

GSPK The Good Samaritan Project in Korea.

Take care of Him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? Lk. 10:35-36.

Christmas 1951

Dear Friends:

It has been eighteen months since the horrible war in Korea began. Poverty, disease and death have been sweeping the country. Now another cold winter is there and the people without shelter, blankets and warm clothing are suffering in sub-zero weather.

For my people in Korea, I want to thank all of you my friends, for your continuous prayers, sending tons of clothes, money and many other things during the past year. I've received the total amount of \$2,519.34 from many of you and forwarded the money to the needy Christian friends and ministers in Korea by the Presbyterian Board of Foreign Missions and missionaries. Every one of the receivers has been thankful with tears. Your offerings have helped to continue the lives of about 300 people. I wish you could read the letters from them.

However, the needs of Koreans are very great, but the capacity of our help is limited. Because of this, I have been praying for guidance as to how we can help the helpless people most effectively. I have decided to go back to Korea next June or July. I know it will be hard and risky, but I will be happy to be with my people even though I give my life for them and our Lord. I will try to feed the hungry, clothe the naked, comfort the mourners and testify for the light and love of Christ. I know there is a great power of God only when we consecrate our lives completely. I will leave the family here and go alone.

On November 26, 1951, Dr. Arthur C. Prichard and I went to New York and had a very important discussion with Dr. John Coventry Smith, the sec'y of Far Eastern section of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Mission in Korea. After a long meeting, it was agreed that I should go back to Korea and re-start my work.

The vital project is as follows: (1) For me to return to Korea and make myself available for the Korean Church's work; (2) To establish a Center of Rural Evangelical movement; (3) To train the rural leaders to guide the people in spiritual and practical life; and (4) To organize units and groups of the people for a commonwealth and self-help in which no one shall be left alone to suffer and starve. Although this is the worst period in Korea's history of about 4000 years, it could be the best chance for all Good Samaritans in America and Korea to stretch out their arms and save the lives of the suffering masses. By such a movement, we may be able to answer the Communists' challenge and show the world that the love of Christ is the only way of life. As Jesus our Lord fed 4,000 people out of seven loaves of bread and two fishes, we will take care of ourselves only if we can have strong unity in Christ. We will teach the farmers how to raise better crops and cattle. We will train them how to treat their wives, husbands and children. A New Life can be started. They can learn to live by giving and sharing instead of trying to grab and get for a selfish life.

The next problem is, how to have financial support for my work. My family and I arrived to this country on January 6, 1949. Since then I have spoken about 770 times. Approximately 86,000 people have heard me. Among the listeners, some 2500 friends have signed their names on my guest book desiring to help the Koreans and my work. We believe a thousand or more of these willing to support our work in Korea. As the Presbyterian Board has made no provision in it's budget for the project, it will be a separate adventure, not a project of the Board of Foreign Missions. Contributions received will not be credited towards the Board's benevolence quotas. We want no gifts diverted from the Board's benevolence.

In order to carry out the project, we'll need a simple way of organic function. Therefore, several friends in Wheeling and vicinity got together on Dec. 3, 1951 and organized a group as follows: The Name: "GSPK" (The Good Samaritan Project in Korea). The executive committee members: Chairman: Dr. Arthur C. Prichard, pastor of the Warwood Presbyterian Church, Whg. W. Va., Treasurer: Mr. C. C. Phipps, principal of the Warwood High School, Whg., W. Va. Dr. Claude K. Davis, Field representative of the Board of National Missions Presbyterian Church in the U. S. A. Sistersville, W. Va., Dr. Martin L. Gerhardt, Pastor of the 1st Presby. Church, Whg., W. Va., Dr. J. Harold Gwynne, Pastor of the 1st Presby. Church, Martins Ferry, O., and Dr. Charles W. Pindar, synodical executive in Ohio. The Advisor: Dr. John Coventry Smith, secretary of

Far Eastern section, Board of Foreign Missions of the Presbyterian Church in the U. S. A. The Committee Members: Rev. Stanley T. Banks, Parma, Idaho; Rev. Varre A. Cummins, Bloomsburg, Pa.; Rev. J. Kenneth Cutler, Toledo, O.; Dr. John F. Lyons, McCormick Seminary; Rev. Paul T. Dahlstrom, Congregational Church, Detroit Lakes, Minn.; Dr. George A. Fitch, YMCA secretary; Mrs. George A. Fitch, Journalist, Leonia, N. J.; Dr. Arthur A. Hays, Washington, Pa.; Rev. Jesse R. Houk, West Middlesex, Pa.; Rev. Gerald R. Johnson, Toledo, O.; Rev. Harold W. Kaser, Canfield, O.; Dr. Edwin Kagin, Macalester College, St. Paul, Minn.; Rev. T. M. Kingsley, Cut Bank, Mont.; Rev. Robert W. Kirkpatrick, St. Albans, W.-Va.; Rev. Res-sell Lynn, Manhattan, Kans.; Dr. E. M. Mowry, Waverly, O.; Rev. Roy W. Peyton, Independence, Kansas; Dr. Richard E. Plummer, Board of Christian Education, Philadelphia, Pa.; Rev. Mebane Ramsay, Hagerman, N. M.; Rev. Lawrence E. Schwarz, Topeka, Kans.; Rev. F. Lawson Suetterlein, Providence, R. I.; Dr. Harold B. Walker, Evanston, Ill.

As I plan to go back to Korea as soon as my present speaking engagements are completed (June or July) the executive committee members and I suggest that those of you friends who care to do so, to start your contributions from January, 1952. Then, out of the accumulated fund, I will be able to start the work as soon as I go back. You are invited to give whatever you wish: (1) One dollar a month; (2) Five dollars for each month; or (3) More than five dollars for each month. It may be more convenient for both you and us, if you can send your checks in two or three times a year. As long as I am in this country, I will take care of the work of secretary. Afterwards, another secretary will be appointed.

The News of Friends from Korea: (1) Dr. Kyung Chik Han and I were at Topeka, Kansas in April and had a good discussion about our work in Korea. It was good to be with Dr. William N. Blair, one of the great missionaries to Korea. When three of us were speaking for a united church meeting, Dr. Blair said, "I raised these two boys." (2) Mr. Dong Wan Hyun, the General secretary of YMCA in Seoul was in our home for a few weeks. After a speaking tour of a few months in America and Canada, he left Seattle for Korea by "Flying Scud", a freighter on Nov. 20th. He took about eleven tons of clothing for Korean relief. He will be a real Santa Claus for the needy Koreans. (3) According to a letter from a Korean Army officer, there are about 290,000 Christian Korean soldiers. They hold group prayer meetings before going into action and sing hymns and pray when they gain any hill or objective.

THE NEWS OF THE FAMILY: (1) In January, 1951, Soonoak, Johnnie and I went to Niagara Falls, Canada and obtained permanent visas and returned the same day. (2) Mary Alice is in the second year of Westminster Choir College, Princeton, N. J. (3) Johnnie won the first prize in the Safety Traffic Poster Contest in Ohio county in May. (4) Young was graduated from Macalester College in June, and is taking graduate work there now. Both Soonoak and I went to St. Paul, Minn. to see the graduation. (5) The same College honoured me at the Commencement with a degree of Doctor of Divinity. Dr. Edwin Kagin, the former principal of my grade school at Chungju, Korea about 40 years ago, presented me to the people. (6) I have finished a manuscript for a book of my own story named, "A KOREAN'S FIGHT FOR FREEDOM" and sent it to a publisher. I hope it will be accepted and published -sometime next year.

As we look forward to another unknown year of world crisis, we can hardly expect peace and a better future. But the peace which was given by the King of kings is different and always with us whether we are on a battle field or in a concentration camp, because our foundation is the Eternal Kingdom of God. Therefore, let us be joyful and praise the Birthday of our Lord Jesus Christ once more. If you go to Korea, you will hear more Christmas carols than in any other nation in the world. Here we wish you all, A MERRY CHRISTMAS, AND A HAPPY NEW YEAR!!!

Sincerely yours,
Johnnie, Mary Alice, Young,
Soonoak and Minsoo Pai.

Address: 529 Warwood Ave.,
Wheeling, W. Va.

Dear Dr. + Mrs. Rhodes!
I hope to see you before my
returning. Soonoak joins in sending our best
loves to you, Howard + his family.
Minsoo Pai

Cable address
METHODIST SEOUL

Methodist Mission
34 Chung Dong
Seoul Korea

APO address
Care U S Consul
APO No 8

Methodist Mission
34 Chung Dong
Seoul Korea

Nov 14th, 1950

Dr T T Brumbaugh
Division of Foreign Missions
150 Fifth Avenue
New York, 11, N Y U S A

Dear T. T. :-

The task of relief and rehabilitation is staggering in this war torn country. At an inter-mission meeting on Saturday afternoon it was suggested that this might be a good time to inaugurate a crusade for Korea among the churches of the United States and Canada.

General Douglas MacArthur has indicated through our army chaplains that there is a willingness on the part of the army to provide shipping space for the needs of the missionary enterprise in its program of relief and rehabilitation, while the U N has a general program of relief, the Christian church could well do a great thing in making a direct approach to the church rehabilitation program.

The question we present is whether it is not possible to raise much of our needs for restoring churches, as well as do much relief, through the Load-a-Car-for-Korea type of campaign. The material shipped to the coast would then be loaded on a chartered freighter to be brought to Inchun, and distributed.

The following categories are suggested as possibilities:

- 1- Building supplies- Lumber, glass, roofing, and cement for construction of churches.
- 2- Relief goods: Used clothing, bedding, cotton bales, flour, powdered milk, grain, etc.
- 3- Paper for printing Christian literature, Sundayschool lessons, etc.
- 4- Medical equipment and supplies for mission hospitals.
- 5- Transportation items: Two trucks, jeeps for mission use, jeep parts and repair tools.
- 6- Mass education materials: Colored picture charts, Sundayschool cards, religious pictures.
- 7- Books- Books of all kinds for use in mission and church headquarter libraries.
- 8- Furniture and furnishings for mission houses, to be paid for on a cost basis.
- 9- Game equipment- Tennis balls, soft balls, volley balls, basket balls.

I realize that the compilation of a suitable list of material on which churches could work would be much more complicated than a car-of-wheat-for-Europe program, and that the allocation of this to the same churches might also involve heavy work.

It is an idea, which if it has a sponsor who can give time to its development, and which if it can be fitted with the U. S. program has great possibilities of interest at a time when Korea is at the forefront,

More from the local group later, this being a preliminary suggestion.

Sincerely,

Chas. A. Sauer

Seoul, Korea
November 15, 1950

Dear Friends at home,

Your missionaries in Korea to-day are confronted with the staggering task of relief and rehabilitation in this war-torn and suffering country. In an inter-mission committee held in Seoul yesterday it was heartily agreed to place the problem together before the Boards and agencies of the Church at home. This would seem to be just the time for a great drive in the Churches in America for the Churches in Korea. It might be called the Churches' Crusade for Korea. We believe that the people in the Churches back home are already willing and eager to respond to such a Christian appeal.

Through army chaplains General Douglas McArthur has already indicated a willingness to provide all the shipping space needed to support the missionary enterprise in its task of relief and rehabilitation. Of course the UN relief agency is planning for the general relief of war devastated areas in Korea, but we are told that it will be three months before things like building materials can reach Korea. In any case the Christian Church will want to do its own work of restoring the life and work of the Church and its Christian ministry in Korea.

We would like to suggest that our Mission Boards and Church World Service conduct ~~such~~ a campaign in the Churches at home for this service to Korea. We would suggest that a freighter be chartered on the West Coast and that Churches and groups and individuals all over the country be invited to make their contribution of money or goods to be sent to Korea. (Only goods should be sent to Korea) We would suggest the following categories of goods and materials to be sent to Korea. Individuals and Church groups might well promote special projects.

1. Materials for restoring Church buildings: lumber, window glass, cement, roofing materials. (Experienced builders in Korea can specify the most practical types of the above materials).
2. Relief goods of Church World Service: used clothing and bedding, cotton bales, flour, powdered skim milk, grain, cloth like pieces for peace, sewing machines operated by hand.
3. Medical equipment and supplies for mission hospitals.
4. School supplies of wood for chairs, desks; paper for printing and mimeographing, pencils, writing scrap paper.
5. Government supplies of powdered milk and eggs already promised to the Missions for relief distribution in Korea.
6. Christian literature and books; especially Bibles, Testaments, and hymnals printed in Korean.
7. Transportation items: two trucks, jeeps for mission use, and truck and jeep parts and tools.
8. Materials needed for promoting a large-scale training of Children without schooling in Church buildings: lumber for making desk-benches, blackboards; paper for printing, mimeographing, note books, scrap paper for writing, bells, whistles, Sunday School colored pictures, second-hand basketballs and volley balls.
9. Furnishing articles for missionary houses, to be paid for by individual missionaries at cost: chairs, beds, tables, books.

Inter-Mission Committee
Seoul, Korea
November 15, 1950

Dear Friends at home,

We missionaries in Korea to-day believe that the Churches back home are ready and willing to support us in meeting the staggering task of meeting the need for relief and rehabilitation of the Christian Church and people in Korea. This may be just the time for a great united Christian Church drive in America in the Churches to rally to the aid of our fellow-Christians and the people in Korea. We might have a Church Crusade for Korea. It seems to be a time of unprecedented opportunity to appeal to the Church people at home and to serve the people of Korea in the name of Christ.

General Douglas MacArthur, through his chaplains, has indicated a readiness to give all shipping facilities needed to further the work of the missionary enterprise for the relief and rehabilitation of the Church work and the people. Of course the UN relief agency is working out plans for general relief in Korea, but we are told that it will be three months at least before building materials can be gotten to Korea, and in any case the Christian Church must do its own work of restoration as far as possible. We would

We would like to suggest that the Churches at home, through the Church World Service Agency and the Mission Boards plan a campaign of relief and rehabilitation through the Churches in Korea. We would suggest that a freighter be chartered to bring the goods to Korea, and that various Churches and groups and individuals at home be encouraged to make their offerings to meet the needs. The following categories of relief and rehabilitation are suggested.

1. Materials necessary for restoring Churches: lumber, window glass, cement, and metal roofing. Experienced Korean builders can give specific instruction on the types of lumber most practicable for this use.

2. Relief goods of Church World Service: used clothing, cotton bales, blankets and bedding, flour, grain, powdered milk, pieces for peace.

3. Medical equipment and supplies.

4. School supplies: wood for chairs and desks, paper for printing and for writing, pencils, used athletic equipment of volley balls, etc.

5. Books and especially Christian literature; Bibles and tracts printed in Korean, and song books.

6. The government supplies of powdered milk and eggs promised free of charge through the State Department for relief.

7. Articles needed to push a widespread program of Christian training for poor children without schooling: lumber planks for making desk-benches and blackboards; paper for printing and mimeographing, cheap note books, cheap writing paper, note books, bells, whistles, Sunday School colored pictures, second-hand basketballs and volleyballs.

8. Transportation items: trucks, jeeps, and jeep parts.

This is the time for a great united Church drive in America for relief and rehabilitation of the Church and its work in Korea. The UN relief agency in Korea says it will take three months to get any building materials to Korea, and that agency will not look after the special interests of the Christian Church. But many Churches have been destroyed and their congregations left without any buildings for worship and activities. It is also a time of unprecedented opportunity for the Christian constituency to rally together to bring relief to the people, to restore the Churches to the usefulness of the people, and to promote programs of education and evangelism for children on a large scale, and to bring medical assistance to the nation in the hour of its crucial need.

We therefore suggest that the Churches at home provide funds, conduct a campaign of information and receive offerings of money and materials to meet the opportunity that confronts the Church now. We suggest that a freighter be chartered to bring an offering of goods to Korea to be used in the task of relief and rehabilitation through the Church.

We suggest the following categories of goods to be gathered and shipped to Korea.

1. The relief goods of Church World Service: clothing, cotton sales, flour, grain, syrup, powdered milk, pieces for peace.

2. The materials necessary to restore churches: lumber, window glass, window and door frames, metal roofing (tin? asbestos), cement.

3. The articles needed to refurnish mission ary houses: straight chairs, living room chairs, dining room sets, sofas, desks, beds, lamps, kitchen ware, tools, books.

4. The articles needed to rehabilitate schools: desks, chairs, maps, paper for printing, pencils..

5. The articles needed for Church Bible Club training for poor children on a large scale: lumber planks one foot wide, six feet long, for desk-benches and blackboards, paper for printing and mimeographing, mimeograph, pencils, cheap note books, writing paper, bells, whistles, second-hand basketballs, volleyballs, colored pictures (without English printing).

6. Medical equipment and supplies.

7. Christian literature (mostly in Korean) English Theological books.

8. The offered goods of the State department: powdered eggs, powdered milk.

9. Jeeps + parts

Presbyterian Mission
APO 707, P.M., San Francisco
October 5, 1950

Dear Friends at home,

When the war broke out in Korea I soon found myself doing relief work in Fusan and thereabouts. Our other mission members were working in and around Taegu. Providentially, a large supply of Church World Service relief goods (almost two thousand bags of wheat, beans, barley, peas; several hundred bales of used clothing, over a thousand tins of lard, over fifty bales of cotton, some ninety drums of powdered skim milk, and small amounts of soap, shoes, thread) had been left in a warehouse in Fusan, and not taken to Seoul. Our Seoul Station chauffeur had also brought the large mission truck down to Fusan. I also had the loan of a good Methodist jeep. Dr. Fletcher's experienced relief worker and his assistant both came to Fusan and we carried on the work together.

