determination which exists among the leaders of the colleges and the students as well, may be illustrated by the attitude of the president of Nankai University, Dr. Chang Po-ling, at the time of the complete demolition of the university buildings. When someone remarked to him, "Well, I guess that finishes you and Nankai," Dr. Po-ling replied, "Nankai is not a set of buildings, Nankai is a spirit. And where there was one Nankai before, some day forty Nankais will take its place!"⁴ Dr. Po-ling led his students a thousand miles southwest to Changsha in Hunan province, and then when this place became unsafe, another thousand-mile trek was made to Kunming, in Yunan province.

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1. Earle H. Ballou: Dangerous Opportunity, p. 170
2. Cf. Ibid., p. 172, 173
3. Lattimore, op. cit., p. 195
4. Poteat, op. cit., p. 156

The privations and hardships which this college and many others like it have endured and are still enduring are tremendous. Some of the schools are having classes meet in old temples, in the homes and on the porches of faculty members, and even in caves.¹ And yet, through these very limitations and hardships, there have arisen many higher values for the schools. A prominent educator says, "Chinese education has suffered materially, but it is stronger spiritually than it was at the beginning of the war."

For approximately the first seven years of the war, the government did all it could to encourage youth to continue in their college work because they would be needed later for the task of reconstruction.² With this purpose of reconstruction in view, an entirely new educational front has been formulated through the efforts of the Ministry of Education. Probably the chief feature of it is the greatly increased practical emphasis. As Dr. Chen, president of the University of Nanking, says, "The theoretically minded scholars of former days have yielded to young men and women trained to use mind and hand in meeting China's technical problems."³ However, this does

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1. Cf. F. S. Chen, in Price and Wu, p. 70
2. Cf. Ballou, op. cit., p. 176 (Recent news reports and letters from China indicate that within the past year there has been some change in this policy and that students are being asked to enlist.)
3. Dr. Chen, in Price and Wu, op. cit., p. 72

not necessarily imply that there has been a slowing down of spiritual emphasis. On the contrary, Dr. Chen says:

"The spirit that was alive in ancient China lives in modern times. Our aim still is to establish a system of education that will cover every aspect of life; one that will combine moral, physical, and mental culture, and not permit any one phase to outstrip another."¹

All secondary and higher schools require that a discipline and guidance department be an integral part of the school work. Every school is also required to stress spiritual mobilization.

Most gratifying of the effects which the war has had on education is the new attitude of the students toward Christianity. Before the war, there existed among many students a spirit of indifference and sometimes of open opposition to Christianity. However, this attitude has now been completely reversed. Mr. Stanley Lautenschlager of Cheeloo University, who has made a tour of the colleges for the purpose of evangelism among the students, reports:

"The wartime social work of the church and the whole-hearted loyalty of the missionaries to China have silenced all opposition among the student class. In the vast reaches of West China--an area half the size of Europe--there is no student hostility to Christianity today, only a wide-open door."²

During the first year of Mr. Lautenschlager's work, ten thousand students heard his message, and there were over

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1. Ibid., p. 73

2. Lautenschlager, in Price and Wu, op. cit., p. 125

seven hundred definite conversions.¹ In student conferences held in the summer of 1939, there were over twelve thousand decisions--over 400 to be better Christians, some 400 to study Christianity, and more than 300 to become Christians.²

Organized on Easter Day in 1940, the Chinese Student Volunteer Movement ("In China 'SVM'='SDM'"³) is organized to enlist students to offer their life-long service to the Church, or to pray for and support those who are in service. In the spring of 1942, Dr. Newton Chiang, professor at Nanking Theological Seminary, set out on a three-month bicycle journey to advance the cause of the Movement. During that time he saw more than 14,000 young students sign a pledge and join the Movement. In November, 1944, Dr. Frank Price reported that there were nearly 700 SDM volunteers in China.⁴

Mr. Lautenschlager says that student evangelism is perhaps the Far East's greatest challenge to Christianity today. "The evangelization of China's students today means the evangelization of all China tomorrow."⁵

4. Organization of Industrial Cooperatives

As has been said, the war has opened up for China even greater vistas of progress, and one of the most promising of these is the development of the Chinese Industrial

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1. Cf. Ballou, op. cit., p. 171
2. Lautenschlager, in Price and Wu, op. cit., p. 131
3. Intercollegian, Nov., 1944, p. 161
4. Lautenschlager, in Price and Wu, op. cit., p. 133
5. Poteat, op. cit., p. 161

Cooperatives. The cooperatives were organized in 1938 for war-time production. The areas taken over by Japan contained nearly all of the country's pre-war industry, railroads, and most of its skilled workers. To make up for this loss, two thousand cooperatives have been organized, and they have furnished employment for thousands of war refugees as well as supplied the country with manufacturing goods. The Cooperatives are the third Movement chosen for special study, and will be discussed in chapter four.

5. Development of the Church

Not only among students, but throughout China as a whole; old prejudices against Christianity have disappeared since the war. A well-informed Chinese editor has recently stated:

"There is a new desire on the part of many people to find out more about Christianity and its message for present-day life. Christian literature is eagerly read; Christian leaders are sought after for service and counsel by government officials; the restriction on religious education in Christian schools is removed. Even among those who have no use for Christianity on ideological grounds, there is a growing realization that Christianity is a socially constructive force. The main reason for this change of attitude is to be found in the spirit of service which Christian people and organizations have displayed since the war. They have not only actively participated in the relief of refugees and the caring for wounded soldiers, but they have stamped whatever they do with a quality and a spirit which is easily recognizable as being distinctively Christian. The part played by missionaries in dangerous situations and in occupied areas has especially won high admiration."¹

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1. Newton Chiang: "In China 'SVM'='SDM'," Intercollegian, loc. cit.

Dr. Mott described China as "the greatest area and volume of relatively unrelieved suffering of modern times."¹ Shocking as this is, it means at the same time that the Church has been offered the greatest opportunity of modern times for a real living out of the Christian message in service. Most of the relief work in thousands of places has been directed by local churches under the supervision of Chinese Christian workers, lay and professional, with their missionary colleagues. This has offered to the Christians a "unique advantage."²

Besides its opportunities in war-torn areas, the church has found another great opportunity through the migration to the West. Among the refugees there have been thousands of Christians, many of whom have joined themselves to other Christians and have become the centers of growth for Christian communities where none existed before and none might have been planted for many years. Although statistics are not obtainable, it has been estimated that whatever losses the Church may have suffered in membership through the war have long since been far more than made up. This means that in the midst of the war, the Church has reached its greatest numerical strength.³

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1. Quoted in Ballou, op. cit., p. 139
2. Cf. Ibid., p. 144
3. Cf. Ibid., p. 189

A deepening of the spiritual lives of Christians is apparent everywhere. Principal Peng, in charge of a refugee school, says, in regard to his people,

"In my twenty years as a member of our church, I have never, never seen anything like the spiritual fellowship and earnest Christian faith that has grown up in our midst during these times of danger and need."¹

An accompaniment of the westward migration has been the greatly increased demand for the Bible, "a demand that has taxed to the utmost the publishing and distributing ingenuity of the China Bible Society."² One missionary wrote from the interior of Fukien Province, "Three times as many Bibles have been sold in 1939 as in any previous year--and that despite the terribly high prices."³

One of the means of the spread of the Christian message has been through the transference of many types of Christian service. One example of this is the project of agricultural experimentation which Dr. Frank Price has organized for the students of Nanking Theological Seminary, the seminary having moved to Chengtu, in Szechwan. It has been estimated that in many cases this particular process will set Christian work in West China ahead by at least fifty years.⁴

Dr. Price says that the church in West China is hearing "a hundred new challenges." Besides the great

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1. Quoted by Dwight Ragh, in Price and Wu, op. cit., p. 162
2. Ballou, loc. cit.
3. Ibid.
4. Cf. Ibid., p. 191

challenge of the increased student population, he mentions the need for entertaining refugee Christians and of holding church services for them. The suffering among soldiers and civilians and the great reform and reconstruction movements offer further challenges. "Spiritual mobilization" campaigns, which the church has been asked to conduct, have brought hundreds of new converts to the local churches.¹

Some of the common goals of the Christian forces in West China, as Dr. Price lists them, are as follows:

"To purify and strengthen the inner life of the church; to find lost, scattered, indifferent, and isolated Christians and bring them back into the Christian fellowship of the church; to win new Christians and greatly increase the number of church members; to enlist many of the finest Christian youth for full-time service in the church and to develop a new Student Volunteer Movement; to enlist and train a new and earnest army of lay workers in the church; to make the church a great power for good in society, opposing fearlessly social evils and transforming social thought and practice; to advance Christian fellowship and unity, building a great united church of West China."²

E. Summary

In this chapter, it has been shown that the moral and cultural heritage of the Chinese, their present Christian leadership, and the effects of war, together, constitute a unique advantage to the Christian Church.

In the study of the moral and cultural heritage of the Chinese, it was discovered that the Chinese emphasize

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1. Cf. Price, in Price and Wu, op. cit., pp. 118-120
2. Ibid., p. 121

the spiritual more than the physical, and that many of the ideals and morals of the Chinese are Christian in character. The religious life of the Chinese, characterized by eclecticism, humanism, and integration, was found, in many respects, to be readily adaptable to the teachings of Christianity. A study of the three religions of China revealed many elements of Truth which are not inconsistent with the teachings of Christianity.

In the study of the leadership of China today, the sincerity of the Christian testimony of the Generalissimo Chiang Kai-shek was observed, both from his public addresses and his personal life. It was shown that there is a great demand for Christians in political, social, and economic positions alike.

In the study of the effects of war, it was discovered that the Mass Education Movement and the New Life Movement, organized for reconstruction before the war and aided by the church in many ways, have mobilized themselves for this time of crisis and have adapted their purposes to those of the government. It was noted that the growth of nationalism may mean more rapid indigenization of the Church, self-support within the church, growth of the church, and unity among the churches. The impetus to education was recognized as a great hope for the church as seen in the courage and perseverance of students in the midst of extreme difficulties, and in their eager response to evangelism.

The organization of the industrial cooperatives was pointed out as a war-time development through which the church may work. The development of the Church as an effect of the war was seen in the attitude of appreciation and interest which the Chinese have shown toward Christianity, in the numerical growth of the Church, in the deepened spiritual experience of the people, and in the demand for Bibles. It was observed that the Church has had a great opportunity for witnessing and that there are numberless challenges for the future.

CHAPTER II
THE MASS EDUCATION MOVEMENT

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A. Introduction

The Chinese people possess an intense reverence for learning and scholarship, and yet until recent years eighty percent of the population, or 320 million, have been illiterate. Because of the difficulty of the Chinese language, becoming literate was, as Dr. Linebarger says, "in itself a career."¹ This has been a drawback to the Church, for people who could not read would naturally be greatly handicapped in their moral and spiritual development. In many churches it had been a regulation for years that only under exceptional circumstances would a person be accepted for church membership before he was able to read the Bible.²

As was evident in the brief reference in chapter one,³ the Mass Education Movement has been revolutionary in its accomplishments toward literacy and will, with the Rural Reconstruction Movement which has grown out of it, be of inestimable value to China's masses in its plans, which are ready to be put into action after the war. It has been said that this Movement "...is going to have more to do with

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1. Linebarger, op. cit., p. 215
2. Cf. Ballou, op. cit., p. 85
3. Ante, p. 17

the future of the peace of the nations bordering on the Pacific than any other one thing."¹ In this chapter, the inception and development of the Mass Education Movement will be discussed, then its accomplishments, and finally the opportunities which the Church may expect to find in working into the program of this Movement.

B. Inception and Development of the Movement

1. James Yen in France

The Chinese National Association of the Mass Education Movement was organized in 1923, but the idea was first conceived several years previous to this by a young Chinese man in France. James Yen, graduate of Yale and Princeton, went to France during the first World War to help the Army Y.M.C.A. War Council to supervise the 200,000 Chinese laborers who had been imported by the Allies to work behind the lines. "Jimmy," as he is popularly known, wrote letters for the illiterate coolies and read the news to them; and then it occurred to him that here was an opportunity to teach them to read and write. He chose a basic vocabulary of one thousand characters, (now increased to thirteen hundred), from the "pai-hua," which is the spoken language of the people, and started a class with the forty men of the 5,000 in his camp who volunteered to be taught. However,

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1. Pearl S. Buck: "Tell the People," Asia and the Americas, Jan., 1945, p. 56 (Vol. XLV, No. 1)

after four months of schooling, when his pupils were able to exhibit their ability to read and write, enthusiasm grew, and eventually Jimmy Yen was teaching the entire camp of 5,000 coolies. So successful was this experiment that he taught his technique to the other 80 Chinese University men who were volunteer leaders, and they in turn carried the lessons to their camps scattered throughout France. In order that these newly educated might have something to read, Yen went to Paris and started the Chinese Laborer's Weekly, in which, among other things, he explained in simple language what was happening in the Peace Conference of the War.

Upon his return to China, "Jimmy" continued his system of educating the masses, going out into the rural districts, for, as he said, "Morally, economically, as well as numerically, China's backbone is her rural people, and therefore the promotion of rural education is of paramount and fundamental importance."¹

2. Literacy Program in 1923

In 1923, as has already been mentioned,² mass education became a nationally organized Movement. Five hundred delegates from twenty-one provinces met together and planned a system of teaching the 1300 characters.³

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1. James Yen: "The Mass Education Movement in China," p. 22
2. Ante, p. 32
3. Cf. Laymen's Foreign Missions Inquiry, (Orville A. Petty, editor), Vol. II, p. 108

Branch movements spread all over the country, especially to the villages, hamlets, and rural neighborhoods, where eighty-five percent of China's people live.¹ The plan was so organized as to teach the 1300 characters in four month's time, and then those who passed the examination were challenged to go out and teach others. Handbills and posters depicting the shame of illiteracy were distributed, and thousands of people eagerly joined the classes.