Christian refugees naturally gravitated to the Churches. There they lived, sleeping on floors, benches, tables, almost anywhere. Many, many thousands of other refugees stayed in temporary refugee centers set up by the government, in private homes, in the fields, under bridges, everywhere. The government granted a daily ration of a fistful of barley grain to refugees located in officially recognized refugee centers, but nothing more.

We set up our relief headquarters in one of the large Churches in Fusan and labored for three months to make the best possible distribution to the most needy people. We gave some kind of relief to more than sixty thousand people who came for it. We gave extra help to the Church relief centers. We tried to supervise and inspect as much as possible to insure fairness. When the nights grew cool we managed to make provision for over a thousand Korean quilts with the cotton we had, for families with children without bed covers. This item alone would equal W30,000,000.00 (around \$15,000.00) in Korea to-day. At times it almost seemed like the miracle of the loaves and fishes, and at other times it was hard not to be able to help more. Many Koreans expressed gratitude for this expression of Christian love from the American Church.

We also made trips in the truck loaded with relief goods to country-wide Church relief centers. One day we headed for Pohang, but were stopped near the city by a line of U. S. tanks. That was the day the Reds took Pohang by surprise. One day we went to Masan to find the inhabitants streaming away from the city toward Fusan. Next day we learned that the communists had coze within five miles of the city and almost made a break-through to Fusan. On one of our trips to Chiryung we found the pastor and many people packed up ready to leave because the sound of artillery had been so heavy that morning. But the night I took a military train to take relief money to Taejun even the colonels thought our cause was hopeless. But now we are looking for a new day in Korea, one of unprecedented opportunity for constructive Christian witness.

Mr. F. Kessler

Pyeongyang, Korea
October 31, 1950

Dear Dr. Smith:

Here we are in Pyeongyang! Arch, Fran, and Harry have been here but they left this morning. I am staying on till Harry gets what is left of his household goods in Chungju and moves up here. He will move up with what was the Taegu 3/4 ton truck which will be his sole transportation after he gets here. Conditions are such it seems unwise not to have a missionary on the spot constantly. We can save much for the future of Missions and the cause of Christ every day, by being "Johnny on the spot".

We came up last Wednesday, with the Taejon truck and one of the jeeps. It took us nine hours to drive up. We found the air force occupying the West Residential Compound. The staff officers were occupying what we called the Ladies house, or sometimes Miss Best's house. Up till a month ago it was Kim Il Sung's closely guarded residence. The officers offered to take us in for the night. The next day we moved into what was Miss Dorris house. Howard Moffett had preceded us.

The next day we started inspecting the houses. Most of our buildings are in fine shape. The old Korea style residences are all gone, namely Baird, Moffett, Moury, Berheisel, and Blair (Swallen excepted). The Foreign School Boy's Dormitory is gone. However, we acquired several new buildings, of which only one is pretentious, the rest are outbuildings, warehouses, garages, native style dormitory, a small prison, a large glass hot-house, etc. The one pretentious building is Kim Il Sung's administrative "palace" and a beautiful residence behind it which they set fire to in leaving, but our U.S. Army is talking of restoring. The administration building is huge, of cut stone, with big symbolic statues in front of it. It is located on the northend of our east residential compound approximately on the site of the Bernheisel house. I think that there will be no questions raised about our title to all the houses except this last group. The Korean Government may have something to say about its future use, but if it is carefully and wisely handled we may be able to acquire it. It would make a wonderful building for most any sort of Institutional use.

Now for the saddest part of the Pyeongyang story. Eighty-percent of the pastors and church leaders have been carried off, disappeared - no one knows what has happened to them. Because of what is known of their methods, most people feel there is only one chance in ten of their coming back alive. This happened to only a small percent of those in Seoul, but up here they seem to have caught almost everyone. Though material destruction was small, I have never seen a place so completely leaderless as P.Y. is today. For one thing only about half the citizens have returned, no shops are open, no lights, no water, "no nothing!" In spite of all this, several hardboiled army officers have remarked to us in amazement that they have never been in a city where so many people carried Bibles around on Sunday as last Sunday. Almost any view you take out over the city you can count half a dozen churches. They are for the most part in good condition but pastorless and so far about half filled. This will fill out somewhat with return of more refugees, but not entirely. Some of it is due to the hardships of carrying on under the Communistic regime. The problem up here will be the restoration of leaders and communities, rather than buildings, though there will have to be some of the latter. Soonhi Girls Academy is the worst hit, - many windows out and a first class shell hole through the roof of the recitation building. Dr. Clark's house is in very bad condition.

October 31, 1950

I think that I wrote in my last that I expected to keep up the more popular reporting in letter form. I will try to do that, if I possibly can in the next day or two. This is just to try to give you a brief idea of the situation.

When we left Seoul we did not plan on holding an Executive Committee meeting up here. But after coming up here, we felt that some things were so urgent that we ought to get them decided on immediately, recorded, and publicized. So we held a meeting yesterday. We had to "run away" from our stream of visitors. We took our ration cans up on the hillside behind the Phillips house. It with many others have been so remodeled they are hardly recognizable! May I now report on our actions which are appended. The numbers you may fill in beginning with the next number of our last actions. We had no copy with us.

IA-50-93:) CARE OF STATIONS: The first two actions cover this. My name is left IA-50-94:) out, but I hope to accompany the first man to go to each of the stations not visited, and will in every way try to keep in close touch with each of the station custodians. Ambassador Muccio has approved the five men we asked to be returned immediately. No women yet.

IA-50-95: HILLS TO PYENGYANG: This is imperative to look after and guard the property. The coming and going of soldiers, the evacuation and return of refugees creates a period of great lawlessness. Buildings with window-panes gone or doors smashed in are an open invitation for anyone to come in and walk off with everything from toothpicks to grand pianos. Valuable materials have been disappearing out from under our eyes in the few days we have been here.

IA-50-96: REOPENING PYENGYANG: (should precede the par. above) Our present personnel in the stations simply does not permit us to spread out any thinner. A Presbyterian Chaplain told us a few days ago, "You need a hundred missionaries to man this area". The destruction of Andong hospital and the two residences, the speedy retirement of Crothers, all seem to point to the placing of the Andong missionaries in Taegu for the time being, to make such trips as they can into Andong territory.

IA-50-97: ADAMS' TO CHUNGJU: I think that a large portion of the Mission are really interested in the Taejon project. However, there have been a couple who have come on the Ex. Com. since its inception who have been rather opposed to the project, very largely I think because of their (Adams) not being in one of the recognized stations when we are so hard-pressed for personnel. Now that we are harder pressed by loss of Gensos, Bercovitzes and Biggers (probably Hartness) at a time when we are forced to reopen Pyengyang, these same objections are reopened. This action is a kind of compromise, so that the Adams' can look forward to a better residence, contribute to the personnel of the station and to the responsibilities of the station; at the same time allow him to continue the Taejon project if the Methodist attitude warrants it.

IA-50-98: REASSIGNMENT OF MISSIONARIES: This is inevitable in the light of developments. The real changes consist in those being sent to P.Y. To compensate the Hills removal from Chungju, the Rices are moved there. To compensate Taegu for loss of the Campbells the Van Vierops were sent. Whether Van Lierop would be considered as working for Andong from Taegu or a transfer to Taegu was left an open question. In any case, another evangelistic worker for one station or the other would have to get a high priority rating. Mr. Crothers could make such trips as he is able to Andong, but if it is too much for him the B.I. in Taegu will have open arms for him; there will be pressure for that anyway. There would be no

Andong Station per se, though we will have to be very careful that Andong's needs are not neglected in this new set-up. The inclusion of the Bigger names in P.Y. list was made when some of the Ex.Com. had high hopes of a radical change in Dr. assignments, namely, Moffett to P.Y. and Scotts to T.K. After long discussion on this and because of language barriers of the young doctors and that P.Y. Hospital is Union, requiring consultation with them, it was decided to hold up that idea. It may come up again at Thanksgiving time though. If Biggers should consent to return to P.Y. (their house in fine condition) we would be on the spot for reviving the hospital here.

IA-50-99: LEADERSHIP TRAINING: This needs no further explanation.

IA-50-100: EXCHANGE RATE: This is not well worded. It means that in making payments the treasurer is authorized to pay out WON on dollar estimates at that rate of exchange. Because of favorable transactions in the past this will not create a deficit for a while. U.S. Army and the ECA are estimating everything at this rate. The Korean government is still insisting on the rate of 1800 to one.

IA-50-101: KINSLER: The remaining two "I" actions are self-explanatory.

IA-50-102:

BA-50-29: RETURN OF SECOND GENERATION MISSIONARIES: We are well acquainted with the opinion of some on the Board that second generation missionaries should not be returned to the field of their parents. We are acquainted with the arguments for this and have a degree of sympathy with them. We also glory in the far-flung fields to which our sons and daughters have gone. However, we are really facing a crisis. Doors wide open that have been closed for ten years, twenty from the time they began to close. They may not stay open long if we do not enter. Just the physical task of restoration, human and material, is beyond the power of the present personnel. We feel that the men whose names have been mentioned could probably get in to the work or at least carry some of the load within a year after arrival. Hence this urgent appeal.

BA-50-30: RETURN OF FORMER MISSION WORKERS ASSIGNED TO OTHER FIELDS: Please see what you can do for us on this too. Arguments above apply.

These actions are not complete. We had great difficulty in securing sufficient time together to thrash these out fully. Future plans and policies are beginning to be effected. There are only four of us here. Yet we cannot wait for some of these things till those in Japan get back. We have simply tackled the most urgent things that we had time for right now.

You will notice there are no appropriation requests and few allocation of funds. On the strength of your last letter, we are going ahead spending what money is necessary to take care of fundamentals, such as walls, fences, gates, roofs, windows, outside doors. We will automatically draw on restoration funds for these.

In speaking of the relatively little damage P.Y. has suffered, I trust I have not given a false impression. Several churches have been razed inside the city. On the way up we passed through town after town that had suffered severe damage including churches. A good deal of the road runs through our territory.

October 31, 1950

Harold Voelkel is here with me as well as Howard Moffett. The former and I were to have taken off for Syenchun yesterday but the situation north has taken a temporary unfavorable turn and we were advised against it. Syenchun is largely flat, but we do not know conditions of our buildings which are on the opposite side of town from the through traffic. If I cannot get up there on this trip, I will come back for that. I definitely will stop at Chairyung on the way back to Seoul.

Very cordially,

Edward Adams

P.O.: To Japan residents of Korea Mission:

The time element is so close reactions can be sent me in Seoul by cable (Code INCULCATE). Late reactions will be welcome also and could conceivably bring about a reconsideration.

As you can see I have filled in the action numbers.

Ed

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 $0/12$

Suggestions -

1. That following the line of MacArthur's instruction for a general survey & because he will want definite figures as to total tonnage desired, we will consult other missions out here.
2. That we will gather such facts as we can on which to base detailed statement of needs, which will follow later.
3. That we will seek to have MacArthur distribute space ^{made available} at intervals.
4. That we ask the Boards now to approve the over all plan and if C.W.S. is to handle it to take measures to assure (1) reasonable handling charges (2) proper markings for identification.
5. That we ask the Board to indicate approximate time necessary between receipt of order and delivery of goods at port of disembarkation. (Probably variable depending on type of goods - might give a schedule for types of goods).
6. Mention chartering a boat in case the MacArthur offer falls through.

(Nov. 1950)

Notes by Kinler (?)

Korea Is Termed a Patient For the World's Physicians

Relationship of the First Order Is Established to Strengthen Nation's Health Services

By HOWARD A. RUSK, M. D.

The week just ended was a disturbing one for the peoples of the free world. The fate and future of a brave ally are in the balance. Never have the Korean people needed to feel our friendship as they do now.

As was stated in the editorial columns of THE NEW YORK TIMES last week, "The Koreans are not just being obstinate and unruly. They are worried and frightened and immeasurably unhappy. They need as never before the reassurance that their cause will not be abandoned."

It is significant that this week of crisis also was endorsed as "Aid to Korea Week" by President Eisenhower.

One of Korea's primary problems is health. The situation in Korea can be better understood if the problem is brought nearer home. Take any United States city of 25,000—Las Vegas, Nev.; Gloucester, Mass., or Jefferson City, Mo. Destroy one-fourth of the houses and unroof and damage another fourth. Destroy the sewerage and water systems beyond repair. In this city there are 1,250 people with tuberculosis, of whom 300 are acutely ill. Ninety per cent of the population is infected with intestinal parasites, with a number of cases of leprosy as well. Everyone is hungry on an 1,800-calorie diet and cold in the winter, when there is only enough fuel to warm the food. Add to these conditions fear, anxiety and despair, with only one poorly trained general practitioner to meet the needs of the entire city, and you have the health picture in Korea today.

Need for Aid Recognized

With the return of thousands of prisoners of war, including many ill and crippled, the health services of Korea need strengthening as never before. The health profession of the United States has recognized the need, both material and spiritual, and here are a few of the things it is doing:

¶ A New York physician on the staff of Bellevue Hospital has established a personal four-year scholarship for a Korean boy to attend medical school in Seoul.

¶ One of the nation's leading schools of nursing is completing plans to establish a sister relationship with the Presbyterian Hospital School of Nursing in Taegu, to which it will send uniforms, books and teaching materials.

¶ A group of physicians in Central Pennsylvania have started their own local program of sending books, surgical supplies and medicines to a Korean children's hospital.

¶ Drugs and medical supplies valued at over \$325,000 have been donated by the pharmaceutical manufacturers of the United States to the American-Korean Foundation for use in Korean hospitals. One concern contributed a ton and one-half of throat lozenges. Some of these drugs already have arrived in Korea and twenty-five additional shipments are on their way.

¶ Other manufacturers have contributed X-ray machines, hospital equipment, stump socks for amputees and occupational therapy supplies.

'A Drop in the Bucket'

Such items, though invaluable, are literally a "drop in the bucket." The needs of Korea are so great that the bulk of the responsibility for the reconstruction of Korea's health and medical services must continue to rest with the United Nations and its specialized agencies and with our own Government, but direct personal assistance

Rehabilitation, New York University-Bellevue Medical Center, is lightweight, easy to manipulate and suitable for rough terrain and muddy fields. In contrast to the modern, standard artificial leg, which costs \$350 to \$400, the "rice paddy" leg, which is impervious to rust, can be produced for from \$20 to \$30.

At its annual meeting here two weeks ago, the House of Delegates of the American Medical Association adopted a resolution commending Korean physicians for their "great courage and personal sacrifice against almost insurmountable odds" and pledged "their firm intention to aid their colleagues, the physicians of Korea, both in substance and in spirit."

With Korea as the patient and the physicians of the world as the doctor, a patient-doctor relationship of the first order has been established, ministering not only to the physical needs but to the spiritual needs of these courageous people. Never in history has the answer to an emergency call been more timely.

Microbiologist Gets Grant

[From Late Editions of Yesterday's Times.]

NEW BRUNSWICK, N. J., June 13 — Dr. Robert A. Manaker of Rahway, N. J., is the recipient of a \$4,000 Waksman-Merck post-doctoral fellowship at Rutgers University. It was announced today by Dr. Walter C. Russell, dean of the university's Graduate School.

A graduate of Rutgers in 1950, Dr. Manaker has been a research fellow in microbiology at the university for the last three years. He plans to study methods for the chemical isolation and purification of antifungal and antiviral antibiotics.

B'wa



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At the request of the World Medical Association, many American pharmaceutical manufacturers are sending sufficient copies of their scientific and clinical publications to Korea for distribution to all medical students and local medical societies. Scores of local medical societies and individual physicians and book publishers also have responded to appeals in The Journal of the American Medical Association to send medical textbooks, reference books and periodicals for the libraries of Korea's medical schools. Typical of these contributions is that of a physician in Massachusetts, who is retiring from practice soon and is sending his entire medical library.

With funds made available by the public, the American-Korean Foundation announced last week that a Canadian physical therapist, an American nurse and an occupational therapist with Army experience, all of whom have had special training and experience in rehabilitation, would leave within the next few days for Korea to work in the newly organized National Korea Rehabilitation Center at Tongnae.

This center, which will have facilities for about 500 amputees and other disabled Republic of Korea veterans and civilians, is a joint undertaking of the R. O. K. Ministry of Social Affairs, the United Nations Korea Reconstruction Agency and the American-Korean Foundation.

The center's key staff, in addition to the team being sent by the foundation, will consist of physicians, vocational rehabilitation experts and other technicians who, following World War II, operated rehabilitation centers in Europe under the International Refugee Organization. The staff will be augmented later by two Korean physical therapists now being trained by the United States Army in Texas and who will be the guests this week of the American Physical Therapy Association at its annual conference in Dallas.

New Limb Developed

Within the next few days, Northwest Airlines, as its contribution, will fly to Korea the first experimental models of a new "rice paddy" artificial limb. The model, which was developed by William Tosberg, Director of Prosthetics, Institute of Physical Medicine and



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Japan: 10,000,000 without homes.
Kopawa arrested 3 times: because held faith above state.

Korea: 84% rural; 1 in 400 has goes to college.

1) Before conquest Korea more nearly Christianized than any other nation of the East; greatest proportion of Prot. Xns. tithe in whole world, incl. U.S.

2) Escaped student tells story of persecution that has few parallels:

1919 - In congregations locked in churches, burned.

[1934 - 3,700 churches, over 1,000,000 members (RC + Prot.)]?

[1938 - 4,200 churches, over 500,000 members (400,000 Prot., 100,000 R.C.)]

1936 - new persecution. Gov. Gen. Minami (just suicide) states platform: "majority of Korea with Japan proper," and "clarity of national attributes." Reasons: principle:

1) In 30 odd years of Jap rule, it has been found that 85% of the so-called "dangerous thought" offenders among Koreans are Christians.

2) The psychological attitude of Christianity does not suit the "magna-landship" nationalism of Japan.

3) Christian belief about the end of the world and (in some sects) the second coming of Christ is defamatory to Japan's nationalism. Japan is a nation with an eternal existence, therefore to speak of a last day is a slander on the imperial dynasty.

4) Christian thought tends to disintegrate the spirit and unity, and consolidation of the Japanese centered around the imperial house.

5) It is therefore imperative that Christianity should be moulded to fit in with the spirit of Japan.

All educational institutions required to observe Shinto rites. Forced First to refuse was Union Theol. Sem. in PY. which closed doors; Soongsil College

1940 - all U.S. dissolved.

S. Moffett

Korea Must Live!

**Eye Witness Story of the Human Situation
In the Most Devastated Land on Earth**

By Harold E. Fey

As published in The Christian Century

Will Korea Perish?

World's Most Devastated Land Needs Pity and Help

By Harold E. Fey

WHAT IS KOREA? We Americans view it as a military morass in which we have become mired. The United Nations thinks of it as a political inflammation which may easily spread. The whole world fears it as a burning fuse which may set off the atomic explosion of a general war. Korea is all these things, but it cannot be understood if we think of it only in these terms.

I spent a month between November 15 and December 15 in this ancient land. Now I think of Korea as persons. To me Korea is the 10-year-old orphaned girl who found a child crying in the street and carried the two-year-old on her back for weeks on the refugee road until they both found a haven. It is the young widow making a life for her children and herself on a six-by-six straw mat on the floor of a factory room which houses 400 other widows and children. It is the husband who has lost his entire family who is stevedoring on a Pusan dock. It is the Christian minister, his pastor-friends all killed by Communists, who is now working in a camp for war prisoners and is converting Communists and otherwise helping them. It is the textile manufacturer who has lost everything and is now starting another factory with a loom made from munition crates and spindles made from orange-juice cans. It is the farmer whose home has been destroyed, whose ox has been killed, coming back to dig his field by hand in winter so that he can plant when spring comes.

A People Fighting for Survival

Korea is millions of people fighting for survival against the lethal cold of the second winter of war, battling against hunger, disease and sudden death by violence; struggling and praying for enough clothing and enough shelter to cover themselves until the sun again warms the earth. The very existence of these people depends on whether they receive in time the pity and help which will make the difference between death and life.

It is these tormented human beings who are Korea who must never be forgotten, although we have come perilously close to forgetting them in our concern over what is happening to ourselves in Korea. And because of what seems like our indifference we can lose the more fateful struggle that is going on in that country and in all Asia, and we can lose our own souls. For the fate of these Koreans is linked with our own.

But we should be proud to remember them. We should be glad to proclaim that these Koreans are human beings like ourselves. We honor ourselves, perhaps too generously, if we claim kinship with the thousands of Korean teachers. They are gathering their classes together on the lee side of hills this winter, carrying on for the sake of the next generation in frigid temperatures, without school buildings, paper, writing materials or books. We compliment ourselves, perhaps undeservedly, if we equate our faith and zeal with those of the Korean Christians. They are build-

ing churches and erecting schools in refugee camps and other places of exile, and are answering a campaign designed to exterminate them by a new surge of victorious witness.

Misery Beyond Comprehension

No words can compass the suffering of even one family when it flees from its burning home and wanders destitute among strangers in the cold of winter. Yet 600,000 homes have been burned or otherwise destroyed in a year and a half of Korean fighting, and twice that many families have been driven out on the roads by contending armies. Of the 20 million people in the Republic of Korea, between 4 and 8 million are the victims of war. At least 4 million refugees are still exiles from their homes. The Korean government says that 3 million are utterly destitute and 2 million receive or are supposed to receive a tiny grain ration. Everybody in the nation, with the exception of a negligible few, has been impoverished by the fantastic inflation. Even a generation which has had to develop a calloused insensitivity to catastrophe cannot ignore what has happened to humanity in Korea.

I went to Korea early last November to try to sense the meaning of what has happened to persons there as the second winter of this war settled down. It was obvious that what has happened in Korea may be a preview of the world of tomorrow, of *our* world tomorrow. I soon came to see that these millions of Korean men, women and children are the real clue to the history being made in this Asian peninsula. They are not merely unfortunate spectators, wretched pawns, pathetic bystanders of a drama whose significance excludes them. They, and not the world powers contending in their land, are the principals. Caught beneath the caterpillar treads of mechanized war, their children hit by machine gun bullets or burned by napalm or blown to bits by artillery, their homes burst asunder by monstrous tanks, these Korean people sitting beside the road or packed in boxcars or refugee camps are the true meaning of history in the middle of the 20th century.

Measures of Comparison

Looking at these Koreans we see mankind, we perceive ourselves—trapped, victimized, enslaved. We are trapped when we seek peace for ourselves only. We become victims of forces too great for us to understand when we fail to understand ourselves and refuse to admit that other men are moved by the same desires, stirred by the same aspirations, beguiled by the same sins that beset us. We become slaves because the responsibilities of freedom are too demanding for our poor spirits to bear.

For a month I tasted, heard, smelled, saw and felt what is happening to those persons who are Korea. I experienced its impact enough to know that the attempt to convey to others who have not had the same experience is predestined to fail yet must be made. But a comparison or two may

provide some idea of its thrust. I compared Korea with postwar Germany, the most paralyzing horror I had ever seen. Korea is far worse. Nearly every thoughtful American is now ready to admit that the uprooting of 10 million Germans was one of the greatest catastrophes, next to the Second World War, of our troubled time. Yet if as large a proportion of Germans had been uprooted as is the proportion of refugee Koreans to the country's total population, Germany would have 30 million refugees instead of 10. The vengeful transfers of Hindus and Moslems in the breakup of India was also an enormous tragedy. But if this terror had struck India with the intensity of the Korean war, there would be 160 million homeless in that subcontinent instead of 20 or 25 million.

Considering the size of the Korean population and the length of the war, it is clear that the struggle launched by the Communists in midsummer 1950 has taken a human toll unequalled in history. By Christmas 1951, when the war had run 18 months, the toll of casualties among men, women and children was reported by the United Press to have exceeded 5 million. While no figures and no words can reflect the full misery of Korea, the losses sustained by this nation of 30 million people have to be expressed in those terms to be understood. According to South Koreans, on their side of the line over a million civilians have been killed by gunfire, starvation or cold. Another million civilians have suffered wounds or disabilities of a permanent character. North Korean civilian losses have been estimated at 1.5 million, which may not be an excessive guess in view of the continuous bombing to which their cities have been subjected.

Our armed forces claimed on October 13 to have inflicted 1,402,504 casualties on the North Koreans and Chinese. The United Nations, including South Korean forces, have admitted military casualties totaling over 321,000. The United States in all its wars has never suffered as many casualties as those which have been inflicted and received in Korea since June 25, 1950.

The Making of Refugees

If the war continues indefinitely, there is a very real question whether Korea can survive. Again, keep in mind that we are speaking not of a political entity but of persons.

It will be recalled that the first surge of the well prepared Communist armies reached southern Korea in two weeks and eventually was stopped at what is called the Pusan perimeter, an area perhaps a hundred miles square in southeast Korea. For three months the battle raged with great violence around that line. Then in September the Inchon landing in the Communists' rear turned the tide and the conflict swirled back across the length of Korea. During these three months cities, roads, railroads, villages and farms along the main lines of communication clear to the Yalu were trampled under foot. Every move of the armies on either side made refugees. When our forces reached Pwongyang and other cities of North Korea, they were hailed with tears of joy as liberators.

But even that spontaneous action made refugees. For when the Chinese hurled fresh troops against the United Nations forces, compelling them to retreat, terror raced through the whole land. Millions of refugees choked the

roads and swarmed southward in the cold of December 1950. In subsequent weeks the human tide moved over the hills and down both coasts. When the Communists reentered Seoul last January that city of 1.6 million had emptied itself. Only 100,000 had evacuated before the first Communist occupation, but now almost everybody left. They had learned what it means to live under Red rule. So many refugees headed for the Pusan area that it was necessary to set up road blocks to shunt part of the flood to southwest Korea. When our troops were forced out of the northeast at Hungnam, our ships carried over 100,000 civilians, many of them Christians, to Pusan. Most of these later reached the southeastern island of Kojedo. Another naval and air evacuation from the Seoul area carried tens of thousands to the large southwestern island of Chejudo. Among these were a thousand orphans carried in one mass flight of airforce planes, a venture which has now become known as "Operation Orphan Annie."

Universal Destruction

The second great United Nations retreat stopped far short of the Pusan perimeter. Since the Communists were again in control of Seoul, the capital was subjected to aerial bombing and eventually to artillery bombardment. When the invaders were forced out a second time, they organized fire squads of youths who burned everything still standing. As a result, Seoul is one of the most shockingly devastated cities on earth. Mile after mile lies in utter ruins. And what happened to Korea's capital happened to practically every city in the northern two-thirds of the country, and to a large share of the villages. Only the small clusters of farmers' houses off the main roads in remote mountain valleys have escaped the destruction that walketh at noonday.

Since General Ridgway's "limited offensive" began, the Communist armies have been cleared out of most of Korea south of the 38th parallel and from a triangular segment, deepest on the eastern coast, north of that fateful line. But it is not only the enemy which has been cleared out. From a belt south of the lines, roughly 50 miles wide, what was left of the South Korean people have been removed, and it is said that the same situation exists to a degree in the north. Koreans have been forbidden to return to Seoul, but an estimated half-million have filtered back. They live in the ruins and survive by salvaging scrap or by looting. Koreans who persist in returning to their land are rounded up, assembled in prisoner of war cages, screened, and put in trucks and carted off south. If found to be Communists, they are shipped to Kojedo island to join 40,000 other contaminated civilians. If they are believed to be nothing more than farmers who would rather farm than starve, they are turned loose in the south and as refugees enter an existence far more precarious than they would have as prisoners. It is not at all surprising that many of these wretched people have to be deported again and again.

Korea is something more than a land torn asunder, something more than a divided nation. It is a country full of human beings who are trying desperately and blindly to keep from freezing and starving, who clutch with the frenzy of a drowning swimmer at every straw of hope or

pity. A man fighting this elemental struggle to survive is not oblivious to the fortunes of war or insensitive to the prospect of peace, with or without the reunion of Korea. He has the most compelling reasons for knowing how much they concern him. But his first desire is rice enough to eat *today* and a straw mat to fend off the winter wind *now*. For his little boy whose only clothing is a tattered undershirt, a garment no matter how ragged. For his little girl running barefoot on the frozen ground, a pair of any kind of shoes. For his wife, a few sticks to make a fire, a pot to cook with, a roof to keep off the snow. For himself, a dream—that he can get far enough ahead of the compulsion of

immediate necessities so that he can find the place where it is said that an American Christian gives out a few yards of white cloth and a wad of cotton to people like himself who have nothing. If he could find that place, he would stand in the line no matter how long it took, and tell the man how much his children need just a little cloth for clothes and how well his wife can make them. And if he could get enough cloth so his wife could make a jacket for herself and one for him, how wonderful that would be!

Of such stuff are dreams made in Korea now. Out of such stuff will come the answer to the question, Will Korea perish?

How Refugees Are Made

Korea Has Become a Nation of Wanderers

HOW ARE refugees made? By what process have four out of ten of the people in South Korea become victims of war? In what way have millions of Koreans become exiles in their own land? Since this process is still going on, although mercifully at a slower rate than formerly, you are invited to join an actual refugee-making expedition, an operation typical of thousands that have happened and go on happening in this "land of the morning calm."

It is early morning. A little way behind the front lines you are ready to move with an odd platoon-size unit. A dozen heavily armed soldiers are picking up their guns. Twenty Korean soldier-porters shoulder empty pack frames, loaded carbines and stretchers. The platoon's leader, doctor and radio man load their .45 automatics. The platoon takes off on foot toward the front.

The Front Line

On the way you pass a battery of mortars blasting shells over the ridge. Each concussion lifts you off your feet. You pass through a string of bunkers and a mat of barbed wire. That is the front line which so many V.I.P.'s, Vceps and visiting firemen talk about when they return to the States, but never see. Then the party slips in single file down a narrow valley where a United Nations patrol was fired on yesterday. Piles of ashes indicate where houses stood. You walk carefully to avoid mines. Presently you approach the houses where the patrol was hit yesterday. Nothing happens. This time they are empty.

Around a bend in the valley you overtake a woman, walking along with a basket of cabbages on her head. You follow her to a second cluster of thatched huts. No men are visible. Women are working in the tiny fields and children are skipping rope. A boy stands at the window of one of the houses fanning somebody inside. The somebody is an old man who seems to be dying. A sick child sits in the shade of a tree, indifferent to everything.

Your interpreter calls out something. Near by a woman protests. The radishes she is digging are ready to harvest, and if she leaves them she cannot make *kimchi*. She is told she has only ten minutes to get ready.

Everywhere there is a mad scurry. The old man pants on as he is placed on a stretcher. The sick child whimpers as she is laid on another. The porters lay every bundle in sight on their packs. Women strap babies to their backs and lift rolls of bedding to their heads. Children carry pots and one has a doll. In 15 minutes everybody is lined up on the path. The platoon leader plants an incendiary device with a slow fuse and you start back in the direction you came from.

You have gone about halfway when the doctor calls a halt. The little girl has died. A shallow grave is dug, a rude cross made and the child is buried. The old man is still alive, but barely so. You hurry on, plant another incendiary in the other clump of houses. Far behind you a column of smoke rises, alerting the front on both sides. You are relieved to reach our lines before the second smoke column reveals your direction. The old man surprises you by continuing to fight for life. After a short rest, you proceed to the road where half-tracks wait to take your people to the first check point, for they are now refugees.

This is the most humane of the ways refugees are made. During the "truce" month while the peace talks were in session, such an evacuation took place on a large scale in the area around Panmunjom. Many platoons making many trips like this assembled 18,000 people at collecting points. A Korean army unit which occupied that sector did the job. The people were allowed to bring their rice. The R.O.K. army helped them move their goods and their few remaining farm animals—mostly cows and chickens. All were taken by truck to the "return to the farm" line, as it is called. This is nearer the front than refugees are usually allowed to remain. They were carefully screened. Those who did not pass the tests were taken much farther away.

Shelters for the Homeless

Each family was given a few poles and straw mats. With these the refugees can make shelters. The most popular "model home" for refugees was a hole dug into the side of a hill, roofed over by poles, straw and dirt, floored with mats. A school was started in the open air, even though it was winter, and soon had 700 pupils. The people

were told that if the front is stabilized some members of their families will be permitted to return in the spring to plant their crops. The R.O.K. army helped harvest the last rice for this year. It would do its best to assure them that their houses would be there when they return. A United Nations civil assistance team provided the trucks for the shipment of people and otherwise aided the transfer.

Less humane is the way refugees are made by guerrillas. At the beginning of this winter, one province having 2 million people reported an added population of 600,000 refugees. Around 350,000 were listed as coming from "within the province." That meant that a large share had been uprooted by guerrilla activity. Bands of guerrillas hid in the mountains, descended on villages at night and looted and burned. The local police took refuge in the sandbagged redoubts which are seen everywhere in that region. The "bandits" carried off food and clothing, even stripping the people unlucky enough to fall into their hands. Buses, trucks and even trains were stopped and the people in them robbed. Sometimes a whole village was kidnaped and taken into the mountains for "re-education" along communist lines.

Operation Ratkiller

Early in December it was announced that large units of the R.O.K. army were going to carry out "Operation Ratkiller" in this province. Shortly afterward the papers declared that the main body of guerrillas were surrounded, many were killed, the rest scattered. This calls for three comments. First, the pattern of guerrilla activity in Korea strikingly conforms with that followed by communists in the Philippines, Indo-China, Malaya and Greece. If long continued, it can disintegrate any nation, and is particularly deadly in an Asian agricultural society. As more and more producers are driven from the land, as the terror and insecurity grow, the economy is slowly strangled and cumulatively weakened. Eventually the purpose is to bring collapse and chaos.

The second observation is that such activity is not as easily stopped as headlines lead one to believe. In my opinion, this form of aggression will be as hard to eradicate in Korea as it has been elsewhere. If so, it will go on for years, regardless of agreements of peace. In Korea the mountainous terrain, the mountainous poverty, the general disorganization and insecurity provide an ideal environment for this kind of war against humanity. Finally, such guerrilla activity seems to be particularly aimed at destroying Christian people, their churches and other institutions. They should therefore receive aid which is specially tailored to meet this systematic effort at the extermination of Christian life. More will be said about this in a later article.

Refugees from the North

Of course the principal way in which refugees are made in Korea is by the shifting fortunes of war. Every part of the country except the Pusan perimeter has been or is a battlefield, but the making of refugees started four years before the invasion began. The Communists had not been in power in North Korea a month before refugees began

to slip over the 38th parallel. Before 1945 ended the trickle had become a stream, and in 1946 it turned into a flood. Communist border guards, more and more desperate, began to shoot to kill. But this did not stop the rush. The highest mountain passes and the most remote parts of the border frequently witnessed scenes of wild terror by night in which families were separated and people of both sexes and all ages were wounded or killed. By such routes the first 2 million refugees came down from the north before the armed invasion started.

Today these first comers are regarded as the fortunate ones, particularly if they settled in the far south. The second refugee wave was thrown up by the communist invasion of June 1950. The invasion was so rapid that only a few hundred thousand had time to flee before it. They clogged the roads and suffered fearfully. Thousands died from violence, starvation and disease. But it was summer and they could live off the only partly devastated land, and those who survived were also later regarded with envy. It was the third refugee tide whose agonies make one wonder how anybody survived.