A rural paper, entitled "The Farmer," was published for the newly literate, the first paper for farmers in 4000 years of Chinese history. It cost the farmer very little (a third of a cent, American money) and was in type a combination of American farm journal, popular science paper, current news digest, and library of biographies.² Dr. Linebarger says that he never knew a Chinese who could read who was not "addicted to it." He says that it is a common sight in Western China to see a knot of coolies deciphering a newspaper together.³

From their response, we can see that these millions of illiterate farmers in China are not illiterate from choice, nor does their illiteracy mean that they are unintelligent. They have been exploited by war lords and landowners and have never been given an opportunity for

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1. Yen, in Price and Wu, op. cit., p. 80
2. Cf. Yen, China's New Scholar-Farmer, p. 11
3. Cf. Linebarger, op. cit., p. 215

education, but they do possess, as James Yen has said, "...a fund of human capacity well worth the most tireless effort to develop and train."¹ Yen also says that the farmers are China's "greatest and most valuable resource" and therefore the most hopeful factor in the whole China situation. "The Chinese farmer," he says, "has had a measure of freedom and responsibility, of dignity and independence. He is thrifty and industrious, intelligent, and an expert in intensive farming."²

An example of the accomplishments of this opening phase of the Movement is the campaign carried on in Hunan Province, of which Dr. Laubach tells:

"Eighty teachers were recruited from the government and from mission schools; all they received was four dollars a month for transportation. Then seventy-five teams set out to visit shops, homes, and streets, and in three afternoons fourteen hundred persons volunteered to study-- ricksha pullers, beggars, scavengers, fuel gatherers, pig buyers, and peddlers. Classes were opened in sixty places, sometimes two classes under one roof. Of the original number, twelve hundred stayed through, and nine hundred and sixty-seven passed the examinations."³

The leaders of the Movement were highly gratified with the response they received everywhere, for it far exceeded their most extravagant expectations. In 1929, Jimmy Yen made this statement: "What has been done in ten years toward creating a national consciousness of its fundamental importance, and in awakening a passion for

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1. James Yen: China's New Scholar Farmer, p. 11
2. Quoted in Linebarger, op. cit., p. 218
3. Frank C. Laubach: The Silent Billion Speak, p. 11

education would normally take a generation or more to achieve."¹

3. Rural Reconstruction in 1929

The goal of the Mass Education Movement from the beginning was not reading and writing as ends in themselves, but rather the acquisition of these abilities in order that practical knowledge might be gained, to the end that life might be more full. As Mr. Yen said, "The purpose of the Mass Education Movement when it was first organized was to explore the potentialities of the masses and find a way of educating them, not merely for life but to remake life."²

It is this purpose which caused the Movement to shift from the quantitative aspect which had been the chief emphasis in the opening years of its work, to a qualitative aspect. The leaders discovered that even when the farmers were taught to read and were given reading materials, there was nothing in their environment which encouraged them to use the knowledge they had gained. And so the real task of educating the Chinese people was, as "Jimmy" Yen said, "just beginning."³ In 1929, the point of emphasis of the Movement shifted from extensive promotion of literacy to intensive study of the life of farmers in the rural districts. A new set of aims was evolved which included the cultural,

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1. James Yen: New Citizens for China, p. 10
2. James Yen: The Ting Hsien Experiment in 1934, p. 1
3. Cf. Yen: New Citizens for China, p. 10

economic, health, and political aspects of life. This four-fold program was the result of a study made by an experiment in one county. Ting Hsien, a typical county of 400,000 people, one-thousandth of the total population of China, was chosen to be a "living social laboratory" in which to work out principles and techniques. A large group of Chinese intellectuals went to the rural sections of this county in order to study the life of the people at first hand and to learn how to develop their hidden possibilities. Their special emphasis was to educate the eighty thousand rural youths of the district to undertake the main responsibility of reconstructing village life.¹

So successful was the Ting Hsien experiment, that other experimental centers were opened over the country, and several universities joined in the research and training activities of the rural reconstruction movement. Among the Universities which have been active in the movement are Nankai University, the University of Nanking, Yenching University, the Peiping Union Medical College.²

4. War Mobilization in 1937

The present period of war in China has been an advantage, in many ways, in the development of the Mass Education Movement; and on the other hand, the Movement

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1. Cf. Linebarger, op. cit., p. 219

2. Cf. Yen, in Price and Wu, op. cit., p. 81

has been able to be of great assistance in war mobilization.

In the first place, the war has proved an advantage to the Movement because the stress of war-time puts great power in the hands of the Generalissimo. His proclamations are carefully heeded, for there is a strong realization of the importance of unified effort. The fact that the Generalissimo has given his public approval and backing of the movement for rural reconstruction, carries much weight with the people.

Secondly, during these days of war, all movements are of special note. The very fact that there are many programs has the effect of drawing the attention of the people to all of them.

Thirdly, the boom condition in Western China is a strong encouragement to the further development of the Movement. The government has moved to the West; there is an influx of 20 millions of people into this hitherto comparatively undeveloped region; there is a growing network of communications; and there is a sharp but controlled inflation. All of this calls for increased knowledge among the people and creates a natural demand for mass education.¹ On the other hand, the intellectuals in the West are being forced to mingle with the people of the soil, and they are learning,

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1. Cf. Linebarger, op. cit., p. 216

as Mr. Yen expresses it, "a new humility toward the farmer."¹ He says that the attitude of intellectuals toward the rural masses will never again be the same. The great need of the millions of farmers in the West has encouraged the refugee colleges in conducting experiments in the improvement of agriculture, in the development of rural industries, and in methods of rural education.²

Fourthly, the war has afforded the Mass Education Movement opportunity for extensive application of the methods and systems developed through experiment. For the first time, these have been applied to an entire province in the case of Hunan. Of this Mr. Yen says:

"In order to insure that the new political machinery would function effectively, a School of Public Administration was established to train administrative and technical personnel, from the magistrate down to the village elder. Altogether it has trained about 4,000 senior and junior officials (recruited chiefly from among college graduates) for the local governments, and some 35,000 of the village elders. It is without doubt the most thoroughgoing Hsien government reconstruction that has ever taken place in the nation."³

This experience in Hunan proved valuable in political and social planning in other provinces, and after the war, government personnel over the entire country will probably be trained in similar manner, in order to be of service to the rural masses.

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1. Yen, in Price and Wu, p. 85
2. Cf. Ibid.
3. Ibid., p. 83

Of course the training of civil service personnel is of great assistance to the government in strengthening the nation's struggle against the enemy. In Tingsien, for example, the "E. O. R. System" (Education through Organization for Reconstruction) is spreading throughout the province. The people are organized into teams for first-aid, for local self-defense, and for cooperation with the army in checking the advance of the invading forces. Twenty thousand of the Tingsien youths have organized into a guerilla division and are thus actively supporting the government.¹

5. The Five-year Plan in 1940

In 1940, a five-year plan for the people's education was promulgated whereby, at the end of the fifth year, there should be at least 800,000 people's schools for the 800,000 pao of the nation. By this plan, it is hoped that ninety percent of the illiteracy in China will be removed by the end of 1945. In the years 1941 and 1942, approximately six million adults received instruction.² Bishop W. Y. Chen, in an address to the Committee on World Literacy and Christian Literature, in October of 1944, announced that there was at that time a school in every district. He also made the following statements:

"The Chinese Government is able to announce that by the end of 1945 practically all the adults in Free China will

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1. Ibid., p. 82

2. Wu Yi-Fang: "Education for Democracy in Wartime China," Journal of National Association of Deans of Women, p. 7

have some sort of education. The pupils in the primary schools now number more than three times the total for the whole country before the war due to compulsory education."¹

Another plan, by which the other ten percent illiterates of the remote border lands will be taught, has been promulgated for the years 1946 to 1949.²

C. Accomplishments of the Movement

1. Spread of Literacy and Literature

In his dissertation on the significance of the Mass Education Movement, Mr. Yen says that it is "The first organized attempt on a large scale to educate the masses." Until this Movement began, people thought that reading was only for the scholar; China was "an aristocracy of learning."³ But now the entire outlook is changing. In fact, as Yen himself says, "This Movement...bids fair to revolutionize the thought life of the masses."⁴

In 1940, it was claimed that in the preceding two years over 46 million illiterates had been taught to read and write. This is an average of almost a half a million a week.⁵ The provision of reading material for those who have learned to read has been a real problem to the Mass

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1. Mimeographed report, obtainable from the Committee on World Literacy and Christian Literature
2. Newton Chiang, in *World Needs and Literature*, p. 12
3. Yen: *The Mass Education Movement in China*, p. 22
4. *Ibid.*
5. Lattimore, *op. cit.*, p. 194

Education Movement. The vast store of rich literature which belongs to China is written in the classical style and is therefore not understandable to the masses. Although the pai-hua literature is in the people's language, it is written primarily for the student class and is far beyond the reach of the masses both in vocabulary and in content.

The Mass Education Movement accordingly formed a department of People's Literature which set to work scientifically to discover how to write materials so that the masses would want to read them. The writers studied at first hand the people for whom they were to write and then they were trained in the use of the language. The subjects upon which they wrote were stories from Chinese history, general information about modern China, lives of great men and women of China and other nations, simple accounts of scientific discoveries, descriptions of methods of improving agricultural production, information about common ailments and other health knowledge, plays, poems, and songs.¹

Many of the fine qualities of the Chinese were represented in the folk songs and folk literature in which a special research study was made. The Fellow-Scholar Association was responsible for getting this literature to the people. They organized reading clubs and traveling libraries to bring the books to the people. A People's

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1. Buck, op. cit., p. 63

Library was organized, which now has over a thousand volumes on all subjects; these books may also be purchased and at a price the farmer can afford.¹ The publications of the Mass Education Movement cannot begin to meet the demand for reading material, but the leaders are trying through them to set a right standard for the country and also to stimulate other institutions and individuals to provide literature for the common people.²

2. Improvements in Agriculture

After realizing that it was of no value to make the people literate if they remained poverty stricken, the Movement set out to teach the people how to be better farmers.³ They taught them, among other things, the breeding of better strains of chickens, hogs, and milk animals, the use of tested seeds, the process of cultivation, the control of insects and diseases, and the improvement of wheat, soybeans, rice, silk and citrous cultures.⁴ The development of scientific forestry has been another valuable means of help, for China has many denuded regions.⁵ The improvement of agriculture, and of forestry too, is one of the chief enterprises of the refugee universities. The College of

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1. Ibid., p. 64

2. Yen, op. cit., p. 23

3. Ante, p. 36

4. Cf. Charlotte and William Wiser: For All of Life, p. 70; Ballou, op. cit., p. 80; Constance M. Hallock: Presbyterian Work in China, p. 20

5. Hallock, op. cit., p. 20

Agriculture and Forestry of the University of Nanking alone has trained over 1800 men and women in these two fields. Their influence in almost every phase of agriculture is beyond compilation.¹

3. Advance in Economic Status

Among the farmers, the economic level is generally low; if the crops fail or war comes, there are no extra provisions and famine is just around the corner. When the movement for rural reconstruction helped the farmers to be better agriculturists, they found, according to Mr. Yen, that "...what they gained by being better farmers they lost by being poor business men."² Thus, the farmers had to be taught how to market. "Jimmy" tells how this was brought about:

"The Dean of the College of Commerce in Peking resigned, moved into a mud hut, and spent three years developing a simple and fool-proof system of accounting that our peasants could use. When the farmers learned to be better business men, the economic level of the whole Hsien was raised dramatically. In cotton alone, production increased from \$120,000 in 1932 to \$1,800,000 in 1937-- the year the Japs poured in."³

The total increased value for Ting Hsien after the economic education was \$6,400,000.⁴ This means that the income of the Ting Hsien farmer was nearly doubled.⁵ However, as

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1. Dr. J. H. Reimer: "Agricultural Missions in China," No Retreat, p. 3
2. Quoted in J. P. McEvoy: "Jimmy Yen: China's Teacher Extraordinary," Reader's Digest, Nov. 1943, pp. 38-44
3. Ibid.
4. A Report on the Chinese National Association of the Mass Education Movement, p. 6
5. Buck, op. cit., p. 62

Dr. Shotwell, reporter for the New York Herald Tribune, observed, this material increase is not the real aim of the promoters of the Movement. He says:

"The Mass Education Movement regards the increased output of the Chinese farm as of less importance in the long run than the fact that the farmers themselves are being educated to take on the responsibility for it. This is the thing which marks the Mass Education Movement as something distinct from all the other Movements for reform in China. It is an effort to secure real democracy in dealing with the common things of daily life...to help the farmers to work out problems for themselves."¹

4. Education in Health

In the Ting Hsien experiment a health program was worked out which was economical and practical, affording a fine illustration of what may be done in other areas. Of the 472 villages in the hsien, 250 had medical aid, and this was of the old Chinese type. The villages had an average of ten cents per capita (U. S. money) annually for medicine; consequently, a trained physician for each village could not be afforded. Accordingly, a village health worker was chosen from the People's School Alumni Association and was sent to a district station for a two-weeks' training course. The worker returned with a simple kit, costing about one dollar, United States money, and paid for by the village from its funds. This kit contained ointments for trachoma, and for skin infection, also aspirin and soda

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1. James T. Shotwell: "Educating China's Masses," New York Herald Tribune, Jan. 12, 1930, p. 9

mint.¹ This village health worker was not paid, but, as Yen says, "...he gained big face in the village and on Chinese New Year's was presented with small gifts, to the accompaniment of speeches and firecrackers."²

Of course the village health workers were not allowed to give treatment other than that for which they had had instruction. Full-time first-aid service was available, under the direction of B-grade physicians, at 15 of the 60 villages. These were so located that no individual had to travel more than five miles to secure the services of a good physician. More than 20,000 treatments have been given during a year's time by these physicians.³ A fully equipped hospital was in the center of the district, and to this, cases were sent for special treatment.

Besides giving first-aid treatment, the village health worker took statistics of births and deaths. This was a great improvement over the previous system, whereby government officials took the census inaccurately and used their figures for unfair conscription or taxation.⁴

The village health worker also worked toward prevention of disease. An example of this is the work which three health workers did during the cholera epidemic. They

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1. Cf. T. H. P. Sailer: Christian Adult Education in Rural Asia and Africa, pp. 69, 70
2. Quoted in McEvoy, op. cit.
3. James Yen: "Health Work Under China's Mass Education Movement," Mid-Pacific Magazine, Bulletin, June, 1933, p. 7
4. McEvoy, op. cit.

disinfected 318 wells weekly for a month, thereby stamping out the epidemic. More than this, their action helped to educate the people, who are fearful and superstitious about diseases, toward a belief in scientific practices.¹

Since the opening of the war, the Ting Hsien area has been occupied by the Japanese, but the public health system which it had formed was so well adapted to the conditions of the people that the Minister of Public Health recommended its use. The Central Government has adopted its plan, which is now in operation in Free China.²

5. Improvement of Government Practices

The county official who was head of the county government has always been a conservative scholar who understands little of the people's needs. Dr. Poteat describes him as follows:

"Usually he was most deeply concerned as to the amount of tax money he could squeeze out of the farmers, or as his victims called it, 'skin off the top of the land' for the enrichment of his family coffers. Frequently he was an opium smoker, getting up from his 'doped' sleep around high noon to give perfunctory attention to governmental affairs. The people's proverb said of the Yamen, the official headquarters, that it was no use to seek justice there unless one had money to grease the official's palm."³

Under the three county experiments carried on by the Mass Education Movement, secretaries trained under

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1. Yen, op. cit., p. 6
2. Buck, op. cit., p. 70
3. Poteat, op. cit., p. 75

Jimmy Yen's leadership were appointed as heads of the counties. These men developed a new organization for the hsien government, converting it from an agency chiefly for taxation and litigation to one working for the welfare of the people. Public health, adult education, agriculture, and cooperatives were put in as integral functions of the hsien government.¹

Mr. Yen says that when the people become better educated, they will have their own self-government. "To me," he says, "self-government is the inevitable result of a people who are educated and capable of carrying on our own social and economic welfare."²

When the war began, it was through its work in government reorganization in Hunan that the Mass Education Movement was able to be of such invaluable assistance to the government. Two years later, in 1939, when General Chiang saw the vital relationship which existed between the reform of the hsien government and an effective resistance, he recommended that this new hsien government system be adopted for all of China. It is now in operation in all of the provinces of Free China.³

6. Development of the Democratic Spirit

One of the greatest benefits which has accrued from the work of the Mass Education Movement is the spirit

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1. Buck, op. cit., p. 66
2. Cf. Ibid.
3. Cf. Ibid., p. 70

of democracy which is fostered by its method. To quote

Dr. Forster:

"The object of the movement is to create the spirit of self-help and not to bestow the gifts of knowledge without requiring the cooperation of the village....It is the peasant who must provide the school house, be it temple or barn, and they who must provide light and fuel and even the teacher, if there is one skilled in reading and writing. All that the Mass Education people do is to give advice, equip the teacher with the proper technique of teaching these 1300 characters, and provide the literature."¹

Thus the ideal of social service is attained through voluntary cooperative life. Loyalty and sacrifice of individual interest are developed, for the success of the system depends upon these.