This third tide surged southward in the van of the communist armies after the Chinese entered the contest in late November 1950. In the middle of one of the coldest winters Korea has known, more than a million people left Seoul alone and moved with other multitudes of unnumbered size to escape. They had lived under communism during the Red's 90-day occupation of Seoul and other cities, and they chose to risk death on the winter roads rather than repeat that experience.

Pawns of War's Terror

By every possible kind of conveyance and on foot or even crawling on their hands and knees, they took to the roads and when these were filled swarmed across mountains. They crossed streams whose bridges had been blown up, pulling themselves by freezing hands on girders sticking out of the water. They clung to the tops or sides of trains. Many froze and fell under the wheels. Many suffocated in freight cars packed with humanity. Thousands were rescued by missionaries who shuttled trucks back and forth by day and by night until they could no longer hold a wheel. Army, navy and airforce had their own problem of stopping the invasion, but they saved tens of thousands, using every kind of conveyance.

The experience gained in dealing with the second wave of refugees helped in dealing with the third. Feeding stations were set up, two days' march apart, and enough rice was given out to keep people alive until they reached the next station. But these stations were only on the main routes of flight, and served only a small part of the tide of humanity that was on the move. So innumerable children, women and men died. Tens of thousands of families were separated. Mothers died in the snow beside the road, their babies crying on their backs until the mothers' bodies froze and could no longer provide warmth. The old, the young, the weak and, farther south, even the strong fell and perished. Of the million people who the South Koreans say died of cold, starvation or disease as a result of the war, most died in this nightmarish flight from the communist terror.

Today the survivors of this most appalling of all death marches are found in refugee camps all over South Korea. With Dr. Henry Appenzeller of Church World Service, Joseph Hopper and the nurses of the Southern Presbyterian mission at Chunju, I visited two refugee camps in that provincial capital of southwestern Korea. Having since seen many camps from Kojedo to Scoul, I have come to think that these are better than the average, but they will suffice to give an impression of the circumstances in which great numbers of Koreans now find themselves. At Chunju there is one camp of 1,000 people in an old school building. All the doors and most of the windows are gone. Some of the openings are covered with burlap or straw mats. Many families live in its halls, whose advantages over the out-of-doors are a floor and a roof. In the rooms, which also have walls, the air is suffocating. In one room, 15 by 25 feet, we counted 57 people who have lived here since the death march. A typical family has a spot about 5 by 6 feet in size.

Fire Hazard High

The smell on the lower floor, even in winter, is overpowering because the toilet facilities are vastly overtaxed. Barefoot children, clad in a thin cotton dress or a single undergarment, are everywhere. All water comes from a single well. Each family cooks its meals in a single pot, boiled over a fire made by grass and sticks burned in a little frame which is usually set up outside. On stormy days like the one that saw our visit, these frames line the hallway downstairs, creating a blinding smoke and a frightful fire hazard. Conflagrations in refugee camps are common. Two occurred on successive days in Pusan in the middle of December, destroying the shelters and burning the last few possessions of 550 and 900 refugees respectively. It could happen any day in this schoolhouse in Chunju, whose people told us they had come from Chorwon, Kaesong, Pyengyang and Seoul. They made the last part of the journey by train. When they arrived their sick overflowed the Presbyterian hospital and nurses' home, and the dead had to be carried from every freight car and buried. Many of their sick are still being cared for by Dr. David Bruce and his staff.

Across Chunju another 2,500 refugees live in an old Japanese factory building. The single well which furnishes their water supply is some distance away, and a line is always waiting to fill pails, pots and old gasoline cans. A nearer well has been closed by the authorities, who are trying to persuade the people to leave. Lacking any certain place to go, they resist eviction. This conflict may explain why so many parts of the building are open when they might be closed by a little glass, a few feet of lumber, an occasional mat. The place has hundreds of people in its few large rooms and some families even live on the loading platforms outside the walls. These refugees also told us they come from the central provinces where they had settled after having come from the north. They asked if we knew when they could go back, and whether they were going to be forced to evacuate their present quarters before they could return to their homes—or to the place where their homes had been. They were getting about 1,000 calories a day.

Immense Human Catastrophe

In neither place did we see many men. The reason is that most of the men are in the army, or are labor conscripts at the front, or are dead. Swarms of children crowd around. When one of our party bought out the small stock of a woman who peddled fruit to make a little money, and gave the 20 nubby little persimmons to the children nearest him, he was nearly mobbed. The children told us that a few of them go to school, but most do not have enough clothing so they can leave the camp.

Many secondary forces contribute to the making of refugees, but they cannot be considered here. Life for most people in Korea, where the general status of the population is not much above the refugee level, has been reduced to an elemental struggle for survival. One of the greatest human catastrophes to occur anywhere in the modern world has struck Korea. Every aggravation of its condition uproots more people. Since the clash of world forces of destruction, added to the struggle going on within Korea, has brought Korean humanity to its present condition, world energies of reconstruction must come to Korea's aid. What is being done to help Korean refugees?

Who Helps the Koreans?

Life Forces Struggle for Survival of Afflicted Millions

AT THE VERY MOMENT when international war, civil war and domestic disaster continue to make refugees in Korea, other forces fight for the survival and reconstruction of that shattered country. Chief of these is the refugees themselves. No Oriental fatalism prevents them from scouring the earth for anything that can better their condition. So long as a shred of hope stirs in their tired minds or an ounce of energy pulses in their shriveled bodies, they struggle to improve their lot. No plan for Korean reconstruction should leave them out of account.

Like other people, refugees have to start where they are.

Nobody really knows how many of them are living in refugee camps, how many are in the homes of relatives or other people, how many have returned or halfway returned to the places where they used to live. But for between 4 and 8 million—the U.S. and Korean estimates, respectively—starting where they are means starting from a straw-covered shed or an old school or gaping factory building. It means getting up from a place on the floor or the ground where one blanket has covered five people, rearranging clothing that is worn at night as well as day, getting water, eating if there is anything to eat, and going out into the snow. It means starting with a capital equip-

ment consisting of the clothes a man and his family are wearing, the blanket and perhaps a cotton-stuffed comforter, a couple of pots, and probably an A-frame.

The Ubiquitous A-Frame

This last article is an important piece of equipment. Its principal members are two Y-shaped tree limbs, peeled of bark and fastened to each other with crossbars so that they are close together at the top and wide apart at the bottom, thus forming an A made out of two Y's set edge-wise. When properly made this frame fits neatly on the back, with the top above one's head, the ends hanging down beside the hips, and the prongs of the Y sticking out to the rear for any load that a man can carry. This is the principal Korean device for transporting every kind of material, from dirt and stones for road-building to the precious goods which are still seen in a few shops and the rice, fish and vegetables of the Korean diet.

Being compelled to start from the bottom, the refugee may shoulder his A-frame and begin cruising around looking for something to carry for somebody. With the great shortage of all kinds of transportation equipment, he probably will not have to go far before he finds a job. If he works all day he may earn 2,000 won. This seems to be the prevailing wage in most places. The United Nations pays the stevedores who unload cargo on the docks at Pusan and elsewhere about 2,500 won a day. Sometimes a rice ration is added. These wages amount to 20 or 25 cents in American money. The United Nations is the biggest employer of labor in Korea, exclusive of the Korean government. It employs around 150,000 Korean civilians in the whole country. Much of the work done for the Korean government is even less remunerative, consisting of labor on roads in lieu of taxes or a job in the labor corps which toil at the front.

Living on 25 Cents a Day

What will 2,500 won buy? It will buy enough rice and vegetables to last a family a day, with a little left over. So even the employed refugee continues to need his rice ration. At this rate of pay it will take a man from 20 to 25 days to earn enough to buy a pair of the cheapest leather shoes, so he and his wife have to "make do" with cheaper rubber sandals. It would take him a year to earn enough to buy a medium-quality man's overcoat (second-hand) on the open market at Pusan, or six months to purchase a used suit coat of summer weight, or two months to buy enough piece goods so that his wife could make herself a dress.

In spite of the obstacles raised by inflation and the scarcity of all kinds of materials in Korea, the persistence and ingenuity of the refugee population is astonishing. In Kojedo many northern refugees have hired themselves out to fishermen. Several now own their own boats and employ others, or share in a cooperative fishing venture. One man has opened a rayon-weaving shop on the main street of his village, has made all its machinery by hand, and is now employing a half-dozen other refugees at making cloth. The peddling of fruit, candy, thread and other little things is common. One big refugee camp outside Pusan, where 30,000 people live, has the beginnings of a regular

market in the peddlers who sit or stand at the sides of its main street, a thoroughfare ten feet wide.

The government has a program by which, with U.S. assistance, it hopes to house 20,000 families or 100,000 persons this year. Some of these government-sponsored houses are to be seen in Taejon and other cities along the road known as MSR, which means Main Supply Route. Fifty to 200 dollars' worth of material will house a family. Some lumber, about as thick as the sides of an orange crate, some nails and poles are supplied to the expectant householder, and he provides the labor. But for every government-assisted house one sees, a hundred start up without such help. Most of this independent construction is done by refugees, using straw or grass cut by the roadside, poles picked up where they can be found, squares of tin salvaged from cans. Walls are sometimes made of mud bricks dried in the sun, or of mud plastered over a lattice-work of bamboo. Building has to stop for three months in winter because the mud freezes. The Lord helps those who help themselves, and he has an appointment to keep with the Korean refugees.

Koreans Help Koreans

Other Koreans are also lending a hand. More than half the homeless are housed not in refugee camps but in the homes which other Koreans have opened to the dispossessed. Before the communists started their aggression in 1950, nearly all the first wave of refugees had found some kind of shelter with other Koreans or had built their own. When the second and third waves rolled south the government appealed to its people to open their houses to the exiles. Great numbers did so. The resultant overcrowding is terrific, but there are few complaints, even though the continuance of refugee camps makes it clear that the saturation point has been reached.

Koreans are helping themselves through the maintenance of as many as possible of the normal functions of community. In spite of impossibilities piled on impossibilities, the educational system continues to function, thanks largely to Dr. George Paik, the remarkable minister of education, a Christian. This gives employment to 70,000 teachers and keeps hundreds of thousands of children learning the right things. Dr. Paik answers those who say education is too great a luxury for today's Korea by saying children are bound to learn, since they are growing, and the country cannot afford to have them learn only from chaos and demoralization. Many teachers and pupils are refugees. A higher proportion of educated than of uneducated people fled from the communist terror because they were marked for liquidation if they defied the new totalitarianism. Even though the Korean educational system is centralized in the national government, the schools are kept going by voluntary contributions from local parent-teacher organizations, which supplement the teachers' salaries so they won't starve.

Since between 70 and 80 per cent of Koreans are farmers, Korea's capacity for self-help depends in considerable part on agriculture. The 1950 harvest was cut about 20 per cent by the war. This year the reduction is estimated at from 30 to 40 per cent. The reasons include the evacuation of a large number of farmers from a great belt across

central Korea; lack of fertilizer, which used to be imported from Japan and later, through the Economic Cooperation Administration, from the United States; and the killing off of two-thirds of the work cattle by the combatants. The United Nations Civil Assistance Command for Korea (UNCACK) is importing large quantities of fertilizer and the army has started returning farmers to the soil. But there is an absolute shortage of food which has to be made up from the outside for at least a year even if peace comes. Practically everybody in Korea is always hungry, and most people are half or two-thirds starved.

The Food and Clothing Problem

But the critical shortage of clothing is perhaps the greatest immediate problem. Koreans are attempting to meet the need, but here also assistance in large amounts must come from the outside. Cotton spinning facilities, for example, have been reduced by war damage to 22 per cent of their former proportions, which were never adequate to clothe the people. Lack of electric power reduces the efficiency of even these remaining factory facilities to 60 per cent of capacity, since Korea's hydro-electric sources of power are largely in the communist-held north. Steam-operated power plants can't function because Korea's coal is also in the north. Silk production is down to one-third of the prewar level, woolen production to one-eighth. Rubber production, upon which Koreans depend for shoes, is a little over one-third, and paper-making has been cut nine-tenths. Hence the schools without writing paper and the virtual disappearance of newspapers. Foreign trade, upon which the country depends to buy goods not made in Korea, has been reduced to a fraction of its prewar volume. The resulting economic paralysis is something that has to be seen to be believed.

Help from Outside

Lack of production and the continued printing of money has overlaid Korea with a fantastic inflation. In the latter part of 1951 the exchange rate of the won and the dollar fluctuated between 9,000 and 12,000 to one. When Church World Service received around \$300 from U.S. servicemen for Pusan orphanages and changed it into local currency for distribution, Dr. Henry W. Appenzeller, the C.W.S. director in Korea, had three bundles of bills, each as large as a brick, each containing one million won. Part of the reason why the Korean government prints such large quantities of money is that the Republic of Korea—not the U.N.—pays the wages of Koreans who are working for the U.N. as laborers, ammunition bearers, stevedores and so on. The Korean government regards this wage money as a loan and says that 113,500 thousand million won of its 221,200 thousand million won deficit should be repaid by the United Nations, which means principally the United States. U.N. accounting does not come to the same conclusion, and the point is in dispute and has made some bad feeling.

Economic assistance by the United States to Korea amounted to more than \$250 million between September 1945 and August 1948, when the nation was launched as

an independent country. Much of this went for goods which were consumed at the time, or for capital improvements which have now been destroyed in war. After Korean independence, aid continued under the Economic Cooperation Administration, totaling almost as much. But Korea is infinitely worse off today than it was before a dollar of American assistance was offered. The fantastic sums which have been poured into the war effort in Korea since June 1950 are visible today in docks, roads, military installations and facilities. But so far as the rehabilitation of Korea is concerned, when fighting ends that must begin all over again, almost at the bottom. The remarkable recovery of Japan indicates that the job, if peace comes, is not impossible. But it will take a much longer time and huge sums of foreign capital.

United Nations Help

Meanwhile, immediate aid to the persons who are Korea is imperative. The United Nations Civil Assistance Command for Korea is the official entity set up to extend this aid. Its headquarters is at Pusan, the temporary capital. It functions through a committee composed of United Nations and Korean government personnel. The top level U.N. people are all Americans—a fact to be regretted if it is hoped to engage the efforts of other governments deeply in civilian reconstruction. Comparable committees are set up at the provincial level. Committees composed altogether or mostly of Koreans function at the county and township levels.

The work of civilian assistance goes forward vigorously, or not vigorously, depending upon the strain to which channels of distribution are subjected by the war effort. Sometimes several trainloads a week of relief supplies leave Pusan for the north and sometimes the amount is much smaller, depending on what is happening at the front. I have checked at refugee camps in various places throughout Korea to learn whether UNCACK clothing has been received and have always found that some people have received something. In the camps farther north, a larger proportion of the people exhibited UNCACK clothing. All the camps are getting allocations of grain, though the amounts are always less than needed. Stories of relief supplies appearing in the black market are heard too frequently to be dismissed as unimportant. I have checked some of these stories and am convinced that this leakage goes on. Sometimes there is good reason for the sale of relief materials, as when a person has received a coat or a piece of cloth which can be sold and a greater quantity of poorer material bought, or when an institution receives more of one commodity than it can use immediately and exchanges part of it for something else. But it must be admitted that some materials stick to the fingers of desperately poor Korean officials through whose hands it passes.

By our standards, everybody in Korea, from provincial governors on down, would qualify for relief. On the whole, however, it can be said that UNCACK is doing an absolutely necessary job and is doing it better than might be expected under the circumstances which prevail in devastated Korea today. The extent of the calamity which

second time and "there was not a ray of light anywhere." Then "prayer was a sustaining power" both for himself and for his people. "It was not humanly possible that we could survive, yet we have survived. I see God's hand in our victory. If God is for us, who can be against us?" Other Koreans confirmed this opinion.

The million figure frequently quoted for the number of Christians in Korea is an estimate, but it is widely used and is as good a guess as any. A dozen years ago when a count was possible the number was around 400,000. Approximately one-third were Roman Catholics. About 80 per cent of the Protestants were Presbyterians, with the Methodists the second-strongest denomination. It is probable that about three-fourths of the Christians in Korea now are Protestants, since their numbers have grown amazingly. For example, a Christian chaplaincy staff of approximately 80 ministers has been set up in the Korean armed forces. These ministers have won tens of thousands of converts in the Korean army and marines and in the hospitals, where they serve with entire freedom and a warm welcome. Paradoxically, the scattering of the people, like that of the early Christian church, has given the church new strength. Its members have gone everywhere preaching the gospel.

Christianity Moves Forward

It is a common experience, as one visits refugee camps in any part of Korea with missionaries, to have people from the north recognize them. Men and women crowd around with unmistakable expressions of delight. After greetings and personal news are exchanged, the refugees will say, "Come and see our church." Usually it is a straw hut like the rest, but it is a little larger and is always surmounted by a cross. There every day Christian Koreans meet at dawn for prayer. Generally the refugee church is full of newly arrived people, who spread their mats on its floor until they can build huts of their own and make room for the next group of exiles. In the camps often some woman will ask: "May I show you my Sunday school class?" Then she will send out the children who always press close to gather her class, and in no time 40 or 50 children will line up. Often these Sunday school classes meet every day for an hour or two of Bible stories. Nearly all the Christian refugees carry their Bibles or Testaments with them. In the book- and newspaper-starved camps, Koreans pass Bibles from hand to hand and read them incessantly.

All this initiative, it must be emphasized, is indigenous. From the beginning the Christian movement in Korea—and it is a movement—has gone forward on the basis of self-support and Korean leadership. Now that policy, established over 70 years ago, is paying off. Not all of the payoff is good. Some of the church quarrels which continue to divide Korean Christianity are attributable to misplaced initiative. More often they can be traced to the influence of American sectarianism. But Korean Christianity is united when it comes to finding the spiritual resources with which to face chaos and suffering with fortitude, with resolution, with unquenchable hope.

For one more example, take Kojedo. When the first missionaries arrived on this southern island where now 130,000 North Korean and Chinese communist prisoners

of war are kept, they found dawn meetings for prayer being held in the compounds. They heard Christian hymns being sung by thousands of men. North Korean Christians, having been conscripted to serve in the Red armies and taken captive, started these meetings in literally scores of compounds. They did not thereby receive an extra grain of rice or any other favor. Even yet the attendance at these meetings, running into the tens of thousands every day, is not counted in the religious statistics reported by the chaplains. But no country where this can happen is lost.

Help With the First Snow

What are American Christians doing to help one of the most vital Christian churches in the world, now deeply immersed in its time of troubles? An account of what happened in Chunju in southwest Korea last November 26 may suggest part of the answer. That was the first day of winter in this provincial capital. Snow fell and the air was sharp and cold. In the morning the wind swept cruelly across the open yard of a school where hundreds of refugees were housed, but a long line of children formed to get milk from a supply sent in powdered form by Church World Service. The children shivered uncontrollably as they stood in line, and huddled against each other for a little protection. Some were barefoot and none wore anything but a thin cotton dress or shirt or pair of trousers. Each child got his bowl or beer can filled with milk and had his card checked, then carefully carried the container back to the mother who waited with her other children in the school building. I did not see a drop spilled. (Beer cans, usually left behind by American soldiers, are a possession precious to the refugees.)

Help from CWS Arrives

The milk supply out of which these children were fed was running low, and we were glad to hear that a Church World Service shipment had reached Chunju the day before. The shipment had left Pusan by ship on October 29 and had arrived four weeks later after many vicissitudes. Kim Jong Whan, Boston University school of theology class of 1951, had stayed with it throughout. He had arrived at Chunju with 150 bales of clothing, 20 drums of powdered milk and some hospital supplies. After leaving an equal amount in the next province to the south, he came on and slept in the freight car in the railroad yards the night before to guard his precious cargo. The journey of 300 miles had required nearly a month because (1) part of it had been made by ship to avoid the guerrillas and the ship had been blown off its course by a storm; (2) after Kim got started he learned that a negligent clerk had sent the bills of lading off on another ship, which broke down and was disabled for a week, finally going to another port, from which the papers had to be rescued; (3) a governor in whose care the shipment had been sent to one port had to be convinced that "in care of" meant that and nothing more.

Kim hung on, guarded his C.W.S. goods and stormed each obstacle until he reached Chunju. On this November morning when I happened to be there he went through the snow to the UNCAK office, told them he had a relief

shipment and asked for trucks to take it to the Presbyterian mission boys' school. UNCACK's trucks were busy, so Kim rounded up eleven pony carts with their drivers, rolled back the car door and started unloading. When the first cart was piled high, its driver started off. He was stopped by a loud whoop from Kim, who told him to wait until the others were ready. Each 100-pound bundle of used clothing was worth about a million won (\$100) at Korean black-market prices, and Kim did not intend to lose even one if he could help it. One box in which the missionary who was responsible for the hospital took an especial interest was stamped "From Talbot Park Presbyterian Church, Norfolk, Virginia. Church World Service, 1200 North Tuck Hill, St. Louis 17, Missouri. Reship to Korea." (Noth is the way it was spelled.)

Kim Delivers the Goods

Soon the last cart was loaded and the caravan started across town with Kim in the van and Henry Appenzeller, C.W.S. director for Korca, bringing up the rear. The long line of carts attracted a lot of interest as it creaked slowly through the town, which had suffered less war damage than most. At the entrance to the boys' school a sharp hill proved too much for the little ponies, so Kim and Dr. Appenzeller put their shoulders to successive cartloads to help them over the hump. In the attic of the school, men's and women's clothing in winter and summer weights was put in separate piles. So were children's clothing, infants' layettes, mixed bundles and blankets. Shoes came in bags, men's and women's separately. Contrary to some reports, nothing is sent by C.W.S. that cannot be used in some way and nothing is wasted.

Word of the relief shipment ran quickly through the town, and that afternoon the local C.W.S. committee, consisting of pastors and missionaries, met. Dr. Appenzeller made one point: that the goods should be distributed on the basis of need, regardless of church affiliation or lack of it. Guerrillas were active within six miles of Chunju, and often robbed whole villages, even stripping people of their clothes. People who had been victimized in this way were to be helped first, along with refugees in the big camps there. The nine men agreed to start distribution immediately on that basis. That Christians in this area have the

reputation for impartial humanitarian service was underscored later in the day.

Major T. A. Vangen, retiring head of the local UNCACK team, said his agency had learned in Chunju to deal with Christians wherever possible because they are trustworthy. Dr. Stewart, medical officer of the team, a Canadian, said in the presence of several officers, including the new UNCACK commander there, Colonel Henderson, that the Presbyterian mission in Chunju had been most helpful to the civil assistance authorities and that he would do anything in his power to reciprocate. He especially appreciated the treatment given free to hundreds of refugees by the mission hospital, which had even filled its nurses' home with patients and was at that time fighting a refugee camp outbreak of relapsing fever. One outbuilding of the hospital cared for refugee babies, including a war veteran of three with one leg shot off. A ward cared for civilians who were suffering from gunshot wounds inflicted by guerrillas. Nearly all these patients needed clothing.

That evening Clyde Boyer, a missionary at Soonchun on the south coast, stopped overnight on his way north. He had not known the relief goods were arriving but was much interested. Among his other responsibilities is the R. M. Wilson leper colony, of whose 1,100 patients 1,000 are Christians. They have no pastor, their minister having been killed last year by guerrillas. Boyer said that the colony had had no medicines for the treatment of leprosy for the last 18 months and no bandages. He went to the provincial capital once but it took so long to get two cases of drugs from UNCACK that he had not tried it again. He felt that the lepers were forgotten and greatly needed gauze for bandages and sterile cotton. Before the war they got White Cross material regularly from churchwomen's groups. The leper colony received money for food from the Pusan government by sending a man for it each month. The trip requires two weeks because the man has to go from department to department and sign innumerable papers. A contribution arrives regularly from the American Mission to Lepers. The colony has a school for 170 leper children and is regarded as a model institution. It badly needs underclothing as well as medicine. When will it get a C.W.S. shipment? Dr. Appenzeller could not answer.

Let the Churches Help Korea!

Military Monopoly on Relief Not Justified

UNTIL the communist war started, the only Americans most Koreans had ever seen were Christian missionaries. They made Korea their home. They spoke its language. The people understood that they kept busy with schools, hospitals and churches. But since 1945, and especially since the present war began, every Korean has seen a new kind of American. He is the soldier who is taking Korea's side against the invaders from the north, known in South Korea as the "puppet army." These young Americans have strange manners and often shock the staid Koreans. They detest Korea, hate the necessity which brings them to its mountains, and loudly proclaim their

longing for the day when they can put this land behind them forever. But they have one thing in common with the missionaries. They give the shirts off their backs to Koreans in need.

The first help given to Korean refugees came from American G.I.'s. They shared their chocolate bars and divided their rations with the hungry. They scrounged everything they could lay their hands on and passed out coats, caps and all sorts of articles that Uncle Sam had shipped over for their own use. They tore up their blankets and divided the pieces among mothers who were trying to keep their children from freezing. They adopted

parentless waifs, decked them out in ill-fitting G.I. raiment and fed them from their own mess kits in defiance of orders. Now that a part of the 100,000 children who have been orphaned by the war have been assembled in orphanages, American soldiers are pouring out their wages to support them. Every chaplain in Korea can relate scores of stories of such open-handed generosity, which the chaplains have done their best to encourage. Collections taken in religious services are often given by chaplains to some form of aid to Korean children. In some places, these collections amount to hundreds of dollars a week.

Church World Service

After the G.I.'s, relief for Korea's war victims came from the churches which back the missionaries. Up to December 1951, Church World Service had given clothing, food and medicine to more than 300,000 Koreans. This is a substantial amount of aid, and it has been deeply appreciated. The flow of goods usually comes through the port of Pusan, where Dr. Henry Appenzeller maintains his tiny, teeming office. Part of the materials is assigned to the area immediately around this temporary capital, which is crowded with refugees. But the larger part is allocated to other sections of the country. Usually the channel of distribution is from Pusan to a provincial capital and then out to the surrounding area. So, late in November a railroad carload of clothing, milk and medicines reached Chunju in the southwest. A week later a convoy of five big trucks took a C.W.S. shipment to Wonju in the central part of Korea. Another shipment was being readied for Seoul, to which city a half-million people had returned in spite of orders telling them to stay away.

Presbyterian and Methodist missionaries, whose churches predominate in Korea, share generously through the gifts of their denominations and out of their own slender resources. Roman Catholic relief shipments, which are cleared through Msgr. George Carroll of Pusan, are also being distributed. Some church people are sending parcels of clothing to chaplains whom they know, and other parcels are being sent to soldiers. An American officer in Seoul, who is an Oklahoma clothing merchant in private life, I found at Christmas expecting to receive 3,300 pounds of clothing from his store and from the citizens of his town.

Washington Ends Private Aid Distribution

All such contributions put together cannot meet the need of Korea's desperate millions. But every additional person who is helped is one more, and the total assisted by private activity is not insignificant. A hitch has developed, however, which seems likely to dry up a large part of this private aid. Official policy, originating at the highest levels in Washington, has decreed that henceforth all relief supplies to Korea must go into a pool and be distributed by the United Nations Civil Assistance Command for Korea. The reasons for this policy, and the method by which it is carried out, should be understood by the American people, in whose name it is being imposed on a situation of great human suffering.

First, what is the policy? It is that UNCACK, the U.N. civil assistance organization, which works with the Ko-

rean government, determines where all clothing, food and medicines shall go. It receives relief shipments, unloads them from ships, stores them in warehouses, forwards them when and where it thinks best, allocates them to those whom it considers to be in greatest distress. For example, an UNCACK officer told me that the clothing given by American teachers for Korean teachers will go to these teachers only if the officials in charge decide at the time the clothing arrives that teachers need it more than some other persons. This policy went into effect for Church World Service in the middle of November 1951. Distributions after that date consisted only of goods on hand and those "in the pipeline"—in transit—plus relief goods which may be purchased in Korea. The latter goods of course do not increase the supply of food in the country but only shift its distribution.

Is It Military Necessity?

The reason given for the UNCACK order requiring that voluntarily contributed relief goods be pooled and distributed through one official channel is military necessity. All Korea, it is maintained, is a war zone and military requirements must have priority. The armed forces insist that they simply cannot permit voluntary agencies, such as the churches, to compete with them for the use of ships, ports, warehouses, railroad cars, trucks, gasoline or living space in the shattered and fantastically crowded cities. At any moment the communists may start another big push to the south, perhaps with the aid of an all-out air attack on South Korean cities, docks, railroads and roads. The first business of an armed force, it is said, is to be ready to meet any contingency and to let nothing stand in the way of its own efficiency.

This is a strong argument. Until an armistice is signed, and perhaps for some time afterward, the whole Korean peninsula may explode at any moment into intense military activity. In this situation, every gallon of gasoline, every stick of wood and lump of coal, every hoof or wheel, is invested with military potential. The armed forces know that they have to deal with guerrilla activity at the rear as well as attacks at the front. They feel they should not be required to protect, feed, house or supply relief personnel. In a situation where a large part of the meager resources of a fantastically poor land has been destroyed by war, the military mind simply cannot conceive that the gains to be achieved by private relief are worth their cost to the war effort.

This army argument is difficult to answer because part of the information required to refute it is a military secret. No representative of a church or other philanthropic body knows how many ships are available for transportation of relief goods across the Pacific, or what may be the capacity for such goods beyond military needs of Korean docks, warehouses, roads or railroads. Not even the army knows how much strain will be put on all facilities if the war flares up instead of dying down, and certainly no non-military person has this information. The logistical problem of fighting a full-scale war in Korea, at the end of a line of supply thousands of miles long, against a swarming foe whose sources of supply are near by, must certainly be a tremendous one, but its dimensions are hidden from

the humanitarian forces which seek to come to the aid of the Korean people. Military leaders, whose contention that the large share of the relief job must be done by themselves anyway cannot be gainsaid, simply ask that in view of this fact and the necessities under which they labor they be entrusted with responsibility for all distribution.

People Come First!

If it were not for one factor, this line of reasoning would have to be accepted as conclusive. This factor arises from a limitation which is inherent in the concept of military necessity, which holds that nothing is more important than military victory or the success of the military forces in whatever they undertake. In Korea at least a year and a half of war has demonstrated that something else must be given priority over military necessity. That is the survival of the Korean people. The destructiveness of this conflict has made it clear that the survival of Korean humanity and not military necessity must have priority in all basic policy decisions concerning that country. It is now clear that if this war for the preservation of Korean freedom continues the rate of human destruction it has maintained up to now, the time will come when no Koreans will remain to enjoy the benefits of liberty. At the present rate of five million casualties in 18 months, a war the length of World War II would bring the virtual annihilation of the Korean people.

If priority is given to human survival in Korea, the churches and other voluntary societies must be permitted and encouraged to send relief goods to Korea and to supervise their distribution. UNCACK hopes the flow of supplies from the churches will continue, while it clings to a monopoly of distribution. The present writer shares that hope, but believes that UNCACK should abandon its monopoly, because, in spite of our hopes, it is not likely that voluntary humanitarian effort will continue when yoked to the military. Givers give not merely food or clothes; they give their continuing interest in the persons who are to receive their contributions. To maintain this interest, they must be allowed to send their own representatives to follow their gifts through to those who use them. Givers cannot possibly have the degree of confidence in Korean government officials and U.N. military personnel that they have in representatives of their own choosing. If they do not have this confidence, they are not likely to give as generously as they otherwise would.

People Give to People

In the second place, givers should be permitted to designate, if they desire to do so, who shall receive their contributions. Usually this cannot apply to persons, but it can and should apply to groups of persons—teachers, children, mothers, pastors, social workers, railroad men, church members, former prisoners of war and so on. This is the usual pattern of voluntary philanthropy. People give more readily to specific groups, especially if these are counterparts of groupings the givers know. The nerve of philanthropy is cut when gifts disappear into an abstraction called the "UNCACK pool." People like to know they are helping other people. If they are permitted to designate and if they get reports in which they have confidence, the

flow of gifts continues. Otherwise, it dries up and stops.

Finally, the voluntary agencies should be permitted to render their ministries to the Korean people so that their efforts will serve as a criterion for and a challenge to the official agency. Let it be granted that the main burden of relief must be carried by UNCACK, which is currently providing relief at the rate of \$50 million every three months. Under present circumstances, we must also accept the fact that this agency will continue to subordinate relief to the war effort, since it is in a very real sense a part of the military operation. But its claim to a monopoly control of help must be resisted, if only to recognize that the claims of humanity are superior to those of politics; that UNCACK, though bound by the law of military necessity, recognizes that there is a higher law which judges all our endeavors. The church stands for this higher law of love and its gifts are expressions of its primary loyalty. These must continue, in times of military adversity as well as of victory, as a testimony to Koreans that they are children of God and members of his family.

Better Job If No Monopoly

The UNCACK organization will do a better job if it is not a monopoly. Its officers need to know that their administration of their trust will be subject to the scrutiny of friendly but independent observers working with and for the neediest. Under the monopoly conditions which have prevailed, some of them already show signs of losing their perspective. For example, when Joseph Lehman, director of American Relief for Korea, returned from that country last fall after a two-week survey of relief needs, his report gave the impression that churches and missionary organizations are doing very little to help the Korean people. His tour was conducted by UNCACK. Another example appears in the article by William L. Worden in the *Saturday Evening Post* for last December 15. It quoted UNCACK officers as wondering why church and charitable groups, "with good will enough to send relief packages across half the world, have not enough interest to send things which can somehow be used, rather than the dancing slippers, ladies' corsets and baseball catchers' chest protectors which have been pulled out of such packages in Korea."

This was the only reference in the article to the work of church and other voluntary agencies in Korea. It grossly misrepresents the quality and the quantity of church relief efforts. If the writer had visited a single missions hospital or relief station or seen a single shipment of church relief goods opened, he could not have made such a statement. Neither he nor Mr. Lehman gained any understanding of the scope and nature of voluntary humanitarian work in Korea, presumably because they saw only what UNCACK wanted them to see, met only those whom the official agency wanted them to meet. This need not be taken as evidence of an intention to deceive; it means simply that military officers seldom can speak Korean and are busy with their own affairs without knowing too much of what is going on among the Koreans who surround them. It must also be said that a few officers tend to move from the position of claiming a monopoly of facilities to that of claiming a monopoly of the truth. For the sake of

the important work UNCACK is called on to do, it must not be conceded that it has a monopoly on either.

UNCACK makes one point, however, which voluntary groups and their employees should accept. It is that all of Korea is in fact a war zone. Those whose purpose in Korea is to serve in Christian compassion should make it clear that they are prepared to endure all of the risks and hardships of war. After having met many of these men and women in all parts of the Republic of Korea, I am convinced that most of them are ready to endure whatever is necessary. But there is a partial breakdown of communication between the military and the missionaries, and this point has not gotten across. The man in uniform seldom knows that these civilians are as ready as he is to take their chances on capture, suffering or death. He does not understand that they seek no special favors.