When a community of people put forth united efforts without thought of material gain, they are attaining a true citizenship. This spirit of unity in democracy, then, as well as the decrease of illiteracy and improvement of living conditions, will bring about a greater unification of the nation as a whole. More than this, Jimmy Yen points out, the work of the Mass Education Movement is a great step toward realization of world peace. He says:

"The world can ill afford to see China's millions kept ignorant and ignored. Surely with her immense man power, her vast natural and mineral resources, and her 4,000 years of civilization, she must have something to contribute to the peace and progress of the world. Her people are a peace-loving people....Indeed, the sooner China's illiterate masses are educated, the sooner will the world have the added moral force as well as the

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1. Lancelot Forster: The New Culture in China, p. 149

material assistance of four hundred million intelligent, peace-loving people to help to hasten the day of universal peace and brotherhood among mankind."¹

D. The Place of the Church
in the Mass Education Movement

1. Responsibility of the Church

Because man is a unit, his spiritual life must be a part of the whole. Christian faith is not vital until its significance is recognized in every phase of life. This fact underlies the following statement made by the Jerusalem Meeting of the International Missionary Council in 1928:

The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of his discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions--physical, mental, and social. We are therefore desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships.²

Dr. Sailer, Honorary Secretary of the Missionary Education Movement, says, "Instruction in agricultural technique which does not regenerate the inner nature and a presentation of the Christian message which does not make better farmers are both inadequate."³ The Mass Education Movement is for the improvement of the life of the Chinese people. Its rural reconstruction program has been called the

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1. Yen: The Mass Education Movement in China, p. 22
2. Quoted in Wisner, op. cit., p. x
3. Sailer, op. cit., p. 94

most important social movement in China.¹ It is therefore the responsibility of the Church to know how it may gear into this program.

2. Values of the Mass Education Movement for the Church

Through the physical, mental, and social phases of the Mass Education Movement, the Church may lead non-Christians to a knowledge of Christ as they see His Presence in the lives of Christian leaders in practical, every-day living. On the other hand, the opportunity afforded the Church for Christian growth is invaluable, leading Christians, as it does, to realize in ever-increasing measure the scope and reality of the Christian life, through their service and contacts with needy people. Participation in such a Movement is one of the most valuable means of becoming acquainted with the people, of being friends with them, and thereby of leading them to know Him who would be the greatest Friend. Nettie Mabelle Senger, a missionary to China who has been active in village evangelism for many years, says that we cannot emphasize enough the importance and value of living among the people. She says:

"It is when you deal with the people and live with them in efforts to establish a new home life, new child training, new economics, and new industries that you meet the real person, come to know him thoroughly, and see what is really involved in making changes and hence meet mountain-high difficulties which must be solved. It is

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1. Ibid., p. 153

when you think with them through these difficulties and meet a new problem at every turn of your thinking that you sympathize with and understand them. It is when you pray with them for days and see the solution finally come, with the joy it brings, that you begin to appreciate their position in this changing period."¹

Miss Senger reminds us that as the Church works toward a higher standard of living, it is not a life of physical luxury which is its goal, but a life of "golden-rule love." She says, further, "The village evangelist's work of love is not completed until men as a group become masters of circumstances rather than creatures bound by circumstances."²

3. Relations of the Church to the Mass Education Movement

Dr. William H. Wiser, professor of rural sociology in the North India United Theological College, Saharanpur, says that "In this effort of bringing Christ into all of life, Chinese seem peculiarly fitted to lead."³ He says that Chinese have no problem about what comes into the realm of religious living and what does not. This is because religion for them has always been a part of life. When it is the Christian religion which they follow, it is natural for them simply to live what they believe.

The Mass Education Movement has from the beginning been associated with Christian forces. In fact, one writer states, "It would probably be freely admitted that literacy

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1. Quoted in Ibid., p. 155
2. Ibid.
3. Ibid., p. 152

work in China has to a large degree been planned and carried out by the missions and churches."¹

Dr. Yen recognizes the value and contribution which Christians have to make to the Mass Education Movement. Although he does not want the Movement to be labelled as a Christian enterprise (probably because non-Christians would fear proselytism) Dr. Yen is most cooperative with church and mission leaders. Twice at Ting Hsien the Mass Education Movement was host at conferences on how the church can best play its part in rural reconstruction. At the second of these, in 1933, there were present one hundred and seventy-one Christian leaders from fourteen provinces, representing fifteen missions.²

4. Opportunities for the Church in the Literacy Program

Dr. Frank Laubach, who has directed thousands of literacy campaigns throughout the world, is extremely enthusiastic about the work which may be done in winning people to Christ through teaching illiterates. The following is an example he gives of how this may work:

"If you sit down beside an illiterate as your equal, your heart overflowing with love for him, and with a prayer on your lips that you may help him to a new vision; if you never frown nor criticize, but look pleased and surprised, and praise him for his progress, a thousand silver threads wind about his heart and yours. You are the first educated man who ever looked at him except to swindle him, and

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1. Guy W. Sarvis: Mass Education in China, p. 3
2. Cf. Ballou, op. cit., p. 84

he will be so mystified by your unusual kindness that he is likely to stop and ask: 'How do you expect to get paid for this? I have no money.' Then you have your chance to say:

"I do not want any pay. I have learned this from Jesus....If we were all like Jesus, this world would be a paradise. So I thought I would try helping people just because I love them. And I have discovered the secret of happiness! When I am teaching you it makes my heart sing. When I have finished teaching you, I want you to go and teach your neighbors. Don't take any money for it, and your heart will sing! Brother, we have found the secret of happiness."¹

Through teaching illiterates, opportunities for contacts with new people are afforded. Dr. Laubach says that he knows many missionaries who are permitted to teach illiterates in prisons and other places that have been closed to them for any other purpose.²

Until 1930, fifty percent of the members of the Protestant Church in China were illiterate. Teaching these illiterates will mean a strengthening of the Church. These people will have, as Dr. Laubach says, "new power to overcome" through reading the Gospels, hymns, Sunday-school journals, and prayer books. Moreover, as they become literate, these people will have influence with the educated people among whom they live.³

An interesting and profitable experiment in Mass Education work of the literacy type was the five-year program carried on by Hugh W. Hubbard, American Board missionary

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1. Laubach, op. cit., p. 5
2. Ibid.
3. Cf. Ibid., p. 6

temporarily loaned to the National Christian Council for the promotion of rural work. Mr. Hubbard describes the condition in his community as follows:

"There was a deep need felt by leaders in the Christian Church for some means of awakening the life of its own membership, and also of some project whereby the Christian Church might do more to meet the fundamental needs of Chinese society as a whole...."¹

The leaders decided to try Dr. Yen's thousand-character system, using their evangelistic staff of about thirty men and women in the fourteen counties where work had been organized. Mass education meetings were held and classes were begun for teaching illiterates to read. Health workers were appointed, agriculture was improved, food demonstrations were held, and within a year's time a class was organized for the study of Christianity. In the one village in which the experiment was concentrated, the head of the village joined the church at the end of two years and soon after, thirteen family groups had taken the first step toward membership. The spirit of service, sacrifice, and cooperation which developed may be exemplified in the attitudes shown toward the poor. When poorer families could not pay their debts at the annual settlement, men of better means lent them money. When there was not enough borrowed money to go around for the well-digging, those better off proposed that the poorest receive help first.²

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1. Layman's Missions Inquiry, op. cit., p. 130
2. Wiser, op. cit., p. 158

Mr. Hubbard summarized the net results of the five-years' experiment as follows:

- "1. Over 20,000 enrolled in classes.
2. Over 5,000 graduated.
3. A Christian and patriotic project for the Church:
 - (a) Simple and practical
 - (b) Economical
 - (c) Immensely worth while
4. Cooperation with about 2,000 non-Christian teachers, village elders, officials and gentry.
5. Friendly contact with 20,000 of the best, youngest, and most progressive element in the villages.
6. A type of education which does not compete with, but stimulates government education.
7. Acknowledged leadership of the Christian Church in the social reconstruction of this area.
8. An increase in church membership during five years of about 1,300, or 50 per cent, largely made up of young literates."¹

Among the millions of people who have become literate in recent years, there is a tremendous need, and a great demand, for Christian literature. A notable event in 1943 in the field of Christian literature was the pooling of the supplies and activities of four organizations, the Christian Literature Society, the Canadian Mission Press, the Association Press, and the Christian Farmer. This joint organization is known as the "United Christian Publishers."² In the first quarter of the year 1944, it is reported that they sold over \$110,000 worth of books.³ One of the greatest services rendered by them is the publication of a book digest known as the "Omnibook." This is published every month, and since

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1. Layman's Missions Inquiry, op. cit.
2. International Review of Missions, Vol. 23, 1944, p. 22
3. Mimeographed report, Committee on World Literacy and Christian Literature

books formerly selling at five cents now sell for fifteen dollars, teachers and preachers are especially grateful for the digest of four or five of the latest books which they find in every issue of the "Omnibook."¹

5. Accomplishments of the Church in Rural Reconstruction

An agricultural missionary to India, Arthur T. Mosher, links rural reconstruction with the Kingdom of God, reminding us that in the Kingdom of God "nothing is secular."² The four phases of the Christian rural program which Mr. Mosher suggests may be just as applicable in China as in India.

They are:

"First, teaching the gospel records; second, interpreting the gospel in terms of modern village living; third, developing skill in the use of tools by which Christian stewardship can be accomplished; fourth, establishing personal and group habits which will conceive, enrich, and develop Christian experience."³

Rural parishes in China are coming to see the importance of including in their programs other activities besides preaching and worship services. The experiment carried on under Hugh Hubbard's direction, discussed above in relation to literacy, reveals the work of rural reconstruction as well as literacy, for these were carried on together.

Dr. Wiser, for example, tells of four rural pastors who have cooperative farm societies in their parishes. The farmers

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1. Ibid.

2. Wiser, op. cit., p. 149

3. Ibid.

use the church as their meeting place, with a sermon by the pastor as an accepted part of the meetings. In their financial transactions, the farmers trust their pastors above all of their officers. The pastors have made it part of their work to secure silkworm eggs free of disease for their parishioners and to start a tree nursery from which their people can get trees. Vacant land around the churches is sometimes used as a means of church support.¹

These missionaries and leaders who are helping to improve agriculture, do much more than make better farmers of the people. With their teaching of improved methods, they are bringing a new understanding of the joy of work skillfully done in the realization of Christian ideals.

The place of the missionary agriculturist is well stated in the following quotation:

"The farmer is a direct cooperator with the Supreme Being of the universe in carrying out his plans for mankind; God does His work to a certain point, the producer of food and shelter must carry on from there in the divine undertaking. The missionary task in rural China is not to make farming an entering wedge for the teaching of Christianity, but rather to make good farmers--good fellow-producers with God--good servants of the highest needs of human society--and therefore good Christians."²

This is one of the greatest opportunities offered to a missionary--an opportunity to lead the farmer to understand his privilege in cooperating with God, the Creator of all life.

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1. Cf. Ibid., p. 154
2. Benjamin H. Hunnicutt and William Watkins Reid: The Story of Agricultural Missions, p. 66

E. Summary

In this study of the Mass Education Movement, it was found that the spread of the Movement has been unbelievably rapid and that there may be great hope for its continued success in improving living conditions of the rural masses as well as removing illiteracy after the war. The development of the Movement was traced from World War days, when Jimmy Yen, a young Chinese and University graduate, started to teach coolies in France to read. Officially organized as a literary campaign in 1923, the movement was seen to broaden its program in 1929 to include rural reconstruction. The Ting Hsien experiment, which aimed to develop the culture, economic, political, and health aspects of life, was shown to be a fine example of what can be done. The emphasis of the Movement was shifted to war mobilization when the war broke out in 1937, and yet, in spite of war difficulties, a five-year literary program was launched in 1940, designed to open 800,000 schools throughout China.

The accomplishments of the Movement were noted in six different areas: first, the spread of literacy, over forty-six million people having learned to read in the years 1938 and 1939; second and third, the improvement of agriculture and the accompanying advance of the economic status of the farmer, the Universities having done especially outstanding service in these fields; fourth, in improvement of health standards, the methods having been both economical

and practical as exemplified in the Ting Hsien experiment; fifth, in improvement of government practices, especially as seen in the replacing of the village heads of counties by more efficient leaders; sixth, in the development of democracy, a spirit of loyalty and sacrifice having been fostered through the methods of self-help and united action.

In considering the place of the Church in the Movement, it was pointed out that it is not only the responsibility of the Church to work with this program, which is commensurate with its own aims of development of the whole man, but also that the program of the Movement offers the Church many valuable opportunities of expanding the work of evangelism. It was observed that the Church has already played a large part in the development of the Movement, and that Dr. Yen as its leader is most cooperative with Church leaders. Examples of the work of the Church in literacy and rural reconstruction were cited, showing how these programs afforded opportunities for contacts with non-Christians, for leading people to Christ, and for strengthening Christians in their living.

CHAPTER III
THE NEW LIFE MOVEMENT

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A. Introduction

Like the Mass Education Movement, the New Life Movement is democratic--it is of the people, for the people, and by the people. The New Life Movement, therefore, is not professedly Christian, its emphasis being spiritual life and character as based upon the ancient teachings of China. However, in its purpose and in its outworkings, there are many elements in the New Life Movement which are strikingly similar to the teachings of Christianity. It therefore offers to the Church an opportunity, as Madame Chiang has said, "to tie up Christian energy and moral fervor with the life of China in new ways."¹ In fact, both General Chiang Kai-shek, President of the Movement, and his wife, who is one of the main leaders, are eager for the cooperation of the Church.²

In order to understand this Movement as it affects the people of China today, this chapter will deal first with the history of the Movement, considering the need that was felt for social reform, the purpose as it was stated by its

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1. Madame Chiang: "Madame Chiang's Interpretation of the New Life Movement," *The Missionary Review of the World*, July-Aug., p. 361
2. Cf. Ballou, *op. cit.*, p. 97

leaders, and its actual launching and development. Because the underlying philosophy of the Movement reveals the Chinese mind, the meaning of the main teachings of the Movement, and the Four Virtues and their spiritual basis will be discussed in detail. In considering the work of the Church with the New Life Movement, first, the principles and spirit of these two will be compared; second, the cooperation which exists between them will be discussed; and third, the need of the New Life Movement for the message of the Church will be pointed out.