Many missionaries have given their lives since the outbreak of the Korean war, and most of those who remain in the country are living in conditions of hardship not known in America since the days of pioneering circuit riders. Nobody who has seen these men and women at work can doubt that their devotion, their knowledge of Korean language and folkways, their rapport with the spiritually powerful Christian churches of Korea, constitute a force for freedom and right in east Asia that should be recognized more than it is. They are not asking the United Nations or the American army to do their work for them, but they should be allowed to do it for themselves and for the millions of American Christians who back them. An essential part of their work is the distribution in Christ's name of the food, clothing and medicine which he prompts his followers to send to Korea.

Korea Must Live!

Ultimate Issues at Stake in Ravaged Land

THE FUTURE of Korea is overcast with the great darkness that shrouds our modern world. But no estimate of that future is worth consideration which omits the power of God working through Korean Christianity. Having visited Korea and seen the tragedy of the most devastated country on earth, I am compelled to testify to the reality of the spiritual power which has been released in and through that country on the cross. Here is something strange and mighty, something which changes tears of sorrow to glory in tribulation, something which transforms moans of pain to shouts of victory. Here is a quality of life which triumphs over death.

This power continues to sustain the spirits of the Korean people in the face of incredible suffering. "In all my experience," says the former director of the International Refugee Organization, J. Donald Kingsley, "I have never seen destruction and human suffering on so large a scale as in Korea." Yet Mr. Kingsley elsewhere has spoken of the incredible fortitude and heroic spirit of the Korean people. In spite of the fact that the Christian community of Korea contains not over a million people, or one in 20 of the population, it is Christian faith, vision, endurance, and finally Christian triumph in martyrdom, which keep the whole nation strong.

Life-and-Death Struggle

Christianity in Korea is doing something more than fighting a rear-guard action. Confronted with the onrush of victorious Asiatic communism, it not only refuses to acknowledge defeat but proceeds to convert its assailants wherever the two creeds are given an equal chance. In the providence of God, Korea may turn out to be the place on earth where Christ and communism for the first time really come to grips, not theoretically but actually in a life-and-death struggle, with Christ the victor.

That is what gives the struggle which has been going on on Koje island so much significance. In the great prison

camp on that bit of land to the south of Korea, Christian and Communist are fighting it out with the weapons of the spirit. Here the two conceptions of truth and two ways of life confront each other on the basis of equality. Here Communist prisoners of war are given the chance voluntarily to study, to discuss without fear, to ask questions, to have opinions. This educational program loosens the mental chains of Communist enslavement to materialism, but it does not in itself liberate men. Liberation comes through the Christian faith, brought to this place by missionaries and Korean pastors. This also the Communists are free to take or to leave alone. The only things they are not free to do are to run away or to kill those who are bringing the Christian message to them. Under these circumstances Communists are being converted by tens of thousands. Here where the ideological struggle is conducted fairly, truth triumphs as it has always done, as it will always do.

Make no mistake about it—that victorious truth is Jesus Christ. Archibald Campbell, a missionary artist of Taegu, whose paintings of Korean children playing happily in the ruins and of other themes portray the joy in tribulation which everywhere marks Korean Christianity, wrote in the worst sufferings of last winter:

The only answer to the question of the preparation of Christians for such an ordeal, aside from the wearing of bullet-proof vests, is a genuine infilling of the Holy Spirit in the manner of that in the Acts of the Apostles. A thorough grounding in the Word of God is of course essential. Only this can have any influence against compromise and failure. Only this can give not merely consolation in suffering and bereavement but the "glorying in tribulation" spoken of by Paul and Peter and the "counting it all joy" spoken of by James. The development of a life of habitual deep-rooted prayer is without question another essential in the preparation of Christians for such first century persecutions. Fortunately this prayer life, as well as the study of the Word, has been an outstanding feature of the life of the Korean church. Not much credit for it can be assigned to missionaries, but to the Koreans themselves. It is a sad fact that attendance at the daybreak prayer meetings, the all-night prayer

meetings and the days of fasting and prayer have been a heavy burden on the weakness of the missionary flesh.

Other considerations should be added, without detracting from the above observations. In no other country do Christians sing as do those in Korea. Nobody can live long with Korean church people today without hearing such melody as moves the spirit, or hearing stories of men singing when they are being marched out to face firing squads, when they are on trial for their lives, when they are lying in foul prisons. Another factor is the tradition and practice of independence in the Korean churches. In this country more than two generations ago the Nevius plan, as it was called from a China missionary, was put into effect. It sought to make the church self-supporting, self-governing and self-propagating. That is why it surprises nobody today to find that churches have sprung up in refugee camps and in temporary clusters of hovels beside the road, that Bible institutes have appeared in prisons or work camps, or that Sunday schools are in session every day in the week wherever children congregate. More than that, this tradition and practice make men ready to assume responsibility when duty calls, no matter what the danger.

Ready One by One

For example, when Dr. Hyunki Lew, head of the Methodist seminary in Pusan, was called to the bishopric of his church, he accepted the call, even though he knew acceptance might cost him his life, as it had his martyred predecessor. Dr. Horace Underwood, whose grave in the United Nations cemetery at Pusan testifies to his own devotion, was writing about this spirit, which especially is characteristic of the magnificent new generation of students now in seminaries in Korea, when he spoke of "well trained but chiefly courageous members ready one at a time to step into the danger spot when the previous man is gone." Nearly 500 pastors and ten times that many lay leaders of Korean Christianity have been killed by the Communists. Today there are 500 students studying in one new Presbyterian seminary in Taegu, and many in other places, ready one at a time to step into the danger spots in Korean church life.

Most of the students in these seminaries are refugees. They need everything but consecration to Christ, which they have in abundant measure. When I was in the Church World Service office in Pusan, I was introduced to one of these young men. Later I learned that his minister father had been killed by the Communists. After long hesitation, he had come to ask whether the relief shipments had brought a little clothing he might have. He did not want much, but he had reached the point where he could not remain in school or continue to study unless he got something. A used suit was forthcoming. The students at Taegu get only two meals a day—a bowl of rice and another of watery cabbage soup. Some are living on one meal a day. The missionaries discovered one boy whose sight was failing because of malnutrition. In December 1951 school was dismissed early because winter had arrived sooner than usual and the students could not study because of the cold. Many of the students were expecting to spend the holidays ministering in refugee camps. Many not only have no

homes, but have lost all contact with their families and do not know whether they are alive or dead. So they make the church their family.

Called for This Time

Korean Christianity was called forth, and inwardly conditioned by a purpose which it only partly understood, for such a time as this. It grew quietly and endured constant persecution patiently, as did the early church in Jerusalem before 70 A.D. Now that Korea's time of troubles has come, the church in Korea also goes everywhere that chaos drives it preaching the gospel. Today it supports nearly a hundred chaplains in the Korean army. The chaplains' corps has official sanction, but it is not paid from the public treasury. This arrangement disappointed the organizers of the corps, but it may turn out to have advantages. This Christian ministry to soldiers extends from the front lines to the base hospitals, and is very effective and well received. In addition, the churches are supporting chaplains in government prisons and maintaining a civilian ministry to the wounded. This last is organized under the National Christian Council and is universally appreciated.

The uprooting of the Korean people by the tides of war has demolished the old lines of comity between different denominations in Korea, and this has led to unfortunate misunderstanding and friction. It will be a great pity if these understandable differences are allowed to settle into permanent disaffections, and the National Christian Council is working valiantly to see that that does not happen. In this it has the wholehearted and cooperative support of the Korea committee of the Foreign Missions division of the National Council in this country, and especially of the two denominations most concerned, the Methodist and Presbyterian. In spite or perhaps because of the turmoil, many new churches are springing up. Some of them, like the Young Nak Presbyterian Church of Seoul, build great congregations of refugees in a relatively short time, and then build great church structures to house them.

The effects in Korean society of this spiritual dynamic overflow the churches in all sorts of ways. A Christian businessman is reorganizing in a southern town a profit-sharing paper company which was overrun when the Communist tide surged over the border. He has started building a factory, and persists in spite of the fact that twice construction has been stopped when galloping inflation overtook and consumed his resources. He hopes that some American will lend him \$30,000 to get into production in paper-starved Korea. He is the principal backer of the one Christian paper in that country.

Relief that Redeems

A little woman, the wife of a martyred pastor, has organized a score of other women similarly widowed into the Misilhoi, a cooperative sewing enterprise. With a minimum of assistance from Church World Service, they sew for a living and pray the day will come when they can earn enough to contribute substantially to the churches their husbands served with their lives. Another group have, with C.W.S. help, imported some hand knitting machines from Japan and are conducting classes in their use and

making sweaters and other knitted goods for sale. These are only a few of the ways in which Korean Christians are using assistance they receive to help themselves and to aid others.

What does all this mean to Christians in America? What should it mean? The hand of God is visible in Korea. The purpose of God is working itself out in that land of incredible suffering and superhuman triumph. Can we do anything less than redouble our efforts to help as we can? Americans, most of them American Christians, sent 4.5 million pounds of clothing to Korea before this year. This winter under the banner of American Relief to Korea, we gave an additional 3 million pounds. Soon another appeal will be made. It deserves a generous response.

During the week of March 16-23, the churches of this country are going to observe for the third year "One Great Hour of Sharing." This offers another opportunity for every Christian in America to help God work out his beneficent purposes in Korea. Through Church World Service, church people have given around \$100,000 in money and enough goods to aid 300,000 people in that country. Nothing we have done anywhere to share the sufferings of these war-harried years has been touched with such glory. No opportunity now open to us is filled with such incalculable promise. For here, in this ministry of sharing, we take part not only in the relief of our brother's need but also in the destiny-filled doing of our Father's work.

{ Extra copies of this report available at
15 cents per copy — \$10.00 per hundred
from THE CHRISTIAN CENTURY
407 So. Dearborn St., Chicago 5, Ill. }

THE INSTITUTE OF
KOREAN ALPHABET REFORMATION

134-06 JEWEL AVENUE, KEW GARDENS HILLS, FLUSHING 67, NEW YORK

Dear Friend:

**WHAT IS THE
"HORIZONTAL"
WRITING?**

I am enclosing a copy of the Korean National Anthem which is printed with the Horizontal Korean Inter-type machine according to a new Horizontal system of writing Korean. This "Horizontal System" is a new method of writing the Korean alphabet in the English manner by putting the radicals on a stream-lined basis. The conventional Korean system has been to write in the Chinese way by putting the alphabet letters in conglomerated units which is a backward unscientific system and is hard to learn or teach.

**IS IT DIFFICULT
TO READ?**

Although this new Horizontal System of writing looks unfamiliar at the first glance and seems to be difficult to read, it has been proved by experiments that any Korean could read it right away and could read it with ease after a few days' practice.

**WHAT DID THE
"USAMGIK"
THINK OF IT?**

This Horizontal System of Korean writing was encouraged by the former USAMGIK (The United States Army Military Government in Korea), and new Horizontal Korean typewriters were manufactured by Remington Rand, Inc. to promote this speedier method of literary communication as a step towards helping Korean culture to catch up with the modern scientific world.

**WHY IS IT NOT
POPULARIZED?**

But to our profound regret, this eye-opening project of revolutionizing the snail-paced backward Korean writing unexpectedly became abortive on account of the sudden withdrawal of the USAMGIK from Korea. The succeeding new Government of the Republic of Korea, having been crowded with thousands of urgent problems which every new government must face, found it almost impossible for her to take on a cultural project of such a daring kind. Now, however, the time has come to complete the unfinished work of promoting this new system of writing which was first sponsored by the former USAMGIK.

**IS THERE ANY
BETTER SYSTEM
THAN THIS?**

Since the withdrawal of the USAMGIK, many invention-minded Koreans have tried out all kinds of devices to mechanize Korean writing scientifically, but none of them has found as successful a method as this "Horizontal System". Therefore, recently (May, 1951), the Xth Corps of the U. S. Army of the United Nations Forces in Korea started to publish a daily newspaper called "News and View" for the Korean soldiers and officials with none other than this Horizontal Korean Typewriter. The Koreans at first found it difficult to read, but after a few days' practice, every Korean could read it, and a number of them could read it almost as fluently as the conventional Korean writing. This fact proves that the unfamiliarity of this new system of writing could be overcome without any difficulty.

**DO SCHOLARS
APPROVE OF IT?**

This Horizontal System of writing has been advocated for a long time by many patriotic scholars such as the late Mr. Yong-mahn Park, Prof. Hyon Pai Choi, and many modern linguists of the Korean Language Research Association. Even some progressive scholars of our former enemy

애 가 가
(KOREAN NATIONAL ANTHEM)

(1) 디오 해 미레 가, 배가 디 사나 이,
마 루 가, 다라 리 리;
하 나 니미 이, 뵤 히 하 사,
이 리 나 라, 마나 세!

(하 리 려미):

미 가오 하, 사미 처나 리,
하 려 가오 사나;
대 하나 사 라미, 대 하나 나 라
기 리, 뵤 처나 하 세!!

(2) 나미 사나 예 예, 저 나 나 미,
처나 가바 오라, 디 루나 두라;
바 라미 이 나라, 배라 버라 하미 오라,
이 리 기 사오 이라 세.

(3) 가 오라 하 나라, 기오 해라 하나 데,
마라 가, 기 루나 어바 이,
바라 오라 다라 오라, 이 리 가 나
이라 처라 다나 사미 이라 세.

(4) 이 기 사오 가, 이 마미 오 리,
사오 사오 오라, 다 하 야;
가 리 이 나, 주라 거 이 나,
나 라 사 라오 하 세!

country--Japan--, in the book titled "Chosen Nenju-Gyoji" (Annual Festivals in Korea) published by the former Government-General of Korea, predicted that the Koreans in the future would find it necessary to spell their alphabet letters "Horizontally."

WHAT SCIENTIFIC VALUE HAS IT?

It is an unchallenged fact that the Horizontal System of spelling the Korean alphabet is the most scientific way of writing Korean.

I have never met or heard of any single intelligent Korean who denies its scientific value. Their only argument against this new system is that it would be difficult to read, or that it would take a long time to be popularized. But these arguments have lost ground not only by the proof of my own personal experiment, but also by the present actual experiment in Korea. In addition, almost every Korean language teacher for American students, of whom I have enquired, emphatically assured me of the fact that they have found this new "Horizontal System" to be the "easiest" method of teaching the Korean alphabet to beginners.

WHAT OTHER BENEFITS HAS IT?

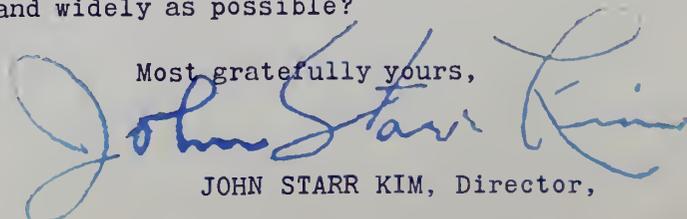
This new "Horizontal System" has now been unanimously approved by authentic persons, as the most scientific and most simple method of teaching and learning the Korean alphabet. The educational and cultural values alone could be regarded as weighty enough to promote this new system, besides which, it has a tremendous advantage for the promotion of Korean business economy. If this new "Horizontal System" is promoted by the Government to the 30 million population, Korea's illiteracy problem could be wiped out completely within an unbelievably short time.

But that is not all. It would be like providing the ox-cart travellers with a stream-line train. The backward Korean culture and business would enjoy the unlimited advantage of using thousands of modern cultural, educational, and business machines such as Intertyping, Linotype, Varityping, Duplicating, Mimeographing, Hectographing, Lithographing, Multi-Lithographing, Typewriting, Electrotyping, Teletyping, Photostating, Plastiphotoring, Addressographing, Calculating, Electro-calculating, Checking, Billing, Time-checking, and a countless number of business machines of a thousand varieties. The government herself could benefit much from such time savers. For example, the Government, by using a 4-Unit Web Fed Offset Press, could print 384,000 copies of 17½ X 22¼" newspaper, in eight colors in one operation, per hour; or nearly one million copies of an official bulletin of 17½ X 11⅜" size per hour. What a wonderland Korea would become, and what a magic wand this "Horizontal System" would have swung!

But, alas! The door of this wonder-land, which is wide open to every Western nation, is, so far, strictly forbidden to Korea because of her deadly conservatism of clinging tenaciously to the backward, snail-paced, conventional system of writing! Every one who knows and witnesses the lightening progress of the mechanical science in the United States can see the vision of the new culture which this new "Horizontal System" will bring to our war-scourged nation of Korea.

Would you kindly help and guide our people with your advanced wisdom and mighty efforts to make this new system of writing to be popularized among Koreans as speedily and widely as possible?

Most gratefully yours,



JOHN STARR KIM, Director,

The Institute of Korean Alphabet Reformation

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mrs. Edward Adams
American Presbyterian Mission
136-6 Yun Chi Dong
Seoul, Korea

PERSONAL REPORT

1949-1950

"A garden is a lovesome thing, God wot," wrote the poet Thomas Edward Brown. And he doubtless was referring to the full-blown beauty of the flowering season; but we like to think that in terms of anticipation the description might also be applied to the tilling and planting season, when the flowering and ultimate fruitage are yet matters of expectation and faith. For it is largely in such terms that the major portion of this report must be written.

Following the Annual Meeting of the Mission a year ago, we took an early-July two week vacation at the same spot where we had camped four days on the previous summer's outing, and will here again record our personal gratitude to God for making that place of refreshment and restoration possible through the gifts of the several contributing Mission Boards, and the labors of the many who gave of their limited time and energy to push through the building program in time to permit the much-needed vacations. We are of the opinion that seldom has there been a more timely provision for up-keep of personnel!