B. History of the Movement

1. Need for Social Reform

The hundreds of years of Manchu misrule, which existed in China until the founding of the Chinese Republic in 1911, stamped upon the masses of China an attitude of what Chiang Kai-shek calls "spiritlessness."¹ Under the Manchu rule, the masses were excluded from participation in any affairs of state or administration; and this stifling of all desire to exercise privileges of citizenship naturally resulted in a general spirit of inertia and apathy. Madame Chiang, after traveling over the country just before the inauguration of the New Life Movement, described society as "...lifeless and indolent and apparently divested of

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1. Chiang Kai-shek: Outline of the New Life Movement, p. 1

hope."¹ Her subsequent enumeration of what she calls the seven deadly sins of her people reveals the types of evil which need to be remedied. These are: self-seeking, "face," cliquism, defeatism, inaccuracy, lack of self-discipline, and evasion of responsibility. To these, which she calls sins of social and political behavior, Madame Chiang adds those of a more personal nature, such as filthiness, carelessness of infection, indecent or sloppy dress, bad manners, unkindness, and others.²

Commenting on the behavior of the people, the Generalissimo said:

"Because there is no discrimination between the good and the evil, consequently right and wrong are confused; because there is no difference between public and private, there lacks proper guidance for taking and giving; and because there is no distinction between the fundamental and the expedient, there is misplacement of the first and the last. As a result, officials tend to be dishonest and avaricious; the masses are undisciplined and calloused; the adults are ignorant and corrupt; the youth become degraded and intemperate; the rich become extravagant and luxurious; and the poor become mean and disorderly. Naturally, it resulted in the complete disorganization of social order and national life."³

These weaknesses, which the Generalissimo described as "...inherent in the social habits, the modes and the ideology of the people,"⁴ have kept the political institutions, which were transplanted from the West, from growing.

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1. Quoted in Poteat, op. cit., p. 138
2. Cf. Linebarger, op. cit., p. 150
3. Kai-shek, op. cit.
4. A Brief Historical Sketch of the New Life Movement, p. 1 (no author given)

The people were not yet socially prepared to accept the responsibility of a democratic form of Government.

The economic reconstruction which has begun in China, along with the modernized government, have made the need for social revolution stand out in bold relief. Of this Dr. Linebarger says:

"Any nation which seeks to shift from an agrarian to an industrial economy discovers that amiable defects become ruinous flaws: machinery cannot wait; a machine society requires a discipline of its own."¹

The advent of the war, with its corresponding necessity for national unity on every front, has caused the need for social reform to become startlingly apparent. A new national consciousness has arisen, due to the desperate need for national defense, and with this the program of the New Life Movement has been greatly accelerated.

2. Purpose of the Movement

The primary aim of the New Life Movement, as Chiang Kai-shek expresses it, is "the social regeneration of China,"² but the Generalissimo recognizes that this basic problem of the nation can be solved only by the spiritual adjustment of the individual. He says that a man may not expect to have a rich and abundant life until he "renews himself daily," and he adds that a new life is possible

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1. Linebarger, op. cit., p. 150

2. Chiang Kai-shek: Outline of the New Life Movement, p. 1

"only when there is a complete break with the old modes of living."¹ He says that the place to start is in rectification of bad habits, which habits are due to the neglect of the old virtues of li, i, lien, and chih, meaning propriety, righteousness, integrity, and conscientiousness. Hence the chief emphasis of the entire Movement is upon following these principles which have come down from the teachings of the ancients. To quote the Generalissimo:

"A great revolution will have been effected and the foundations of new national structure laid when every Chinese lives in accordance with the principles of the New Life Movement which are based on the traditional virtues of li, i, lien, and chih."²

Although the Generalissimo recognizes the importance of a wise government in the realization of this aim of social reconstruction, he lays greatest stress upon the work of the people themselves. He says:

"The extension and progress of the Movement depends upon the extent to which the people realize its need. It should begin with the individual and later spread to families and the community at large."³

In an article for a newspaper in Shanghai, Madame Chiang enlarged upon this emphasis. She wrote:

"If we can establish the regular habits that will keep the house and its surroundings clean, then the mind in time will be cleansed and the village, the town, and the city will be made sanitary; and the nation in course of time will be washed free of the imperfections that have so long characterized it."

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1. Chiang Kai-shek: "The New Life Movement," China's Weekly Chronicle, May 20, 1934, p. 5
2. Ibid.
3. Ibid.

Soon after the launching of the Movement, the general aim of social renewal was broken down into the three main objectives of military discipline, increased production, and cultural training. Military discipline is aimed to bring orderly conduct--rule and system--into every-day living; increased production proposes to bring about a better economic opportunity for all, through habits of thrift and hard work; cultural training is designed to remove the rudeness and vulgarity which have become so prevalent among the people.¹

3. Beginning and Growth of the Movement

The foundation of national regeneration for China was laid on February 19, 1934, in Nanchang, when General Chiang gave his first speech on the New Life Movement. He challenged the people to "move forward in one grand cooperative effort" to reform the social conditions which were endangering the nation.² One thousand persons were drafted from different schools and institutions to be trained for promotion work. Then on March 11, 1934, a huge mass meeting was held to commemorate the inauguration of the New Life Movement. One hundred thousand people representing five hundred institutions were present at this inauguration. A long lantern procession marched through the streets a few

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1. Cf. A Brief Historical Sketch of the New Life Movement, p. 6
2. Ibid., p. 2

days later, again to celebrate and show appreciation for the Movement.

Thus Nanchang became the experimental center for the beginning of social reform. The leaders planned to move from the simple to the complex, and so directed their attention first to the observance of orderliness and cleanliness. Noisy, disorderly conduct and unwholesome customs were watched everywhere--not only in the Government offices, in the army, in public utilities, and in schools, but also on the wharves, the railways, and the bus lines. Results were gratifying. Vulgarity and rudeness were greatly reduced, and social disorder was noticeably decreased.

So successful was the launching at Nanchang that New Life groups were organized everywhere, and within two years the Movement was at work in every province of the Republic. It was at this time, May, 1936, that the Movement was revamped and made to include broader issues. Orderliness and cleanliness were still a part of the program, but added to this, as has already been mentioned,¹ were the aims of producing a disciplined, productive, and artistic life. A new group of six directors were appointed at this time, among which was a missionary, George W. Shepherd, Executive Secretary of the Kiangsi Christian Rural Service Union.²

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1. Ante, p. 65

2. "New Life Movement Revamped," Chinese Recorder, May, 1939, p. 311

In order to organize the people for service in the New Life Movement, volunteer Service Corps were organized among all kinds of groups--in military regiments, police corps, party headquarters, government offices, schools, churches, and other social organizations. These Corps are each responsible to their own local New Life Movement Association. Each Corps selects as its central sphere of activity some one item of social work. These may change according to season, but only one activity is emphasized at one time. For example, in the spring, the emphasis of one corps may be reforestation; in the summer, health propaganda; in the autumn, the thrift campaign; and in the winter, famine and other relief work.

The members of the Service Corps are given special training and in turn pledge themselves to obey the regulations of the New Life Movement. By 1937, tens of thousands of people all over the country had voluntarily enlisted and become members of these Corps. In Hupeh Province alone, there were more than 21,000 members, and many other provinces had a corresponding number.¹

Since the war, the New Life Movement has carried on its activities with increasing fervor; the service rendered, including its pre-war accomplishments, will now be discussed.

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1. Historical Sketch of the New Life Movement, p. 5

4. Accomplishments of the Movement

From the very beginning of the Movement, changes in social conditions could be seen wherever New Life Groups were organized. There was less spitting, less noisiness, and less disorder in public places. Railroad trains started following exact schedules. In the larger cities, New Life Weeks were announced, during which time people were accosted on the streets and admonished to follow New Life form. For example, people walking abreast down a narrow sidewalk might be asked politely to walk single file; and girls wearing ankle socks or smoking cigarettes on the streets were told quietly that this was not in compliance with New Life form!¹

Even more important in their social implications were the "New Life meals" served at official functions. In contrast to the elaborate and expensive feasts which are usually served by Chinese hosts, these meals were simple and economical.

Another means of economy was arranged for through the plan for mass weddings. Sometimes as many as fifty couples were married at once, yet with dignity and beauty, and at a saving of ninety percent of the cost usually involved in Chinese weddings.

The health program instituted by the New Life Movement greatly decreased the hazards of diseases such as cholera

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1. Cf. Ballou, op. cit., p. 108

and typhoid. A summer health movement, for example, included cleaning of streets, free vaccination, anti-fly and mosquito campaigns, the inspection and supervision of bathhouses, restaurants, barber shops, peddlers' stands and foodshops.¹

A strict and rather drastic campaign against opium was carried on by the Movement, designed to cure those who were opium addicts. A certain number of days were allowed for these people to register; after this period, those who continued to get opium without registering were shot. Those who did register were sent to an institution where they were given special care and thus many cases were cured.²

College students, challenged by the New Life Movement to go back to their own or neighboring villages to work for social regeneration, accomplished much by teaching and directing reform. Madame Chiang told in a radio broadcast of accomplishments of one student who found that a large percent of the people in his village were gambling in their leisure time. He organized a recreation center, leveled off a playing field, taught both indoor and outdoor games and gave a series of evening lectures on subjects of interest to the community. When he had to leave for college in the fall, he left the village schoolmaster in charge of these activities.³

In 1936, Madame Chiang organized in Nanking a women's group for the promotion of the New Life Movement. This group

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1. Ibid.

2. Told by May-bel Thompson, op. cit.

3. Cf. Poteat, op. cit., p. 141

arranged evening classes for women, in which those who were uneducated were taught to read; in addition, talks on manners, personal habits, house-keeping and the development of character were given. Training in handicraft and other kinds of vocational work was arranged for women beggars who had already been removed from the streets by New Life officials. A social club was planned for women of well-to-do families, to offer them an opportunity to learn how to use their leisure time profitably, by cooking, sewing, reading, playing, and other activities.¹

Since the war, the New Life Movement has mobilized its energies for national defense. Some of its activities have been: thrift campaign, rural service and civic training, social education, relief work, and the war area Service Corps. The rural service teams teach First Aid to the farmers in order that they may be prepared to help themselves and also to help the wounded soldiers when and if the war comes into their midst. These Corps have all been trained by competent physicians in the principles of a Public Health Clinic. The Service Corps include all classes of women who are anxious to do their bit. Sometimes these women go in and volunteer to wash and mend for the soldiers, for there are no laundries connected with the military hospitals.²

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1. S. Y. Lu: "Nanking Women Active in the Promotion of the New Life Movement," pp. 1 and 2
2. Cf. Christopher Tang, Christianity and the New Life Movement in China, pp. 119-121

5. Weaknesses of the Movement

When the Movement was first begun, it received a great deal of satire and ridicule, undoubtedly because of its tendency toward a militarization of the emphases on morals, manners, and public hygiene. Much of its effort seemed to be superficial, and it seemed to lack an adequate objective.¹ Since it has accomplished so much for national reconstruction, however, its real worth is coming to be recognized more and more.

The greatest weakness of the New Life Movement lies in the danger of its being misunderstood. The Movement in itself cannot offer the means of accomplishing New Life. It is simply a pattern, offering suggestions about what to do and what not to do in order to make outward improvements. Both General Chiang and his wife recognize the limitations of the Movement, and it is for this reason that they urge the cooperation of the Church in their program. The New Life Movement is a pattern for life; Christianity is a Way of life. In this regard, General Chiang expressed himself as follows:

"...I am well aware that in this movement the superficial aspects may easily be emphasized while the heart of it is neglected; it is easy to stress its material phase while overlooking its spirit. Wherein is this Movement lacking? In that men misunderstand the New Life Movement as just a new method of living, yet still

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1. "The New Life Movement Revamped," Chinese Recorder, op. cit.

- without a new spirit. So when pushed it moves; when not pushed it stands still."¹

In comparing the above to other statements made by General Chiang and his wife, this point has been confusing to some people. For example, why has Madame Chiang said, "If we can encourage the development of regular habits that will keep the house and its surroundings clean, then the mind in time will be cleansed"?² And why does Chiang say, "If we are determined to reform, we must start with the most fundamental question--we must reform our habits first"?³ Dr. Christopher Tang, who has made a study of the New Life Movement for his doctor's thesis, says that such statements as these must be studied in their contexts and in the light of other utterances by the General and his wife. To quote Dr. Tang,

"...what is said here does not concern the character building of individuals, but social customs, habits, and environment. In other words, in order to make the Movement reap its fruits as a social movement as fast as possible, and in order to create an atmosphere, it is necessary to adopt measures to change the outward life of the people, rather than to wait to change their hearts, which will take years. But when they talk about character building itself as an everlasting foundation, then it is necessary to start from within."⁴

C. Underlying Philosophy of the Movement

1. The Spiritual Basis

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1. Quoted in Poteat, op. cit., p. 142
2. Ante, p. 65
3. Chiang Kai-shek: Outline of the New Life Movement, p. 6
4. Tang, op. cit., pp. 162,163

In analyzing the condition of his people, General Chiang faces fundamental moral principles from a spiritual point of view. Thus, in interpreting the New Life Movement, he analyzes the words of the title, beginning with "life." He says that life is a general term for all human activities, that new life is a way of speaking of the renewing that must take place in all of life, and that the New Life Movement can only make progress as individuals realize the reality of the new life within.¹

At every possible opportunity, Madame Chiang reiterates her husband's emphasis on the spiritual values. On the third anniversary of the inauguration of the New Life Movement, she said:

"...the most important thing that I have to say to you is something that the President of the New Life Movement has said over and over again. 'New Life is something we live, not something that we promote.' It is a quality of life within ourselves, a standard of values that influences every thought and action. The greatest Teacher that ever lived has told us that 'what goes on in a man's heart determines the quality of his life.'...After these three years of experience, we are more than ever convinced that the most vital force in the reconstruction of our nation is the spiritual life of the people."²

The New Life Movement is, of course, concerned with food, clothing, and shelter; in fact, the very purpose of the Movement is to improve existing conditions in these

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1. Chiang Kai-shek: "The New Life Movement," China Weekly Chronicle, op. cit.
2. Madame Chiang: "Madame Chiang Kai-shek's interpretation of the New Life Movement," op. cit., p. 361

three areas. But food, clothing, and shelter are always considered in the light of an understanding and living of the four virtues. General Chiang recognizes that spiritual power is stronger than physical force; he has said that without the spirit, weapons and materials are useless.¹ In regard to the relationship of the four virtues to everyday living, he says:

"In a society based on li, i, lien, and chih, one can make up the lack of food and clothing by human means, whereas in a society where these principles are not observed, no amount of wrongdoing, such as robbery and theft can bring sufficiency and abundance to the needy. Acts of li, i, lien, and chih are correctives to acts of strife, theft, and robbery. In cases where li, i, lien, and chih are flouted, even sufficiency in matters of food and clothing will not bring about social peace"²

2. The Four Virtues

The people of China have a general background of ideas surrounding each of the four virtues, for they are part of their teachings handed down through hundreds of years of time. Probably it is impossible for a foreigner to catch in its fullness the feeling which the Chinese possess for these terms, but nevertheless some concept of them will be helpful in understanding the New Life Movement.

As already defined, the terms, li, i, lien, and chih, are generally referred to as meaning, respectively,

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1. Cf. Tang, op. cit., pp. 122, 123
2. Chiang Kai-shek: "The New Life Movement", op. cit.

"propriety, righteousness, integrity, and conscientiousness." Other terms for these four are, respectively, "courtesy, obligingness to everybody, honesty and respect for the rights of others, and magnanimity and honor."¹ Following is the statement of these principles as Madame Chiang expresses them in her book, This Is Our China:

- "1. The way in which human beings behave one toward another.
2. Justice for all classes within our social framework.
3. Honesty in public administration and in business.
4. Self-respect, and a profound sense of the value of personality."²

The following paragraphs describing each of these virtues individually, have been gleaned from various sources, mostly from General Chiang's own interpretations.³

The word li means reason in relation to membership in society. It signifies proper behavior, not in the superficial sense of empty formality, but in the sense of behavior which is human: the full expression of man's moral and ethical stature. It is propriety and courtesy (good manners) with regulated attitude of mind and heart.