The extension of our term of residence in Seoul automatically cancelled plans for starting work in Taegu for reclaiming young first offender delinquent girls whom the Taegu police could not properly care for. So it became a natural thing, rather should we gratefully say a Providential result, that we were able to join forces with the women of the Seoul "'Women's Christian Temperance Union' in initiating a similar work in this capital city. In this way, step by step throughout the year, we feel God has led in the development of this new work for His kingdom in Korea. Sometimes when we have felt very much in a hurry, we have discovered He evidently was not; but now as we pause to look back we find that the 'good hand of the Lord' has been upon us all the way, and "The Loving Friends' Home" as the Korean women named it, is already sheltering its first daughters. True, the girls are coming in more slowly than anticipated; but the predictions are that in the fall we will be filled to capacity. Meantime as a staff we are learning many valuable lessons in dealing with the individual girls, each different, but each needing to be won to a saving knowledge of Christ and instructed in the Way of His teaching. Family prayers are held each morning; then the girls work at rug-making until noon. In the afternoon Bible study is followed by a course in the Laubach reading method, and Sundays are given to rest and worship in near-by churches.

During the year problems of serious nature have had to be faced: Our building program was held up and could not therefor be completed before freezing set in, because of long-made decisions in the 'City Planning Department' to put a road through the site of the home. It took a special order from the mayor himself, to solve that problem. Although application was filed in November for a permit to operate such an institution, it took unnumbered hours of work and interviews on the part of many of us before the permit was finally received on April 10th. Meantime, at the end of March the prison authorities released to us the first two girls to enter 'The Loving Friends' Home', both of whom had been selling liquor in unlicensed saloons in Inchon. After four days one of the two ran away to take a message to her Chinese father from an aunt still in prison. The other girl is one of three now in the Home who rejoice our hearts as giving evidence that these 'first fruit' as the women call them, are already manifesting newness of life and mind and heart that can only come through repentance and a saving knowledge of Christ as Lord of every day life, as well as of life eternal.

We are constantly aware that this work of reclamation will need to be undergirded by prayer, for these girls from unbelieving homes come out after serving prison terms, wanting above all else their freedom, and until they can be taught the real meaning of the freedom that is in Christ, and be prepared to leave the home to live as Christian citizens, problems arise - none of which do we consider insurmountable.

We would make grateful mention of the interest manifested in this new project in Korea at the time of the 'Open House.' Government officials had repeatedly urged that as it is a new work in this land, and one entitled to government subsidy toward maintenance, that we should inform and interest the general public. This we attempted to do on May 20th, and in spite of inclement weather many government officials including seventeen from the Welfare Department, and many from the Women's Bureau came out. Twenty-seven officials and attendants from the West Gate prison came to express both interest and appreciation. But most of all are we encouraged that so many of our Christian women of all denominations are working together, for example representatives from different churches meet as sewing circles on certain days specified for the individual groups.

We would make grateful mention of the clothing and materials provided, the skirts worn by the girls the day of the 'Open House' were made from choir robe remnants solicited for the work by Mrs. Henry Lampe after a church fire, and some of the same material went into drapes for the little parlor of the Home. And so in one way or another God has wonderfully provided for this baby project, which infant we confidently expect to see grow up in the year ahead. As reported to the annual meeting of the W.C.T.U. Auxiliary, the treasurer's books have been audited, and the finances of the Rehabilitation Center are in a healthy state. It is the joint aim and concern of the Korean and foreign contributing groups that the national contribution rise commensurate to the lessening of foreign support and definite steps have already been made in that direction. However, it will doubtless be necessary to function as a joint enterprise for some time to come if the work develops as we expect it will.

Of more general interest we would mention that during the past mission year we have received and distributed to needy folk and institutions over three hundred boxes of relief clothings. These have represented the Christian love-in-action of groups and individuals all over the United States, and to each we have tried to make the gratitude of the recipients real by personal notes of acknowledgment. Usually the boxes are sent singly or in pairs, but just now we are in the process of unpacking over forty boxes from the women of a single church, bedding down the winter things with moth-balls, filling requests from refugee groups (we have one detailed list in hand for fifty-five recently arrived) and packing boxes for orphanages. It is an enheartening yet time-consuming job, which we love doing.

Our home has been brightened and enlivened by the presence of nephew Eddie Ben Adams this past year, and with the rest of the residents of this metropolis, our lives have been enriched by the coming and goings of the many visitors to the capital city. Throughout the year we have one English Bible class - a self organized group of Christian boys in the Kyungsin Boys' Academy, whose genuine interest in things spiritual has been both a joy and a challenge.

For continued good health and the constant sense of the "Unseen Presence" we give thanks to the Giver of Gifts, in whose glad service we rejoice.

Respectfully submitted,

(Mrs. Edward) Sue Comstock Adams

Seoul, Korea
May 30, 1950

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mrs. Edward Adams
(Seoul, Korea)
Tokyo, Japan
November 4, 1950

Dear Friends:

Providentially, in early June we sent a revised mailing list to the 'Literature and Publications Dept.' at 156 Fifth Ave., N.Y.C., and so hope through them to reach many of you whose addresses we did not have with us at Mission Meeting that fateful month.

First a word to a few who during the past year were concerned for us lest just what did happen should occur. We were never blind to the imminent possibility, but we know that there is not one of you now who would not agree that when it became necessary to evacuate civilian Americans from Korea, totalling 2,070, between June 26th and 29th, had the representatives of Christ's church not been there in goodly number it would have been strange indeed. And I also know that the six of our Presbyterian, U.S.A., men who were permitted to remain throughout the months of conflict were able to carry on a wonderful ministry of relief in the name of Christ as your 'Church World Service' representatives.

And then there have been a few who are naturally conscious of the material losses sustained by the church. These losses have been staggering, and as yet we do not know the whole story. But this I do know: Every dollar spent, every brick laid, every work initiated in Christ's name during these past tense but challenging five years has already paid dividends in the hearts and lives of individuals, and in the morale-building and "know-how" of our Christian groups. Again I say, What if the church's representatives and gifts had not been at work in Korea, in contrast to government and E.C.A. investment of life and funds! Over two thousand civilian workers and millions of dollars had been sent to Korea by our government. And now thousands of our sons have paid the price of life itself in Korea, and I am mindful of what one of the sons of the Korea Methodist Mission wrote his parents the night before the Inchun landing, a few days before he was killed in action: "Well, it's in His hands now, - - - my own mind is calm and at ease for I know I am right in being here and He has given the comfort necessary - -" (letter from William H. Shaw, September 14, 1950). Young Bill, than whom we had no finer prospect for missionary service in Korea, saw the issues clearly and perfectly expressed our mind.

And now to bring you up-to-date on the past four months: Our 'better-three-quarters,' husband Ned, was one of the six who felt he should remain in Korea last June, and some of his news letters have been made available. He and two other of our men are camping out in our looted home in Seoul, and are rejoicing that it had been possible to get glass back in all the windows that had been broken by the explosion of three shells in our front yard. None of our mission houses had been hit but all had been emptied of everything, even the coal and wood had been taken from the basements, and not a piece of furniture or even built-in shelves were left, hence the above expression "camping out." However, with 66% of Seoul in ruins we have many things for which to give thanks, and the first is the sparing of the lives of our faithful friends and helpers who had fled the city. Many of our outstanding church leaders were taken and their fate as yet unknown. It is wonderful that some are spared to the task of re-building the church and nation, among whom are Dr. George Paik and Dr. Young Chic Han. The large 'Bethany' or Yung Nak Church, (where Dr. John C. Smith preached the last Sunday before the Communists invaded and gave the welcome word that our work is now known as "Foreign Missions and Overseas Interchurch Service"), is intact. It was in that beautiful sanctuary also, built by refugees from North

Korea, that Dr. John Foster Dulles saw one of the three reasons he later gave why the U.S. and the U.N. must come to the aid of the Republic of Korea, vis., the vital faith of Korean Christians.

Earlier we sent a brief account of our evacuation from Korea so I will go on from there. However, I feel sure a paragraph in a write-up of that exodus which a representative of our Government, Mr. Arthur Emmons, submitted to the American Foreign Service Journal (August Issue), will be of interest: "To me, one of the most inspiring features of this experience was the fact that during our difficult exodus from Taejon to Japan I heard not a single word of complaint from any one of us - but the children were most magnificent of all. Moses couldn't have had it any better!" As an aunt of four of the youngsters I could not resist this "quote"!

At the invitation of long-time friends, Grace K. and William C. Kerr, I had come to Tokyo early in July, spending the first two weeks here in their elastic apartment. What those two have done by way of outreaching aid and loving service to the national needy, evacuees like ourselves, transient visitors, men, women, and children of many denominations and races, would be a worthy subject or saga for an abler historian than I. However, here is one smile shared sans permission of any of the parties concerned: Currently a Christian worker, who flew to Korea for purposes of survey and initiating repairs on a destroyed institution, has gone clad for withstanding the rigors of cold in un-heated Seoul buildings in Will's new winter undies, and further fortified with some of Grace's blankets. Who could say that Grace and Will Kerr are not still actively serving the cause of missions in Korea!

In early July a suggestion that we might serve at a Christian Center near the Yokusuka Naval Base was explored; but a request that I start work immediately in the Tokyo Blood Bank seemed to be the more urgent need, and throughout the summer we put in six days a week at that busy place in the heart of Tokyo. If ever a proof that "God has made of one blood all the nations of the earth" were provided, surely it is here in this polyglot community where nationals of a half-dozen oriental countries, Europeans, and North and South Americans, as well as citizens of the islands of the sea, have flocked in to give of their life blood to those in such urgent need in Korea. Oh yes, there were some protests when pictures of a negro sergeant donating his blood were publicized; but on the whole the lesson of the common brotherhood of man and our common heritage and basic needs of each other, has been an inspiring thing. I shall always give thanks for this opportunity so to serve during the months of waiting for the day of return to Korea. Of that day I cannot yet give a positive date, but there is real hope it will be soon. Meantime we continue at the Blood Bank, teaching an English Bible class to a choice group of graduates of Japanese colleges (one of whom humbled us by averaging nearly three hours each way traveling to and from this hour and a half class), and speaking on Korea as time permits. One experience that stands out in memory was a Sunday afternoon at Mrs. Uemura's church, when that gracious, able Christian interpreted for us.

No report of our stay in Japan could be complete without mention of the un-numbered kindnesses that have been showered upon the whole Korea-evacuee group and myself in particular. Our Japanese fellow-Christians practice the depth of meaning in the phrase "Christian outreach." We hope soon to send you an address from Korea (Ned's for letter's only is now "Edward Adams, Civ. Missionary, A.P.O. 8, c/o P.M. San Francisco"), but meantime the safe one from which forwarding will be done is: "Mrs. Edward Adams, Room 84, The Kyo Bun Kwan, Ginza 2 - 4 Chome, Tokyo, Japan."

We are so thrilled by the recent statements by our Foreign Board that we are signing off with the closing words of their statement to church ministers and members: "- a call to a redoubling of effort in His Name - For there is no other Name under Heaven whereby we and all the world must be saved."

Yours in His glad service,

Sue Comstock Adams (Mrs. Edward)

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mrs. Edward Adams
Tokyo, Japan
July 18, 1950

Dear Ones All:

This newsletter will in no sense try to duplicate Dr. John Smith's graphic account of our Taechun, Taejon, Taegu, Pusan trek. In passing I will merely comment that press reports from those towns on the fighting front are certainly more vivid to us who hurried through those very places less than three weeks ago.

Some of my own memories of these passed hectic days: First, the leave taking in Seoul, June 21, when I told our loved Simsi we would all be back on the 30th and to prepare dinner for six of us, for surely some of our friends from the south would be coming back with us from Mission meeting; and now Ned's letter of July 6, written in Taegu after he had seen and talked with many refugees from Seoul, says "I can find no word of Simsi". She doubtless stayed with her household as there were 11 there including small children whom she had given asylum when they had fled from north of the 38th parallel. And then, after the two days and a night travel in the trucks and jeeps as far as Taegu, the train trip down to Pusan where we arrived in a thick drizzle brings back the farewell there when 3 of our men remained, including Ned. Those last minutes standing in the rain on the wharf and the laugh that we had as Ned took over my over-size raincoat and few medicines which I had salvaged and, believe it or not, my tooth brush which had been carefully cleaned. At the very last we put all of the Korean money, which those of us who were leaving the country had been able to collect, into a pillow case which "mirabile dictu" had been tucked in the small zipper bag which I had brought.

Ned's July 6 letter made much of the fact that although all of the few personal effects mentioned above had been stolen during their absence from the Pusan barracks where they spent the first two days, the pillow case which was full of money had been overlooked by the thieves and is now literally worth its weight in gold for, as those of you who saw the excerpts from that letter posted in Taegu will recall, the southern banks are issuing only about \$3.50 in Korean currency per individual per week.

While commenting on Ned's letter, it would be of interest to you all that Mr. Robert Fairgraves, who has headed up the work of the CARE organization in Korea, read excerpts regarding the needs of refugees in the southern cities now, to the New York headquarters of CARE and just today received authorization by telephone for sending over, I believe it is 2000 CARE food packages to Korea, if transportation can be arranged. I am sure Ned would feel that if this speedy aid is made available, getting back just that word would be well worth having stayed on.

For those of you who may not have seen the news excerpts from his last letter I will also add here the word that the Seoul Station chauffeur drove the mission large truck out of Seoul before the last of the bridges were blown up bringing 30 refugees down to Taegu.

Here in Tokyo I have been the guest of Grace and Will Kerr who sent word to Beppu asking me to come to them. I wish there were time to give you in detail an adequate picture of what Grace and Will Kerr are doing in the way of extending hospitality to people of all nationalities who throng through this metropolis. Last Sunday, for instance, 16 unexpected guests came in for one or other of the meals. Of that number, some went away not only fed but clothed. The telephone rings there,

as of last Sunday for instance, starting at 2:00 a.m. and I believe the last phone calls and messages came in after a family of 4 including 2 babies was taken to the airport enroute to Iran. This family, by the way, had brought their luggage there for lightening and repacking and when I returned from an evening church service Grace said "Take a peek in on the bed" and there on their bed were the 2 little ones asleep.

Those of us who are numbered among the evacuees from Korea have been re clothed in large measure by the members of the Tokyo Union Church who had an outfitting bazaar for us at the Chapel Center last Wednesday morning. Here again Grace Kerr seemed to be the moving spirit and in their large apartment building scarcely a day or evening goes by without more of the occupation personnel bringing to the Kerr apartment some additional articles of clothing or shoes "for some of the Korea missionaries." At the Chapel Center affair the practical demonstration of loving kindness was so bountiful that the remaining articles or "12 baskets" were shipped to Kobe for the large group of our missionaries who are now quartered there in the Kobe College dormitories.

We, of course, have been much saddened by Mr. John Genso's sudden Home call, although Mrs. Genso and we all had in a way been prepared for such an occurrence. The last farewells always seem to catch us unprepared. But for him it was the great Home-call after a lifetime well spent in the Master's service. Mrs. Genso will be seeing many of you soon as she is sailing tomorrow from Yokohama. She is her own brave self, a good soldier of the Lord Jesus Christ.

Most of us do not state with any positiveness what the near future will hold for us. As long as Ned remains in Korea I will stand by here in Japan. The Red Cross has indicated that there will be ways in which I will be able to help here during this period of uncertainty. We would make grateful mention of the sense of the Good Hand of the Lord our God upon us these difficult times. We are finding small ways in which we can help the missionaries here. It was my privilege to speak to the English Bible Class which Mrs. Kerr has been leading in Mrs. Uemura's church and to another group which met in the Kerr apartment; and yesterday I promised to take an evening weekly class of University students. In closing we would give the verse which we shared with one of these groups yesterday. "Without the Way there is no going, without the Truth there is no knowing, without the Life there is no living." More than ever we cherish our heritage in the One who is "The Way, the Truth, and the Life".

Pray for us as we do for you all daily.

In His Love,

Sue Comstock Adams

Miss Jean Delmarter
Seoul, Korea
May 30, 1950

Present address:
Baiko Jo Gakuin
Maruyama Cho
Shimonoseki City
Yamaguchi Ken
Japan

ANNUAL PERSONAL REPORT

Micah 6:18-20; Hab. 3:18-19

Each of these three years since my return to Korea in June, 1947, has seen great changes, but since last June I have seen more and attempted more new kinds of work than ever before, and God has surely been my strength, for there was not one day of illness. First came the Laubach Literacy Institute for ten days, when Dr. Laubach called on me to be his ears sometimes, and put me on a committee to get lessons ready for readers to be issued to follow the primer which we were making and studying each day of the Institute. Miss Kim and I have taken the reading charts and books with us everywhere we have gone since then, to get adults interested in learning to read, and in teaching others. We have sold at least 150 primers, and perhaps 40 each of the first two readers, also Stories of Jesus.

Then came the trip to Cheju Island, which I wrote up in "Korea Calling". How glad I was that the General Society asked me to accompany Kim Sung Moo on that mission! Everywhere were open doors, and people ready to hear the Gospel. It was the 20th anniversary of the forming of Cheju Presbytery, and in a three-week preaching tour the volunteer band of preachers, elders or other officers and Biblewomen, reported 700 decisions. We, too, had decisions every meeting place.

Normal Class came the last week of August, with a disappointingly small number studying. If we just had workers to go itinerating in the fall, they could stir up interest and arrange for many classes. Miss Kim and I get more requests that we can fill, through our personal contacts with the churches.

Preaching in the market-place, and selling gospels there, and on trains, or even to people on whom we call for the first time, has been another worthwhile new project.