The word i means proper. Any conduct which is in accordance with natural law, social rule, or national discipline must be considered as proper. This implies righteousness in the judicial sense, fairness, upright

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1. Suen Hedin: Chiang Kai-shek, Marshal of China, p. 81
2. Madame Chiang: This Is Our China, p. 32
3. A Brief Historical Sketch of the New Life Movement, p. 4; Linebarger, op. cit., p. 150; Outline of the New Life Movement, p. 8; Dr. Christopher Tang, personal interview

conduct. For example, if someone is in danger or is being oppressed, one who follows i will know it is his duty to help, regardless of personal safety. This carries with it a feeling of daring--of being heroic to oppose evil, to do the right.

The word lien means clear. It means clear discrimination or sound discernment between right and wrong. It implies honesty or integrity in personal, public, and official life. To one who has lien, integrity is more important than any amount of public acclaim or material gain. For example, General Chiang is straightforward in word and deed; he does not pretend to be what he is not. He is a great statesman, not because of his military or economic power, but because of his moral fibre.

The word chih means consciousness or self-respect or thorough awakening. It also means shame; hence, when one is conscious that his actions are not in accord with li, i, and lien, he feels ashamed. This term carries with it also the concept of a sense of honor.

To have one of these virtues without the other is meaningless, for each is dependent upon the other. Together these four principles interweave into all life situations. General Chiang applies these even to the war and says that military science and armament must be governed by li, i, lien, and chih for their spiritual foundation. Apart from these, the study of military science and armament

are barbarism and sin, for the result is mutual slaughter between men and men. Following is a summary of the General's interpretation of the four virtues in regard to China's resistance in the war:

Li means "good discipline" when it applies to war. It is well expressed in the Book of Rites which says, "Face anger without compromising principles." It is to obey and carry out all the laws and orders of the state regardless of personal benefit or harm. I means "ungrudging sacrifice" in defense of the country against Japanese aggression. Soldiers who are fighting for their country, civilians who have contributed their money or labor to the state, factory owners who have destroyed their factories rather than have them utilized by the Japanese--all of these are examples of people who are manifesting the spirit of i. Lien means "actual thrift" in regard to conservation of material and economic strength, both in public funds and property, and in private possessions. It also implies, for individuals, the control of selfish desire and the disciplining of body and thought so that no deeds detrimental to the state and harmful to the national vitality are committed. Chih means "heroic struggle" for war time. It implies, for example, immediate response to the conscription summons and the making of spontaneous contributions.¹

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1. Cf. Chiang Kai-shek, "Rules of Life for China's Millions," China at War, March, 1939, pp. 76-78

D. The New Life Movement and the Church

1. The Need for the Message of the Church

Someone has said that the New Life Movement is the building of the Kingdom of God.¹ However, this is a misconception, for although the purposes of the New Life Movement and the Church are similar in many respects, yet the Movement does not preach the Gospel nor make Christian converts, and this, so the Church believes, is the only way that the building of the Kingdom of God may take place. Social reform often results from Christian conversion, but social reform is not the primary aim of the Church, as it is of the Movement. Of this Dr. Tang writes:

"...it (the New Life Movement) is but one of the movements of men within space and time, and has all the inevitable defects of men; while the kingdom of God is beyond space and time, perfect, and not built by men, but brought by God Himself at the second coming of Jesus Christ, even though we can pray and work for its coming."²

Some people have feared that cooperation of the Church with the New Life Movement would result in the Church becoming so involved in the activities of the Movement that its message would be watered down and become nothing more than a social gospel. However, as Madame Chiang says, there need be no confusion on this point:

"The New Life Movement does not mistake the Church for a mere social service agency....Others can do many of

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1. Tang, op. cit., p. 153
2. Ibid.

the obvious things that need to be done, only the Church can give spiritual life. The Church must not become so busy about other things that it runs the danger of neglecting its main business of remaking men."¹

Instead of becoming weakened by cooperation with the New Life Movement, the Church should be strengthened, for the very weakness of the Movement in that it is only a pattern for life,² offers a real opportunity of conveying the needed power in the message of "New Life" through Christ. In regard to this, Dr. Han, professor at St. John's University, Shanghai, says the following:

"Is not the Church one of the best organized agencies in the country for helping the government to realize the objectives of the New Life Movement and is there not an opportunity for the Church to give a deeper interpretation and application to the teachings? As a consequence of such cooperation, we will be required to get a sound knowledge and understanding of those principles and also to demonstrate our ability to make wider application and to give a Christian interpretation."³

It has already been pointed out that the Generalissimo stresses the need of spiritual values for the attainment of social reform,⁴ but more than this, he recognizes the need for the members of the Movement to have relationship with Jesus Christ. The importance of this he emphasizes continually. It must be remembered that the New Life

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1. Madame Chiang Kai-shek: "Christians and the New Life Movement," The Missionary Review of the World, Nov., 1937, p. 542
2. Cf. Ante, p. 72.
3. Yu-shan Han: "What will the Increasing Cooperation Between Christian and Non-Christian Agencies Mean to the Christian Movement?", Chinese Recorder, Jan., 1937, p. 32
4. Ante, p. 74

Movement is a program designed to be followed by the four hundred millions of people of China, only one small fraction of whom are Christians. Therefore, the leaders do not state the need for reform in terms of Christianity, lest their expressions be beyond the understanding of the people. The four virtues, on the other hand, are probably China's nearest possible approach to Christian teaching, and they possess also a wealth of background in the understanding of all the people. The Church may indeed be grateful that General Chiang and his wife sense so deeply the need of the New Life Movement for the message of the Church and that they have on numerous occasions expressly stated this. Through the Movement they are stressing character building, and they are saying that the foundation of character is the change of heart; yet the Movement in itself has neither the method nor the power for this change of heart. This is well pointed out by General Chiang in a message broadcasted to the Christians of China on Easter eve, 1938. He said, in part:

"If we are really going to practice the new method of living, not only must we have a new spirit; we must have a new life. This new life must have Jesus' spirit of universal love and his determination to sacrifice himself...My fellow-countrymen, let us cherish the idea of a 'new birth;' let us maintain the resolution of 'sacrifice.' Let us hold Jesus as the goal for human living; let us keep the mind of Jesus as our mind, the life of Jesus as our life."¹

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1. Quoted in Poteat, op. cit., p. 142

In her address to the National Christian Council in 1937, at the time of their biennial meeting, Madame Chiang made a stirring appeal to the Christians to cooperate with the New Life Movement. The concluding words carried great conviction:

"The most important factor in reconstruction is the spiritual renewal of the people and the improvement of their character....A change in the growing purpose, reformation of habits of life, and continuation by the Holy Spirit of new ways of living, this is New Life from within and the right place to begin the regeneration of a nation. In very large measure, this part of reconstruction is pre-eminently the work of the Church. Then let us do it together--the New Life Movement and the Church."¹

2. Similarities to Christianity

Although the New Life Movement cannot be considered the building of the Kingdom of God, yet it has been called the Movement "closest to Christianity in the world today."² By understanding the ways in which the New Life Movement and Christianity are similar, one may better appreciate the ways in which these two may cooperate.

First, Dr. Tang points out that the New Life Movement and Christianity are similar in the principles which they uphold.³ They both stress the spiritual essence of life and the building of character in individuals as the sure foundation of society. Like Christianity, the

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1. Quoted in Ballou, op. cit., p. 109
2. Tang, op. cit., p. 153
3. Cf. Ibid., pp. 153, 154

New Life Movement repudiates the materialistic point of view and seeks basically to build China on the spiritual side, emphasizing the development of character through a change of heart.

Second, as the principles of the New Life Movement are similar to some of the principles of Christianity, so the spirit of the New Life Movement is similar to some of the ideas of Christianity. For example, there is the spirit of simplicity in the Movement, as seen in the simplicity of the principles, and their practicality in every-day living; there is the social, or public-minded spirit, and along with this the spirit of cooperation, as seen in the cooperation of groups in political, economic, and social life; and there is the spirit of reform, which is associated with many other kinds of noble spirit, such as the spirit of justice, of self-respect and confidence, of accuracy, of sacrifice, of responsibility, of service, and of discipline.¹

Third, the New Life Movement and Christianity are similar in their full commitment to righteous ways of living. As the New Life Movement requires obedience to every one of the virtues, so Christianity expects consistency in obedience to the teachings of Christ.²

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1. Cf. Ibid., pp. 164-168

2. Cf. "New Life Movement and Churches," Chinese Recorder, Oct., 1936, p. 661

Fourth, both in the New Life Movement and in Christianity is found a unifying force in the spheres of the social and the spiritual. As the Churches are centers from which social welfare work radiates, so the New Life Movement is a center from which social purposes are carried out. Moreover, the program of the New Life Movement is in line with the social teachings of the church.

Thus it may be seen that a majority of the goals sought by the New Life Movement are exactly in line with those the Christian forces have been striving to promote.¹ When one considers the many philosophies and isms today which are pagan, un-Christian, or even anti-Christian, one may be grateful indeed for the similarities in principle and spirit, and in personal and social living which exist between the New Life Movement and the Church.

3. Cooperation with the Church

In view of the need of the New Life Movement for the Church, and in view of the similarities between the two, it is only natural that there should be cooperation. Even greater reason for cooperation is that the leaders of the New Life Movement are Christians. Pastor Z. T. Kaung, a Chinese pastor, has said that "the New Life Movement had its birth in the hearts of a few Christian leaders,

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1. Cf. Ballou, p. 109

whose vision was quickened by the power of the Spirit of Jesus Christ."¹ Probably the formation of the Movement was greatly stimulated by the lives of Christians, both missionaries and Chinese. The International Missionary Conference of Madras said that the New Life Movement had "been greatly influenced by simple Christian ethics."²

The Church may not only be a means of putting real spirit into the program of the New Life Movement, but the Movement may be an aid to the Church by affording, as Madame Chiang says, "a point of contact between our faith and contemporary life." She says, further,

"The primary interest of Christianity is not systematic knowledge, known as theology, nor yet philosophy, though it may include these, but the relation of a personal faith to the men and women around us."³

Madame Chiang further says that she and the Generalissimo were greatly encouraged when they made the first tour of the country by the hearty response which they received from missionaries everywhere to their request for help in the New Life Movement. Of these missionaries, she says, "They felt and could see that this movement had unique possibilities of touching the lives of the people and of raising their spiritual and material levels."⁴

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1. Quoted in Poteat, op. cit., p. 138
2. The World Mission of the Church, (findings and recommendations of the International Missionary Council), p. 40
3. Madame Chiang: "New Life From Within," Christian Co-operation in China, p. 32
4. Madame Chiang: This is Our China, p. 299

Soon after the inauguration of the Movement, many churches, Y.M.C.A.'s, and other Christian organizations registered their approval of its principles and offered their cooperation in its promotion. In order to make this cooperation both official and effective, the New Life Movement headquarters drew up a list of nine simple regulations to be sent to the governing bodies of those groups. As a preface to the first issue of these regulations, the Generalissimo said:

"Since the work of the Chinese churches and other Christian organizations includes a full commitment to righteous ways of living, and the development of character through discipline and an integrated life, it is quite apparent that they have much in common with the aims and principles of the New Life Movement....It is our hope that without any delay New Life Movement Service Groups may be formed within these Christian organizations, and the life of the people greatly benefited thereby."¹

Following is the list of regulations which were issued for the organization of Christian Service Groups:

- "1. Local churches, Y.M.C.A.'s, and other Christian organizations, desirous of cooperating in the work of the New Life Movement, are hereby authorized to organize New Life Movement Service Groups.
2. These New Life Movement service groups may be independent units within the churches, Y.M.C.A.'s or other Christian institutions.
3. These New Life Movement service groups shall be composed of the actual members of the various churches or other Christian organizations.
4. The pastor, preacher, secretary, or executive officer of the local Christian organization shall in each case

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1. Quoted in "New Life Movement and Churches," Chinese Recorder, op. cit., p. 661

be the chief of the New Life Movement service group. Each service group may contain any number of sections, with five to ten persons in a section. Each of these service groups shall be subject to the supervision of the local New Life Movement Association.

5. The service group may be named after its own organization or denomination. For instance, the Nanking Y.M.C.A. New Life Movement service group or the Nanking Methodist Church New Life Movement service group.

6. The programme of work of these New Life Movement service groups shall include the following:

a. Each member of the service group shall pledge his or her personal allegiance to all New Life principles.

b. Each member of the service group shall work toward having his or her family observe the principles of New Life.

c. The service groups shall include in their programme the winning of all members of their respective churches, Y.M.C.A.'s, or Christian organizations, to living the New Life.

d. To extend New Life to all friends and neighbors of the church members.

e. To promote the New Life Movement in all church services and Christian assemblies.

7. These Christian service groups shall report their activities to the local New Life Movement Association.

8. When a new Christian service group is organized, a report should be submitted to the local New Life Movement Association, and relayed to the New Life Movement headquarters for registration.

9. These rules and regulations are issued by the New Life Movement headquarters for observance by all provincial and city New Life Movement Associations, and at the same time copies shall be sent to the National Christian Council, the National committee of the Y.M.C.A. and to the headquarters and executive officers of each denomination, that they may be put into practice by all Christian organizations throughout the country."¹

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1. Ibid.

The Church and other Christian organizations have responded to this and other calls for cooperation. The realization of the need for the witness of these Christian groups and appreciation of their contribution have continued to be expressed. This attitude is exemplified in the following statement made by Madame Chiang several years after the regulations were issued:

"Work by Christian groups in prisons, military hospitals, orphanages, and settlements, is all very much appreciated by the New Life Movement Headquarters, and reports on progress and problems will receive careful attention. Social service by Christian groups everywhere is highly desirable, particularly where New Life may be born from within. 'Except a man be born again' he cannot see New Life. After all, the genius of the church is to give men a spiritual rebirth and send them out to fight life's battles equipped with the whole armor of God."¹

The New Life Movement will probably be the most prominent unifying force in the social rehabilitation of post-war China. One writer has said recently,

"The New Life Movement in China is taking an increasingly important role in the social, educational, and spiritual life in China, and it undoubtedly will take a leading role in the rebirth and reconstruction of Free China after the war."²

The objectives of the Movement will be shifting after the war from war mobilization to peace-time reform, and the Church must be prepared to put into them the Spirit of Christ. R. Y. Lo, Christian statesman, says,

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1. Madame Chiang: "Christians and the New Life Movement," op. cit., p. 542
2. "The New Life Movement in China," World Call, June, 1943, p. 22.

"We Christians, who firmly believe in a new social order and in building the Kingdom of Heaven on earth, naturally carry a greater responsibility than others in the New Life Movement."¹

In 1937, just before the war broke out, one of the leaders of the New Life Movement, George W. Shepherd, suggested two important ways in which the church might cooperate with the New Life Movement, and these are equally applicable for post-war cooperation. He said, first, that Church members may cooperate by living the New Life. This would mean careful observance of all of the New Life Movement emphasis, such as honesty, patriotism, and outward cleanliness as a sign of inward purity. To quote Mr. Shepherd:

"Living the New Life is not a mere duty. It is a great privilege for every Christian....Let Christians make sure they are living up to...standards set by our Master and the great apostle."²

The second way in which Mr. Shepherd advocates cooperation between the New Life Movement and the Church is by service. Christians may serve by participating in the many activities of the Movement, such as educating for health, planning recreation both for children and adults, and teaching improved home-making methods.³

As the people of the Church are made aware of their responsibility to live the New Life as in Christ, they will

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1. R. Y. Lo, "Christians! Support the New Life Movement!" The Chinese Recorder, May, 1937, p. 285
2. George W. Shepherd, "Cooperation With the New Life Movement," Chinese Recorder, May, 1937, p. 286
3. Cf., Ibid

want to be used in service, and will assuredly make no small contribution to this Movement as a force in the rehabilitation of China.

E. Summary

It has been the purpose of this chapter to discuss the history and philosophy of the New Life Movement in order to discover the significance it may have in relation to the post-war Church. It was observed that the entire nation of China, due to the hundreds of years of Manchu misrule, has been characterized by a general attitude of spiritlessness in regard to both private and public life. The political reform, the economic reconstruction, and, more recently, the advent of the war, have made more apparent than ever the need for social reform. Thus the New Life Movement came into being, it was pointed out, with the purpose of bringing about the social regeneration of China, this to be accomplished through the initiative of the people in changing their everyday habits of life by living in accordance with the teachings of the four virtues, by which principles it was purposed that three main objectives--military discipline, increased production, and cultural training--be achieved. Launched in 1934 by General Chiang Kai-shek, who became its president, it was reported that the Movement gained popularity rapidly and by the end of two years' time had, through the organization of the service Corps, spread to every province.

Among the many accomplishments of the New Life Movement, it was noted that personal appearances and habits were improved, that means of economy were promoted, as seen in the "New Life meals" and mass weddings; that a health program was organized, which cut down communicable diseases and attempted to cure opium addicts; that college students were challenged to carry on New Life Movement work, which they were very successful in at their villages in the summer; that a women's group was organized in Nanking which arranged for educational, vocational, and cultural training for women; and that defense projects instituted since the war have proved of great aid in many areas of service.

It was pointed out that the weaknesses of the Movement lie mainly in its being misunderstood, that the Movement must not be considered a means of accomplishing New Life in itself, and that the statements of the founder of the Movement and Madame Chiang are not to be confused in this regard.

The underlying philosophy of the Movement was shown to be an emphasis upon spiritual truths, the approach being through an appreciation and practice of the four virtues, li, i, lien, and chih, which signify, respectively courtesy, propriety, integrity, and honor. Although these virtues are fine for character development, it was pointed out that the Movement is greatly in need of the message of the Church, which alone can give the method and power for

the accomplishment of its purposes, and that General Chiang and his wife are acutely aware of this need. Because the need of the Movement for the dynamic of the Christian Gospel is so great; because the leaders of the Movement, themselves Christians, desire cooperation with the Church; because the Movement is similar to Christianity in principle, spirit, and personal and social living, it was concluded that cooperation between the Movement and the Church should be considered essential to both groups, attention was drawn to the cooperation which already does exist, and hopes were expressed for even closer cooperation in post-war rehabilitation.

CHAPTER IV
THE INDUSTRIAL COOPERATIVES

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A. Introduction

The catastrophe of war in China, it has been shown, has been the means of enlarging opportunity in many directions;¹ and probably one of the most significant of these is the development of the Industrial Cooperative movement, to be studied in this chapter. This movement has been called one of "the newer and more spectacular of China's cooperative movements,"² of which there are approximately 160,000 in Free China; these are of at least nine different types with a total membership of 10,000,000 persons and a total capital of \$140,000,000, Chinese currency.

When the war broke out, the immediate need for an accelerated program of industrializing and nationalizing the huge rural area of West China was seen to be critical. But the people of China have arisen to the occasion. It has been declared that

"...more auto roads, schools, telephone and telegraph mileage, and post offices have been created during the war years than all of China possessed before the war, to say nothing of the hundreds of new industrial cooperatives."³

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1. Ante, pp. 16, 19, 23, 24, 25, 26
2. "Cooperatives," China at War, August, 1943, p. 90
3. Cf. Ibid.; also Andrew T. Roy, in Price and Wu, op. cit., p. 63

In the introduction to her book on the Cooperatives,
Nym Wales says,

"One can never give up hope in China somehow. As soon as you feel that all is lost, some meteoric phenomenon like this appears and you realize again the immense vitality lying immobile in this vast nation."¹

Besides being a tremendous economic and war-time aid to the nation, the C. I. C., as they are generally called, have brought many higher values. Their trade-mark, the most familiar of all trade-marks in China, is a triangle surrounding two simple Chinese characters, which are pronounced "Gung-Ho" and which mean "work together" or "one for all and all for one."² This is one proof of Mr. Crow's statement that the C. I. C. "promises to play a leading part, not only in the future industrial development of China, but in making the country a practical as well as theoretical democracy."³ Madame Sun Yat Sen, who considers the cooperatives a social movement, says that nothing could be so timely and significant as this, standing as it does for human habilitation and democratic education; and that its success is due to the fact that it is based on the "most solid of all foundations, the people's livelihood."⁴ Dr. J. Henry Carpenter, chairman of the Federal Council's Committee on the Church and Cooperatives recognizes that

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1. Nym Wales: China Builds for Democracy, p. 1
2. Carl Crow: China Takes Her Place, p. 205
3. Ibid.
4. Anaheri V. L. Mehta, "China's Industrial Cooperatives," Indian Social Reformer, June 27, 1942, p. 511

the cooperative way has far-reaching influence. He says that this movement "is one of world-wide significance and of greatest potentiality, not only in winning the conflict, but in the future peace."¹

Because this Movement is meaning so much to China's development, and because it affects the lives of the people so vitally, it behooves the Church to be aware of its program and of the opportunities of service which the cooperative plan may afford. This chapter will therefore commence with a discussion of the history and program of the Industrial Cooperatives, showing first the pioneering work done in industrialization in China; second, the beginning and development of the Cooperatives; third, their organizational plan; and fourth, their accomplishments. The spirit of the Cooperatives will then be discussed, in regard to the democratizing effects, the spirit of unity, and the development of initiative. Lastly, in regard to the relation of the Cooperatives to the Church, the spiritual basis of Cooperatives will be pointed out, as well as the need and demand for church cooperation and the place of the Church in the post-war program.

B. History and Program of the C. I. C.

1. Pioneering Work in Industrialization

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1. Hubert Freyn: Free China's New Deal, p. 58

Although the Industrial Cooperatives have really only been organized since the war began, yet the spirit and idea of them was born almost twenty years previously when Joseph Bailie, a missionary who was professor of mathematics at Nanking University, envisioned the need for improvement and further development of the industries of China. Describing him, one writer says:

"Joseph Bailie was an unusual type of missionary, one of the earliest to believe that applied Christianity meant educating engineers and doctors as well as pastors, and building factories and hospitals as well as churches, in order to solve bitter problems of poverty and human suffering."¹

Mr. Bailie's plan was to bring enlightened management to the Shanghai factories by training Christian engineers, for he was confident that the spirit of Christianity would change the terrible conditions that existed in the factories. Mr. Bailie believed, in fact, "...that if modern industry and Christianity went hand in hand, they could bring about the renaissance of China."²

In the 1920's, Henry Ford became acquainted with Bailie's plan, and agreed to train a number of young men each year in his Detroit shops. Altogether a hundred Chinese students, mostly Christians, were trained along technical and industrial lines. Joseph Bailie died before his plans were completed, but his enthusiasm was so great

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1. Nym Wales, op. cit., p. 46
2. Ibid.

that the young Chinese boys whom he gathered around him have never lost his spirit, and today they are the leaders who are most prominent in the work of the Industrial Cooperatives.¹

2. Beginning and Development of C. I. C.

During the first year of the war, 90% of China's modern industry was either destroyed by the Japanese or seized by them. Besides this, since her coastal cities and ports have been captured, China has been almost entirely cut off from any supplies. One writer describes this as "the tightest blockade in the history of the world."²

At the time of the beginning of the war, in 1937, a group of far-sighted people met together in Shanghai to discuss what could be done about the industrial situation. The leader of the group was Rewi Alley, a New Zealander who had had long experience with Chinese industry in Shanghai and who was eager to correct the injustices of child and conscript labor in that city. Others of the committee were Hsu Sing-Loh, a banker and one of China's great men of social vision; Frank Lem, an American-educated engineer; Lu Kuang-Mien, a cooperative expert educated in Scotland; and Edgar Snow, American journalist and his wife, Nym Wales.³

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1. Cf. A Nation Rebuilds, p. 14 (author not given)
2. A Nation Rebuilds, op. cit., p. 3
3. Ibid., p. 4

This committee devised the Industrial Cooperative plan and issued in 1938 a little booklet advocating the creation of thirty thousand cooperatives in the interior of China. The five advantages which they set forth reveal their insight into the needs of the people and their practicality in meeting these needs:

- "1. Cooperatives were to be in caves and mountain valleys where they could not be bombed.
2. They were to use the local raw materials of which there is an unused abundance.
3. They were to put the thousands of refugees to work and make them an asset instead of a liability.
4. They were to produce the industrial goods so much needed by the people and the army.
5. They were to eliminate capitalist evils and to democratize a whole new area in Chinese life."¹

Sir Archibald Kerr, British Ambassador to China in 1938, presented this plan to the Generalissimo and Madame Chiang Kai-shek, who in turn invited Dr. H. H. Kung, Minister of Finance, to the conferences where the plan was discussed. These people, seeing the tremendous possibilities in the plan, received it enthusiastically and made arrangements to put it to work immediately. Dr. Kung became President of the movement, and Rewi Alley was engaged as organizer. Alley divided the territory of Free China into five parts and sent an organizer and technical advisor into each of these regions.

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1. Lautenschlager, op. cit., p. 27

These men started immediately to organize groups of people to explain the plan of cooperation in industry. The vast area of West China is rich in raw materials, and the millions of refugees who had survived the long trek to the West were in desperate need of work. The Industrial Cooperative plan was the answer to the problem, both in its utilization of raw materials, so necessary for the people and the army, and in its supply of work which gave new hope to thousands of refugees. The units gathered together, as the original committee had suggested, in such places as caves, dug-outs, old temples, and mat sheds, where their identity would not be readily discernible to the enemy. Even the small power plants burned smokeless charcoal fuel so that there would be nothing to give away their position. So popular was the movement that within three months' time, there were cooperatives making shoes and producing foodstuffs, blankets, towels, surgical cotton and gauze.¹

A beginning project was the government order for 400,000 blankets for the soldiers. Many of the soldiers were freezing to death with only cotton blankets, and the wool needed for heavy blankets could be readily supplied. The response of the C. I. C. reveals the ingenuity and determination of the people. The old American spinning

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1. Cf. A Nation Rebuilds, op. cit., p. 6

wheel became streamlined in a C. I. C. machine shop, aluminum for the wheels was obtained from Japanese planes that had been shot down, thousands of people who had never before handled wool were trained to spin, and by October of 1939 the Northwest region alone had manufactured the 400,000 blankets! By the end of 1943, the cooperatives had produced nearly 3,000,000 blankets, and mechanics had developed new machines which would increase and standardize production.¹

The rapidity of the spread of the Industrial Cooperatives may be surmised from the above account. They grew from 69 cooperatives with 1,149 members in December of 1938, to 1,867 cooperatives with 29,284 members in June of 1941. The monthly production in June, 1940 was \$5,783,540, and in June of 1941, it had increased to \$14,246,595.² In the years 1941 and 1942, some of the cooperatives were consolidated into larger units, so that statistics would show a decrease in the number of societies. However, in the six months from December of 1941 to June of 1942, the monthly production increased by ten million dollars.³ The above figures are in Chinese currency. The total monthly production, United States currency, was approximately

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1. Cf. Ibid., p. 9; China Christian Year Book, 1938-1939, p. 23
2. Freyn, op. cit., p. 54
3. A Nation Rebuilds, op. cit., p. 27

\$1,550,000 in 1943, and the total number of cooperatives that same year was about 2,000.¹

3. Organizational Plan of the C. I. C.

For its present war-time economy, C. I. C. is organized into three general zones. These are, first, a "guerrilla zone," located in and around the combat area, often right behind the Japanese lines, where there is concentration on the production of immediate war-time necessities; second, a light industry zone, within easy reach of Japanese air raids, where the cooperatives have light capital investment and are small, mobile, and easily concealed; third, the inmost Chinese zone, where the cooperatives are best protected and the heavier industries are developed. Even in this last zone, however, there are no heavily centralized works.²

Each individual cooperative is governed by a list of general regulations, some of which are as follows: A local cooperative must have at least seven persons as members. Regular meetings are to be held for discussion of problems and plans. A chairman must be elected from among the members. Each member must own at least one share of capital, but none may own more than 20% of the total share capital. Yearly profits are to be divided as follows:

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1. Ibid., p. 26

2. Cf. Linebarger, op. cit., p. 224

20% to the reserve fund, 10% to the "Common Good Fund," 10% for payment of Federation directors and staff, 10% to a local Industrial Cooperative Development Fund, and 50% to the individual workers in the cooperative.¹

Besides their local organizations, groups of ten to thirty cooperatives, depending on geographical location, organize themselves into Federations which market finished goods, obtain raw materials, set up joint treasuries, advise and aid established cooperatives, help organize new units, encourage the local cooperative management, and carry on educational and welfare work. These Federations are gradually taking on more and more of the business and social service which was at first handled by outside C. I. C. leaders. It is planned that the Federations will lead eventually to a National Federation, at which time the C. I. C. will have reached complete self-reliance and independence.²

The Cooperatives are financed mostly by loans from the Chinese government, which are made at six percent and repaid on the basis of the profits made by the workers. Other means of support are by gifts, which have come in from American and British friends abroad as well as from Chinese. Two main promotional bodies have been formed,

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1. Cf. A Nation Rebuilds, op. cit., p. 7; Information Service, op. cit., p. 1
2. Cf. A Nation Rebuilds, op. cit., pp. 16 and 18; cf. Chinese Industrial Cooperatives, Northwest Region, Report for 1944, Indusco., Inc., p. 2

the A. A. C. I. C. (Association for the Advancement of Chinese Industrial Cooperatives) and the International Committee for Chinese Industrial Cooperatives Productive Relief Fund.¹ The former gives technical and statistical as well as financial aid to the cooperatives. The International Committee was first established for the very purpose of receiving gift funds, although it has since sponsored several other projects for the C. I. C. It was reported in January, 1945, that the American public has donated more than two million dollars to the C. I. C. since 1939.² This would be received by the International Committee through Indusco, Inc., which is the American committee for C. I. C.

In establishing the cooperative societies, it has been found that leaders are needed who possess the true cooperative spirit and at the same time have a considerable degree of technical ability and skill. For the purpose of training such leaders, nine Bailie schools have been founded, named for Joseph Bailie who is recognized as the one who planted the seed of industrial improvement for China.³ These schools are now training over 500 boys between the ages of 12 and 18, all of them carefully chosen to meet definite qualifications. George Hogg, a full-time

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1. Ibid., p. 18

2. Indusco Bulletin, January, 1945, p. 1

3. Ante, p. 96

leader in C. I. C., describes the type of boy whom the schools would like to have. He says,

"The ideal Bailie boy must be a potential worker, and harbor no secret ambition of the official type; he must have suffered hardship, and know that nothing is of value that comes easily; at the same time he should be free of economic obligations to his home which might cause him to leave C. I. C. in search of a higher salary once his training is completed."¹

The Bailie schools' course consists of a two-year training period, half-time practical work and half-time groundwork and classroom studies. The practical work is either in the school or in a cooperative unit, and may include work in the textiles shop, at the school printing press, or taking down and reassembling the school's truck engine. Classroom work includes studies in Chinese, arithmetic, accountancy, economic geography, industrial cooperation, industrial chemistry, simple engineering, truck engines, motive power, textiles and dyeing, and blueprint drawing.² With this background of practical and classroom work, it is hoped that the Bailie youths will bring an understanding of local conditions and problems to the higher technicians, and also an interpretation of broad technical policy and a spirit of technical and social progress to the member-workers.³

4. Accomplishments of the C. I. C.

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1. George A. Hogg: "Training Cooperative Leaders for China," Free World, June, 1943, Reprint, p. 2
2. Ibid., p. 3
3. Ibid., p. 2

The C. I. C. has been called "one of the most significant movements the world has ever seen"¹ and this is readily affirmed when one examines the amazing list of accomplishments of the movement. As Mr. Alley has said, "...in the art of production, the Chinese people do not need an elite to lead them."² The rapid growth of the cooperatives and the corresponding increases in production have already been noted.³ Today they are producing almost everything that was formerly imported or made in the factories on the coast,⁴ there being approximately 1400 cooperative units producing over 200 kinds of products (500 different items) with an average monthly production of U. S. \$1,200,000.⁵ These products include, as one writer has said, "everything from soap to plates and from medical cotton to vegetable oil gasoline."⁶ The efficiency and speed at which these goods are produced is just as amazing as the quantity and variety of the products. One report tells of a comparison made between the private Military Weaving Factory and the First Weaving Cooperative of Yen Chang Pu. The factory turned out 700 feet of cloth per day with fifty treadle looms; the cooperative turned out 400 feet of cloth with five looms!⁷

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1. Creighton Lacy: Is China A Democracy?, p. 121
2. Rewi Alley: "China's Industrial Future," Free World, Aug., 1944, reprint, p. 1
3. Ante, pp. 100, 101
4. Crow, op. cit., p. 215
5. Report as of March 29, 1945, from Indusco, Inc., New York City
6. Lacy, op. cit., p. 19
7. Elizabeth Selsbee: "Lanchow--City of 'Work Together'", p. 6

Recently the C. I. C. made some contracts with the U. S. Army and has been producing supplies for them; these include shoes, overalls, desks, tables, bunks, filing cabinets, bed linens, cutlery, jams, cookies, candy, screens, stoves, and even some buildings.¹

Besides being responsible for the supply of huge amounts of materials, the C. I. C. may be credited with several other outstanding improvements and accomplishments. First, they have been a means of supplying work, not only for thousands of homeless refugees, who comprise one-third of the cooperative membership,² but also for disabled soldiers, whose physical incapacities had made them a burden on their already suffering families. Groups of soldiers have formed their own cooperatives and they have devised a "C. I. C. Disabled Soldier" label which appears on the products which they produce. These wounded soldier cooperatives also point to a way in which the millions of Chinese veterans can be rehabilitated and put into civilian life after the war.

Second, by providing a means of livelihood for refugees, soldiers, and others who needed work, the C. I. C. have been a means of restoring self-respect to thousands of people; more than this, as one writer has said, "For

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1. Indusco Bulletin, "C. I. C. Marks 6 Years of Work," Sept., 1944, p. 2
2. Lacy, op. cit., p. 121

a large number of cooperative members, C. I. C. has meant a new life, a new outlook, and a new reliance on themselves."¹ It has been the means of developing a spirit of democracy, of unity, and of individualism. These will be discussed later in further detail.

Third, the C. I. C. groups have helped to bring about the equality of women. Many women in China, especially those in the country, have been victims of starvation, superstition, ignorance and apathy; but with the coming of the cooperatives, new standards have been set up, and women are beginning to see that their part in the defense is just as important as the men's. The huge blanket program undertaken by the C. I. C.'s never could have succeeded had it not been for the tens of thousands of women who rallied to spin and weave the yarn. Women organizers brought together widows, soldiers' wives, and refugee factory girls, and in the first eighteen months of the movement, there were 21 women's cooperatives organized and 364 members, with several thousand non-member helpers.²

Fourth, the C. I. C. groups have, on their own initiative, organized projects and institutions which have raised the physical, social, intellectual, and moral standards of their communities. Realizing the importance

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1. Crow, op. cit., p. 114

2. Cf. A Nation Rebuilds, p. 10; Lacy, op. cit., p. 116

of working for the common good, they have organized co-operative banks, retail stores, schools, hospitals, clinics, reading rooms, kindergartens and recreation centers. This is done through the 10% of the net profits which is placed in the Common Good fund. The members of each Cooperative determine by vote how best to use this fund, and it is interesting to note that the first thought of the groups is usually to provide education for their children.¹ Many have also applied part of this fund to the aid of state programs for adult education.

Of the other organizations which the C. I. C.'s have sponsored, the orphanage work is especially noteworthy. Over seven hundred children, orphaned in the Honan famine, were clothed, fed, and taught simple trades by women of the C. I. C.² The work in health education is also especially significant. Clinics, established not only for the co-operative members, but also for the use of the community at large, have been highly successful in raising health standards. In nearly every case, the C. I. C. clinic is the only and first means of obtaining medical assistance in the area.³ Other means of health improvement have been through hospitals and a system of Health Insurance.

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1. Crow, op. cit., p. 217
2. Indusco Bulletin, op. cit., p. 1
3. "Gung Ho Workers Raise Health Standards," Indusco, Inc., p. 3

C. The Spirit of the C. I. C.

It has been said that "Industrial Cooperatives are an altogether new form of organizing and regulating society."¹ Their organization seems to be the very type most suited to the needs of the people. Perhaps this is because the people realize that the economic success of the Cooperatives, so important to the welfare of the entire nation, is dependent upon their development of true democracy, of real unity, and of individual initiative. As someone has said, "China's spiritual and economic mobilization merges in a movement like C. I. C."² It is because of this by-product of spiritual development as well as because of their economic contribution that the C. I. C.'s may be expected to be playing a leading role in China's post-war rehabilitation.

1. The Spirit of Democracy

Almost everyone who refers to the C. I. C. Movement makes particular mention of the fine spirit of democracy which it fosters. Rear-Admiral Harry E. Yarnell says that the "C. I. C. are one of the most vigorous democratic movements in the world today."³ This democratic spirit is exactly what the people of China need, for they have been far behind the government leaders in their understanding of

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1. Wartime China as Seen by Westerners, p. 55
2. Ruth Weiss, in Wartime China, p. 71
3. Quoted in Lacy, op. cit., p. 120

and participation in democratic procedures. The C. I. C. affords them a natural and practical means of becoming educated in the fundamentals of democratic methods and procedures. One of the C. I. C. leaders says that this is the most important contribution of the cooperatives.¹

Mr. Lacy points out that the cooperatives are democratic in three ways--politically, socially, and economically. They are "politically sound" because they depend entirely on self-government; every decision of the cooperatives as to what they shall make, and what they shall do with their profits is determined by the votes of the members. The groups are also democratic socially--no man except the representative elected to the federation, is placed above his fellow-worker. Lastly, they are democratic economically because they put into vivid demonstration a practical form of socialism.²

Illustrative of the spirit of democracy to be found in the cooperatives is the following story:

"...one day a delegation of cooperators knocked on their chairman's door and after a lengthy pause were told to 'come in.' 'We have come,' the delegation spokesman said, 'to inquire why you are not at work today.'

"The chairman gazed thoughtfully at the ceiling and replied slowly, 'I am your chairman. I have great responsibilities and must take time off to think in solitude.'

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1. Lt. Col. Evans F. Carlson, quoted in Indusco Bulletin, Nov., 1944, p. 1
2. Cf. Lacy, op. cit., p. 114-116

"The cooperators gathered in a corner, buzzed among themselves, and their spokesman stepped forward again. 'We have decided,' he said, 'that your mind will function better when your hands are busy with work. In our society only those who work, eat.'"¹

The songs and slogans of the cooperatives are another illustration of the spirit of democracy. Here are a few of them:

"If you register every transaction, the trial balance will bring satisfaction.

Be friendly and kind to others; in our society each man is your brother.

But there is no need for endless rules, if only you do your duty with the tools.

Industrial cooperatives are really the workers' shops.

In our society only those who work shall eat.

If we are bombed once, we shall rebuild once. If we are bombed ten times, we shall rebuild ten times."²

This spirit of democracy within the cooperatives naturally carries over into the community life as well. As Mr. Lautenschlager has pointed out, when one third of the people in a village live in a system of industrial democracy, the village soon progresses naturally in political democracy. He says further, "Men and women who have become real industrial citizens will not welcome Nazism nor long tolerate other forms of political tyranny and totalitarianism."³

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1. A Nation Rebuilds, op. cit., p. 24
2. Lautenschlager, op. cit., p. 35
3. Ibid.

2. The Spirit of Unity

The members of the cooperatives live their slogan of "Gung Ho--one for all and all for one." The spirit of democracy in which they work together has a socializing effect, and this in turn makes for a strong solidarity. This spirit of unity is especially significant when one realizes that in most of the cooperatives people from entirely different types of backgrounds are thrown together; often they are of different races and different religions. The activities of the cooperatives in the city of Lanchow are one illustration of the way the people carry the slogan of Gung Ho into their daily lives. Here each cooperative has a social gathering every two weeks, at which all the members have an opportunity to get acquainted. At the end of the meeting, someone speaks for a few minutes on the aims of the C. I. C., thus welding the group together in their common interest.¹

The Federations are a means of bringing about a sense of unity among the various cooperative groups, and many of them sponsored some very fine projects. One writer describes the contribution of the Federations as follows:

"Besides conducting business transactions, the Federations act as cultural centers, where cooperative members can obtain books, writing materials, and postage; learn how to read and write; study what other cooperatives have done to solve their technical difficulties; read the

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1. Selsbee, op. cit., p. 3

newspapers to learn what is happening in other countries; and through mingling with cooperative members from all over the district, the cooperator acquires a broader knowledge of his neighbors and a sense of unity."¹

The sense of unity within the cooperatives and among the Federations has an effect of adding immeasurably to the sense of national unity. Madame Chiang says that the C. I. C. "provide a new link to bind China together."² Mr. Lacy points out that the spirit of national unity is heightened by the fact that the cooperatives are producing directly for the armed forces as well as by the fact that individual sharing makes for national cooperation.³

3. The Development of Initiative

Because the members of the C. I. C. realize that the cooperatives are their own business, they put forth more initiative and effort to make their business a success. Some people think that the cooperatives are simply a war-time measure; and that after the war, China will develop a system of concentrated industry. However, men who have studied the situation in China claim that "the cooperative is not only more efficient in production but also better for the workers involved."⁴ The enthusiasm of cooperative enterprise causes the workers to develop initiative

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1. A Nation Rebuilds, op. cit., p. 16
2. Madame Chiang: China Shall Rise Again, p. 283
3. Lacy, op. cit., p. 117
4. Lewis S. C. Smythe: "The Place of Industrial Cooperatives in China's War-Time and Post-War Economy," p. 7

in improving their techniques of production and the quality of their products. Thus it is seen that the workers are producing wonders in spite of the lack of modern equipment. Dr. Carpenter, Federal Council leader who made a tour through China, says that he observed men making machines and tools "out of almost nothing." He says:

"One shop was making ten charcoal burners for the Bank of Communications. The materials came from old automobile fenders and sides, from scrap pipe, from white iron castings made in their own moulding and smelting rooms. The power to turn the lathes and planers was supplied by an old Studebaker engine, with a charcoal burner for fuel which was made in their own shop. In another shop a water wheel was giving the power and electricity to surrounding buildings at night. Water wheels for mills and factories in the community were being made, and a ten-ton casting for a new lathe had been poured."¹

An important part of the training of the Bailie boys is the development of initiative and creativity, for as leaders they must possess this spirit in order to help to develop it in others. Owen Lattimore was amazed at what he found when he visited one of the Bailie schools. He says, "At that early age (their early teens) they were not simply living in a boarding school, they were already running their own lives as responsible men."²

Part of what Mr. Lattimore observed, he described as follows:

"They master a prime mover, the mechanical engine without which the whole of our civilization could not stand.... They had a truck motor. The boys not only learned how

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1. Quoted in "Industrial Cooperatives Among China's Refugees," Information Service, p. 2
2. Lattimore: The Bailie Schools of China, p. 1

to work it but how to disassemble it. They learned how to make a blue-print of it. They learned how to maintain it. They made the looms on which they did their weaving. There was a little chemistry building in which with raw materials, vegetation and mineral, they learned how to compound the dyes with which they dyed the wool they spun themselves which they then wove on their own looms. They maintained the entire series of buildings and managed their own affairs. They did their own cooking and their own housekeeping."¹

This development of initiative is representative of the spirit manifested by cooperative workers all over the country. The C. I. C., as one writer has said,

"...stands for industry on a human basis, and shows that the ordinary man is capable of enriching his life, his culture, and his country by the fruits of his labor. All that he needs is a little help and encouragement-- the rest he can do for himself."²

In conclusion, the spirit and dignity of the C. I. C. movement as a whole is well illustrated in the following story:

"A young foreign-trained engineer recently visited a weaving cooperative. 'How many workers have you?' he rapped out in his clipped business-like fashion to an elderly Kansu man who obviously came from peasant stock. 'We have seventeen members, no hired workers,' the man replied in his slow, quiet voice. Quite un- abashed, the engineer continued the snappy catechism. 'Who is the factory manager?' he said. Again came the reply in broad Kansu dialect, 'Our Chairman is Hsu. He is not working in the society today because he has cooperative business in the city.'³

D. Industrial Cooperatives and the Church

1. The Spiritual Basis of Cooperatives

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1. Ibid., p. 2
2. Selsbee, op. cit., p. 9
3. A Nation Rebuilds, p. 25

If the Industrial Cooperatives were no different than private enterprise, then the Church would not expect to participate in its program any more than it does in private enterprise. However, if it is granted that the cooperative organization of business is more Christian than ordinary private business, then the Church has a responsibility to fulfill in assisting in the cooperative plan. Rewi Alley, the "man who made the blueprint" for this movement, says that the C. I. C. is different from private enterprise. To quote Mr. Alley: "The C. I. C. is achieving something new in the history of cooperation. A unique opportunity exists in China that never before existed in any other country."¹ The broad ethical basis upon which the C. I. C. is organized is a significant factor for the Church. T. W. Mercer has stated the following principles upon which the cooperatives are based: universality, democracy, equity, economy, publicity, unity, and liberty.²

Dr. Lewis Smythe, a missionary who has been active in C. I. C. work, points out that the cooperatives are more Christian than ordinary capitalistic enterprise and he lists the following practices as proof:

1. Eliminate practice of a few profiting at the expense of many.

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1. Wales, op. cit., p. 263

2. Quoted in Smythe: "Cooperatives and Christian Missions," Chinese Recorder, Aug., 1940, p. 487

2. Organize collective economic action, but retain the principle that the individual is the chief ethical end.
3. Inspire individual initiative, but direct it into serving the larger group.
4. Require education of members in the very nature of the case; because of democratic principle of operation, bring a cultural interest into business enterprise.
5. Voluntary, based on reason and persuasion.
6. Start small and grow big. (Closer to the spirit of Him who could found His church on small groups--"wherever two or three are gathered together....")¹

Because of these practices, Dr. Smythe says that "cooperatives better facilitate and encourage the good life of the individual than does private profit or capitalistic enterprise."² Of course, it is not the function of the cooperatives to make Christians, but the Church may be thankful that the cooperatives facilitate and encourage the good life.

2. Cooperation of the Church

The cooperatives encourage the good life not only for ethical reasons, but because their very success is based upon it. As one writer has said, "Integrity, consideration of the rights of others, and discipline of one's own selfish ambitions are as essential to their success as is capital."³ Another writer says, "All those who have had experience

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1. Smythe, op. cit., pp. 488, 489
2. Ibid.
3. Wiser, op. cit., p. 157

with cooperatives agree on the absolutely essential need of personal character for success."¹ Again, one of the most experienced workers in C. I. C. says that the essential thing in cooperatives is "the spirit rather than the precise method."²

Thus the Church finds in the Industrial Cooperatives a new responsibility. Unless the Church gives the cooperatives a sound basis of spiritual life, they will become a business technique and will be no more helpful to the people than private factories.³ The Church has recognized this, to some extent, from the very beginning. The China Christian Year Book, for example, in its first report of the Cooperatives, made the following statement: "A dynamic and informed Christianity has a vital place in the cooperation of the China that is to be."⁴ Dr. Carpenter, after his 8,000 mile tour through China, reported, "China's Christian leaders are taking an increasingly active part in the development of Chinese Industrial Cooperatives."⁵ Dr. Lautenschlager, who traveled through West China visiting scores of industrial cooperatives, reported that in every Indusco center, the Chinese church and foreign missionaries wholeheartedly supported the cooperative movement.⁶ More

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1. Sailer, op. cit., p. 105
2. Ibid.
3. Cf. Wiser, op. cit.
4. China Christian Year Book, 1938-1939, p. 67
5. J. Henry Carpenter: Federal Council Bulletin, March, 1943, p. 10
6. Cf. Lautenschlager, p. 34

than this, however, the movement is itself directed largely by outstanding Chinese Christians, many of whom recognize the need of the aid of the Church

The China Christian Year Book also made the following report in its first issue after the Cooperatives were begun:

"The leaders in the C. I. C. in West China approached Dr. W. Y. Chen, Secretary for the National Christian Council asking that the Church put the 'Bishop Grundting spirit' into the Cooperative movement in China. The N. C. C. has responded to this appeal in West China and the N. C. C. and the N. C. C. R. E. are as one in doing all within their power to bring before the Church the opportunities for adult religious education that are implicit in the cooperative movement."¹

Since the time of the above report, the National Christian Council, realizing the urgency of the situation, have chosen a committee of fifteen church leaders and Christian laymen who are studying the existing societies and the extent of Christian participation in them. These men are warning the cooperators and promoters that if the cooperatives are to succeed they must have a spiritual foundation.²

Real cooperation depends upon a spirit in which there is no self-interest. It is the function of the Church to educate people on the real meaning and spirit of cooperation. This may only be done by leading men and women to realize their need for substituting the Christ-

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1. China Christian Year Book, op. cit., p. 236

2. Wiser, op. cit.

centered life for the self-centered life. Once this is realized, the C. I. C. furnish excellent groundwork for Christian character development. Dr. Smythe says that the church's chief function in this realm is social education. He says that he knows of no better way to get acquainted than to conduct a study group to discuss co-operatives. He suggests that there be education in the philosophical, ethical, and economic implications of co-operation as compared to other social movements. He also suggests that discussions be held on the ethical contribution which the Church can make to cooperatives.¹

The Bailie schools may afford the Church a fine opportunity for weaving spiritual values into the fabric of the C. I. C. One writer has said, "The several hundred boys now in the Bailie schools are trained to be leaders in the cooperative movement just as boys in America may be trained for the ministry or for work in foreign missions."² If these young boys are led into a knowledge of Christ, their influence as leaders among their people may be great.

3. "Industrial Evangelism" for the Church

Before the war, some groups of churches organized industrial cooperatives independent of the C. I. C. The leaders of these groups felt that the cooperatives

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1. Cf. Smythe, op. cit., p. 490
2. Crow, op. cit., p. 221

afforded an opportunity to demonstrate to the people an interest in them and their problems and at the same time to provide a very definite evangelistic program.

Mr. Henry Birkel of the Hunan Mission, Chengsha, China, organized a cooperative in his community in which daily chapel services were held and also classes which included lessons in reading and mathematics, the Bible being used as the basis for the reading lessons. Mr. Birkel says that "there is no better way to demonstrate the love of God" than through this industrial evangelism. He sums up the ways in which he emphasized evangelism as follows:

- "1. Every effort made to maintain a Christian atmosphere and fellowship.
2. Opportunity offered for Bible study, Chapel services, Church attendance and affiliation.
3. Child welfare and better homes stressed.
4. Mission evangelistic funds used to provide for these services."¹

Missionaries who have tried the industrial approach for evangelism find that it works so well that they are eager to plan for the establishment of many industrial cooperatives after the war, in connection with the church.

Just as the Church has helped to bring Christ to the people, meeting their needs in medicine and education,

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1. Interview with Mr. Birkel, March, 1945

so it may now help to bring Christ to the people through meeting their needs in industry. As the Church rises to this new opportunity through the leading of the Spirit, another hope is awakened that China may become Christian.

E. Summary

In this chapter, the work of the C. I. C. has been shown to be of significance throughout all of China and to reveal in the very nature of its organization a need for the support and service of the Church.

A study of the history of the movement disclosed that, although it was organized since the war began, in 1937, yet the spirit and idea of it were born many years previous in the heart and mind of Joseph Bailie, a missionary professor who was instrumental in the industrial and spiritual training of many Chinese boys.

Conceived in Shanghai by a small committee of leaders headed by a New Zealander named Rewi Alley, approved by the General, Madame Chiang, and Dr. Kung, the movement was shown to have spread at an amazingly rapid rate, due, probably to the great demand for military supplies and the need for work among the thousands of refugees.

The organization of the cooperatives, planned for three zones according to the three types of industry, was seen to be characterized by the practical and democratic regulations which govern the formation of local societies; by the arrangement for Federation of these societies into

groups of twenty or thirty; by the financial aid made available both through bank loans and by gifts handled through promotional committees; and by plans for technical and practical training of potential leaders.

The huge quantity of goods and the efficiency and speed at which they are produced was shown to be only part of the amazing accomplishments of the C. I. C. It was pointed out that they have been the means of supplying work to thousands of refugees and many disabled soldiers as well; that they have given to these people a new outlook on life; that they have brought about equality among women; and that they have been instrumental in the organization of many institutions and projects which have helped to raise the mental, moral, social and intellectual standards of the people.

The most outstanding contribution of the C. I. C. was shown to be in the fine spirit which it fostered among the people. This was noted, first, in the democratic spirit which is apparent in the political, social, and economic outlook of the people and which carries over into their attitudes toward the government as well; second, in the spirit of unity among the members, which is brought about through individual sharing within the cooperative, and social and cultural encouragement in the Federations, and which also fosters a spirit of national unity; third, in the development of initiative as seen in the continued

improvements made by the workers both in the technique of production and in the products themselves, and in the emphasis of creativity in the training of the Bailie boys.

In regard to the Cooperatives and the Church, it was found that the ethical principles of the cooperatives are similar to those of Christianity and that the practices of the cooperatives are more Christian than those of ordinary private enterprise. It was noted that this spiritual basis of the cooperatives is essential to their success and that it is therefore the work of the Church to put real meaning and dynamics into their principles. It was pointed out that the leaders, many of them Christians, have asked for the aid of the Church, and that the Church has already taken definite steps toward active cooperation. It was suggested that the Church's main function is to bring the knowledge of Christ to these people through the teaching of the meaning and spirit of cooperation. It was also noted that the training of the Bailie boys is another means of service which may bear much fruit.

"Industrial evangelism" carried on by the churches independently of the C. I. C. was noted to be a great success and is another sign of hope for the Christianization of post-war China.

SUMMARY AND CONCLUSION

Summary and Conclusion

It has been the purpose of this thesis to discuss the Mass Education Movement, the New Life Movement, and the Chinese Industrial Cooperatives with the purpose of discovering what bearing they may have upon the post-war program of the Church in China. In order to appreciate the situation of the Church in China and thus to better understand its relation to each individual movement, a background study was made of general factors significant for the Church in China today.

In this study, it was shown that the moral and cultural heritage of the people of China is of fine spiritual quality, as seen in the Christian character of their ideals, in their religious lives, and in the positive teachings of each of the three religions. The Christian leadership of China was shown to be noteworthy, especially as seen in the sincere testimony of General Chiang and his wife, and the great demand for Christian leaders in political, social, and economic positions. It was noted that the war has brought many compensations for the Church, among them the following: the mobilization for defense of prewar reconstruction movements such as the Mass Education Movement and the New Life Movement; the development of nationalism, which may bring greater indiginization and unity for the Church; an impetus to education, with a

corresponding interest in Christianity; the organization of industrial cooperatives, encouraging a spirit of democracy and unity; and an increasing growth of the Church itself, as seen in the development of practical faith as well as the increase in membership.

On the basis of these observations in regard to the position of the Church in China today, the discoveries of this thesis concerning the three movements which have been selected for study will be summed up under the following four headings: the inception and spread of these movements; the interest their leaders have shown in the development of the whole person; the democratic spirit which is a part of each of them; and the place of the Church in cooperating with them.

It was shown that each of these movements was begun by one person or a small group of persons who realized the need of the Chinese people and had a vision of a plan of action for meeting this need. In each case it was shown that the movements were directed toward the benefitting of the Chinese masses, and in each case the programs were received with great interest and enthusiasm and had a rapid spread.

The Mass Education Movement, informally begun in the early 1920's with Jimmy Yen's enthusiastic campaigns directed toward the removal of illiteracy with the thousand character system, was shown to have gained popularity among

the masses immediately, due partly to the simplified method for learning and teaching others, and partly to the great reverence which the Chinese people have always possessed for learning. The New Life Movement, begun in 1933 by General Chiang Kai-shek for the purpose of counteracting the attitude of spiritlessness among the people as seen in the lack of organization in both social and national life was seen to have been received readily by the people, who recognized their need for social regeneration, and within two years' time to have spread to every province in China. The Industrial Cooperative Movement, organized with Rewi Alley at its head, the year after the war began when 90% of China's factories were taken by the Japanese and the coast was blockaded, was shown to have had a phenomenal growth, because of its practical plan for supplying work for thousands of refugees and disabled soldiers and at the same time for supplying necessary materials both for the armed forces and civilians.

In these three movements, it was shown that there was an interest, respectively, in the mental, physical, and economic welfare of the people; but it was also pointed out in each case that the importance of the development of the whole person was recognized, and that there was a distinct realization by the leaders of each movement that their success depended upon the spiritual growth of the individual. Thus, it was shown that the leaders of the Mass Education Movement soon found that teaching people

to read was of no value unless the people learned also how to profit by the reading material that was given them, and that accordingly the program was reorganized in 1929 to include rural reconstruction, which meant the promotion of improvements in agricultural practices, economic status, health education, and government practices.

The importance of spiritual growth was shown to be stressed most effectively by the New Life Movement in which the observance of the teachings of the four ancient virtues of courtesy, propriety, integrity, and honor, were emphasized as applying to all areas of life and as being basic to outward social reform. It was pointed out, however, as the Generalissimo very definitely recognizes, that these virtues are merely a pattern and can only be attained in true measure by the method and power which Christianity teaches. Interest in the whole individual was shown to be a chief consideration of the New Life Movement as seen in its accomplishments, which include the improved personal appearance of the people, the promotion of definite measures of economy, the organization of health programs, the mobilization of college students for carrying reform to outlying villages, the training of women for vocations and housework, and the carrying out of a program for defense since the war began.

The Chinese Industrial Cooperatives were shown to be a means of promoting interest in the whole person,

for their success is dependent upon a spirit of unity and cooperation, which can best be maintained by a well-rounded adjustment in all areas of life. Through their "Common Good Fund," which constitutes one-tenth of the earnings of each society, the cooperatives have been instrumental in organizing programs for mental, moral, social, and physical betterment which have greatly raised the standard of living in their communities.

It was observed that the leaders of each of these movements show their interest in the development of the individual most practically by their democratic plan of organization. Each of the Movements is organized "of the people, for the people, and by the people," thus creating fine opportunities for the practice of democratic methods and the development of a sense of unity which has a carry-over throughout the nation as a whole. In the Mass Education Movement, for example, it was shown that although the leaders from headquarters give advice, equip the teacher with proper technique of teaching the 1300 characters, and provide the literature; yet, it is the people themselves who must provide the place of meeting, the light and fuel, and even the teacher, whenever that is possible. Those who learn are then encouraged to teach others, thus creating, within a democratic organization, the ideal of social service through voluntary cooperative life.

The New Life Movement, also shown to be organized democratically, plans for the members of New Life groups themselves to decide upon the project which they want to carry out as well as to be responsible personally for keeping the rules of New Life.

The C. I. C.'s were shown to be the most concrete example of democratic practices, for democracy is the very foundation upon which their organizational plan is built. It was pointed out that the workers themselves plan what they shall make, what they shall do with the profits, and how they shall organize their community life. In many cases, it was observed that groups of ten or twenty have organized into Federations, and it is hoped that through these, the cooperatives will eventually become independent to the government.

It was observed that because the Church is concerned with the development of the individual, these three movements offer for the Church an excellent opportunity for bringing the Gospel message into all of life. The definite spiritual emphasis, as seen in the social concern of the Mass Education Movement, the teaching of the four virtues in the New Life Movement, and the ethical basis of the principles of the Industrial Cooperatives, were shown to provide excellent points of contact for the Church; but at the same time, it was shown that the spiritual emphasis of these movements is inadequate, for although they recognize

the value and need of good character, yet they do not provide the power and means of attaining it. It was shown that there have been many Chinese Christians and missionaries who have been prominent among the leaders of each of these movements, and who recognize the opportunity for the Church in cooperating with them. The Generalissimo himself is outstanding among them and, with his wife, continually emphasizes the need for inward spiritual renewal.

Some of the practical means of applying the Gospel message, which were suggested in connection with the three movements, are as follows: literacy classes held in the Church along with Bible stories and worship services; farm societies organized by the Church with a sermon by the pastor at each meeting; New Life societies organized in the Churches with Bible study and worship at each meeting and a definite evangelistic program worked out in connection with the undertaking of each social project; Christian training for the Bailie boys, who will be leaders in the C. I. C.; Church-organized industrial cooperatives, with chapel services held each day for the workers.

In the plans for post-war rehabilitation in China, the Church has an opportunity such as it has never had before. If the Church rises to this opportunity, the hopes and dreams and prayers of many Christian people will be realized in the emergence of a new leading world power that is Christian.

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