Last fall, on the way from Choonchun, we stopped at the new church at Chungpyung, where the elder runs a tok factory, and gives time and money, to start churches in unreached places. His plant was destroyed by fire later, but already God has blessed him so he has it going again.

At Kyungki Presbyterial's Annual Bible Class in Torimdong, March 24-30, the president Pak Chung Dong, was honored for ten years of continuous service in that office, having a meeting every year, even through the war. It was amazing how the people, both the delegates from 44 country churches, and men and women from local churches, gave or subscribed towards the budget, a special offering amounting to over 350,000 won.

At the City Presbyterial, April 3-6, Mrs. Pilley Choi was elected vice-president, and among many other things, emphasis was put on student evangelism. Then at Synodical in Taegu, April 17-21, Mrs. Choi was elected president, and the women pledged their prayerful support, and had a special Commissioning service to send her as their representative to Ocean Grove. All South Korea was represented, and many delegates were refugees from the North, thus representing all Korea.

As part of the "Win the Country for Christ" Campaign under the auspices of National Christian Council, union evangelistic services with speakers from America, - Dr. Dodds, Pierce, and Finley - were held at the new Independence Memorial Church April 11-16. The crowd soon overflowed the church so that the platform was moved outside the building for the evening meetings, as many as 12,000 attending one meeting. It was difficult to hold aftermeetings with those who accepted Christ, it was so hard for them to come forward. I gave the women and girls a few instructions the first night, as I was sitting on the platform by the choir when they came up to take the seats the choir had vacated for them, and I tried to help each night. The most touching case I heard of was of a woman who was on her way to jump off the Han River bridge when the students on the steps leading to the church grounds persuaded her to come into the service; at the invitation she came forward with tears streaming down her face to start life over with the Saviour at her side. In our own meetings, we have had many decisions, sometimes as many as 20 in one week's class. Thirteen children indicated their desire to begin attending Sunday School at one evening service in Ilsan. I have spoken at 3 public primary schools, to at least 700 children, a straight gospel message. Several teachers have made decisions for Christ. It is encouraging to find Christian policemen and officials and doctors.

Relief work is being carried on as usual. We have visited orphanages, tents, refugee camps, and even former anti-airraid caves, where we found a mother with a new born babe and a 3-year-old, all huddled on a dirt-stone ledge in the dark, crying from cold and hunger. We were glad to have a blanket and money for food for them. We have clothed about 100 needy ones in the church this year, distributed milk powder and vitamins furnished by Church World Service, and have had money through the Sacrificial Meal fund in America to use in getting food for the destitute.

I made my first trip to Pusan, and Andong, too, since the war, and at Pusan 5 Chung Sin alumnae had lunch with me, and one, ChuYungOk, a pastor's wife, took me to see the TongMi Girls' Home, a several-hour trip, where she goes several times a week to oversee the rehabilitation ^{of} property which the Australian Mission turned over to the local Y.W.C.A. ^{where} girls are being taught gardening, animal care, sewing and crafts, along with housekeeping, the three R's, and learning first of all to put God first.

Respectfully,

Jean Delmarter

LATEST NOTE, July 27. We were evacuated from Korea to Japan June 26-28.

Yokohama, Japan
July 11, 1950

Dear Friends:

Greetings from Japan! The Lord has brought us here safely after a hurried and surprised departure from Korea. We were in Mission meeting in a little village on the West Coast when word came at midnight Sunday of the Communist attack. We organized a guard among ourselves for the rest of the night and the next morning a messenger from the American Embassy in Seoul brought news of the decision to evacuate Americans. We were to leave IMMEDIATELY.

There were 79 of us, 30 of whom were children, and the convoy started in jeeps, jeep-trailers, a station wagon, an old American army truck and a Korean truck (charcoal burner). The trek headed toward Pusan, the port city, some 300 miles away. The second day we left at midnight and kept going until we reached Pusan at nine in the evening in the rain. En route, we had continual punctures, flats, and mechanic breakdowns, that made it necessary to abandon a car along the road and with it much baggage as we doubled-up in the already overcrowded cars. At Pusan a freighter, a Liberty Ship, was waiting for us and since it had no accommodations for passengers, the crew kindly offered their quarters to the women and children, and the men slept on benches, on the floor and in the aisles, anywhere. We were so tired, it was easy to sleep. We arrived at Fukuoka on the island of Kyushu, in Japan, at five the next afternoon.

The American Army and Red Cross were waiting for us. The Army gave us their best in quarters and food, and the Red Cross provided towels, soap and shaving equipment. How good the army showers felt! The next day we left for Beppu, a hot-springs resort, an Army rest-center, ~~in~~ six hours by rail. After three days we came here where we are the guests of missionaries. (At Beppu we saw the first American troops leaving for Korea). For the present we are resting up after a busy year and this exhausting exit from Korea.

It was exactly a year since we had returned from furlough, the best year we have ever had in Korea. It is a terrible shock to have to leave our home and work in Seoul to the whims of the Reds, but it throws us all back on the promises of God to trust Him to over-rule it all to His glory. We are particularly thankful for the revival meetings held by Pierce and Finley in the great population centers of the country this spring. How providential that the Gospel should have been preached so widely just before this attack.

We have all kept well and the three boys are enjoying Japan. The huge swimming pool built for the Japanese Olympics that never materialized is a block or two away and they are revelling in it. We have all been greatly comforted by Psalm 138: 8

"The Lord will perfect that which concerneth me;
Thy mercy, O Lord, endureth forever;
Forsake not the works of Thine own hands."

Faithfully yours,

Our address: Harold Voelkel, Harold and Gertrude Voelkel
Tokyo Missionaries
A.P.O. 500 c/o Postmaster
San Francisco, Cal.

No A.F.O. after August!

Taegu Station, like Macedonia of old, has been calling and praying these past three years for someone to come over and help. Our prayers were twice answered within the past six months in the arrival of our two new missionary couples, Mr. and Mrs. Earle J. Woodberry, who after years of service in China, have come to Korea; and Mr. and Mrs. Robert F. Rice are new life recruits. But let us hear what they have to say, and learn how quickly and easily the Woodberrys, who are "old hands" in missionary work, have responded to this call for help. "Before we had our bags unpacked, we picked them up and journeyed to Seoul to join in a spiritual retreat with the majority of the missionaries of Korea... This was a beautiful way in which to begin our ministry here in Korea." Mrs. Woodberry adds, "I have been giving most of my time to the Sin Myung High School for girls, with an enrollment of 800. I have had six classes every week with about 60 in each class, for English Bible. On Sundays I have had a class of about 55 first year girls from non-Christian homes. Three afternoons a week I meet with the second year students at the Bible Institute for straight English. One afternoon I have given to the whole student body of the Bible Institute an hour of music instruction. During the special class for Bible women I have had a similar class with them. One night a week I have had two very interesting and inspiring groups of young men in a Christian night school. Among other activities I have given missionary talks, chapel talks, solos, piano playing for special revival services, etc. Mr. Woodberry has been equally busy teaching English Bible- 7 classes of 60 each at the Keisung Boys' High School of 1200 students, several classes for the High School teachers, classes for doctors and nurses in the Presbyterian Hospital and the Government Hospital and Medical College, Sunday preaching, a Sunday morning Bible class, chapel talks, etc. keep the time more than full.

The very newest missionaries are only a month old in the station life but they are not idle either. While language study is their principal occupation at present, there have been opportunities for witnessing, not only through their music, for they have learned a few songs in Korean, but by means of the Gospel truck. "Small children can be heard saying aloud the familiar characters written on the sides and back of the truck- 'Jesus saves', 'God is light'-love, Korea unto Christ.' The first Sunday in June the Gospel truck did its first itinerating in the country to a village which had been raided by communists six months ago. Since the massacre of 36 young men of the village, the church at Paksa has trebled its membership. The following Sunday the truck also went to a small, clean and orderly church where there were neither pastor nor ordained elders, at a standstill in growth. This Sabbath the church was decorated with flowers and Christian banners, it being Flower or Childrens' Day. The four hours worship that morning and afternoon was a spiritual blessing."

But not only the newest missionaries hear the call to "Come over into Macedonia." The call exists for the veteran missionary as well. Let Miss Bergman, our oldest missionary in point of service in Taegu tell of her experiences. "When I first came back three years ago, I made a survey of all the land yet to be possessed in this province, and made a map, showing the unevangelized areas in black while those already reached were in white. During the first part of 1949 the Lord so burdened my heart that I could not contain myself and I was moved to take time off from my Bible Institute teaching to go into the country to help in forward evangelistic work. At my request, Pastor Ko suggested the area he considered the most needy, which proved to be a village belonging to the Syung clan, one of the most

Dear Dr. & Mrs. Rhodes, I have sent you a copy of this report. When it was written no one guessed that all these opportunities would be.

part so soon, but we hope to have them at some future time again. Sam is planning a wonderful vacation.

and will go in September to Tae-yeo
Rev. E. M. Chapman
1235 Shimobetsu-cho
Tae-yeo, Mie-ken, Japan

noted of the "gentleman class" of Korea. A Bible woman was sent ahead to prepare the way for us - myself, the Bible woman and a Bible School graduate to work with the children. Going into this village without a man evangelist seemed unconventional but it proved to be the wisest course. On the second day our host was reprimanded by the village elder and commanded to send us away, but the Lord undertook and we were enabled to stay eight days giving out the Gospel from house to house during the day and holding public services in the courtyard at night. Thirty five new born babes in Christ met to worship together on the last Sunday. Just as the meeting was being dismissed, one of the "fathers" of the village appeared in the gateway with a large cane in his hand and remarked, "You three women have done more in this village in these eight days than Confucianism has done in five hundred years." The approach for living quarters in another village was made with fear and trembling, but again the Lord undertook. Because the party consisted of three lone women, the head man invited us to stay at his house. We found an unusual hunger among the children for the Gospel and they learned to sing John 3:16. As we visited from village to village the song was echoed from every mountain side as the children gathered their fuel. On one of these trips we found an old lady of seventy who had built a stone altar in her courtyard to the spirit of the seven stars in the Great Dipper. For 17 years she had been offering, late every evening, a bowl of clear water from the well, to this spirit. But at the time of our visit she was angry with the spirit because of the death of her son and grandson. The first time Christ was presented to her, she said, "This is just the spirit I've been yearning for" - and she accepted Christ with all her heart. ... During the past year these little church units, and many more beside, have grown and become established in the Lord." We are grateful that the home Board has seen fit to grant another year of service beyond retirement to Miss Bergman, for "there is still much land to be possessed," and we are short of workers.

To provide for this shortage, a special term Bible Institute has been held during May and June to train women to go out at once into the work. There was no training of workers during the war years and we are suffering from that as well as from the general breakdown of standards in all avenues of service. Training workers takes the time of several of our missionaries. Mr. Campbell and Mr. Lyon, in addition to being principals of Bible Institutes, one in Tae-gu and the other in Kyungju, maintain a teaching schedule - "just teaching," someone echoes - "but what could be more exacting, and at the same time rewarding, than teaching the contents of the most wonderful Book in the world." The young people stream in every term, most of them from country districts, from behind the plough and out from four mud walls, with the minimum of money, clothes a bag of rice and a conviction that God has sent them. Mrs. Henderson, who also gives full time to the Taegu Bible Institute, finds it discouraging when, as occasionally happens, one's students are indifferent to work; but when, after terms of study, they are inspired to do some personal digging - this is the teacher's triumph and joy, "and certainly is an effective way to multiply one's self in the effort to "possess the land" and witness for our Lord to the "uttermost parts." Churches and Sunday Schools may be started almost anywhere these days if only a man is sent out. The Bible Institutes provide the training for these workers. In the Kyungju B.I. two terms of the Lower School were held with an enrolment of 60, and the Higher Bible School began in the spring with twenty young people preparing for full time service. In Taegu, combined enrolment of the Higher and Lower Schools climbed to 72.

Miss Ross reports upon another avenue of service in Country Classes. This spring finds the countryside much more peaceful than during the winter. None of our country Bible Classes were called off because of the unrest as was the case a couple of times last year. Everywhere there are many eager to hear and accept His Gospel of salvation." She finds the D.V.B.S. with its children's classes and youth conferences interested and instructed by the use of Flannelgraph lessons, effective wedges for moving "into the land." Mr. Campbell, too, has conducted country classes this year and found that the interest in the study of the Word was as encouraging as ever and the number of those receiving Christ as their Saviour at the evening meetings as heart warming as ever before. Mr. Lyon has been using audio-visual aids also, in his evangelistic efforts, with very gratifying and encouraging results. With an idea

to work with Koreans. That is all I want. and all I do who go into new places and witness that we may be able to minister to them.

tric generator, a movie projector and the "I Am the Way" series, he had found it possible to conduct a satisfactory evening evangelistic service, with thousands reached every night. He reports: "I have held such services in villages where our gatherings were guarded by armed soldiers lest a communist raid occur. In another place we held our meetings just two days after the village had been burned and seven men killed. In several places where we had hoped to hold meetings indoors the crowd has been so great that we were forced to wait until other plans could be made."

Sometimes we must repossess the land and that has been the case with the two high schools, the one for boys and the one for girls. They were founded and conducted by the missionaries for many years and have finally been brought back under the jurisdiction of Presbytery during the past year. During the war they had been made government institutions and even "the smell of Christianity removed". Great progress has been made to bring them back to a Christian basis. It is heart warming to hear the hundreds of students singing Christian hymns. Bible is a required subject. Both schools have ordained pastors as chaplains. We are indeed thankful that Bob Pierce, Gil Dodds and Bob Finlay were led to come to Korea and lead evangelistic services. They gave their vigorous testimonies and led hundreds among the students of all Taegu to allegiance to our Lord. Because of a new ruling by the educational bureau the schools have had to reorganize on the basis of separate junior and senior high schools, bringing many problems, but charters have been secured in both instances. We rejoice that whereas last term there were six Christian teachers in the girls' school, this term there are twelve.

Dr. Frank Laubach, in his literacy campaign in this area taught us new methods to use in "possessing the land". His presence in our midst was an inspiration for which we praise the Lord. We were all impressed with his personality and vital interest in the illiterates and the presentation of the Gospel message to these underprivileged.

Two of the younger members of the station, Dr. and Mrs. Moffett, still assigned to language study, report progress in some lines. Mrs. Moffett says: "By far the greatest part of my time since coming to Korea has been spent in trying to establish a routine for the house and in supervision to that end. Housekeeping, gardening, and looking after the family has taken most of the time. Settling the house stretched out into months, due to packing up to go to language school twice, unpacking again, and during this spring in making way for the plumbers, carpenters and electricians to work. We were indeed glad to get back to home base after camping out six months of last year. Indeed, these past seven months have been the nearest thing to normal living our small Charles has ever seen, being the first time in his three and a half years that he has been more than three consecutive months in the same house. During the winter Mrs. Campbell has been of inestimable help to my language study by taking young Howard's first grad off my hands. I have been able to give an hour every morning to study with a teacher and am glad for that. (Mrs. Campbell is also teaching three of the U.S.A. Army advisor's children as well as numerous English classes.) At Christmas time I tried giving a flannelgraph lesson to the small children at the refugee tent church, and found the experience very stimulating."

have had the Board letters. My own letter mis-copied on in -
 streams for mine - papering. Genda and Mena's and
 the workers have a cottage built in another house.

to come. Some
 as he was due
 we follow the new widely and work
 Sunday - Helen
 we know more. Inside when you are.

Dr. Moffett did not have the privilege of language study this year, for the failure of Dr. Smith and Dr. Lowe to return to Korea and the health furlough of Miss Lawrence have necessitated his supervision and administration of the seventy-eight-bed general hospital as well as that of the leprosarium. As he expresses it, his report for this year covers such things as "3395 blood counts, 70 gastric analyses, 24 doctors, a peach orchard, 900 lepers, powdered milk, double-decker beds for nurses, the price of coal, an X-ray therapy machine no one knows how to run, one-meal-a-day streeturchins studying Bible and school subjects every night, the advantages and disadvantages of steam and hot water systems, the legal problems and entanglements connected with land tenure and purchase, pulling suicides out of wells and suspected communist employees out of jails, the purchase of cows, cars, furnaces, houses, and pingpong balls.

"The general hospital has a large staff of Korean doctors--in fact too large for the number of beds, but almost necessarily so because of the departmentalized work carried on. Each of the departments of medicine, surgery, eye, ear-nose-and-throat, pediatrics, gynecology-obstetrics have a chief, some an assistant chief, and then at least one resident and an intern in training. Altogether there are nine doctors, thirteen residents and six internes. The work will be carried on much more efficiently and effectively, and better training will be given the staff when we have a replacement for the brand new dispensary building which burned down just before the war.

"One of the major concerns in the hospital program has been the evangelistic work. Lee Min Ung, the Bible woman, is a deeply spiritual and much loved worker and most faithful in her ministry. In the fall she was joined by a full time man evangelist. Before the war the hospital had a voluntary organization called the Preaching Society which was richly used in follow-up work among the patient converts. (Seventeen of Taegu's Presbyterian churches were begun by these hospital converts.) During the past year this Preaching Society was reorganized with almost all members of the staff and workers voluntary dues paying members. 473 decisions for Christ have been recorded through the hospital ministry during the year.

"The Nursing School has had a good year in improved quarters. Due to plans for converting the present school building into the Public Health Unit the old hospital building is now being made into the school of nursing. The new dormitory is a pressing need.

"In the leprosarium, housing over 800 patients and an orphanage of 40 healthy youngsters there is the prospect of a full time Korean doctor and a bacteriologist in residence. The government is anxious for us to take in another 200 patients and to that extent will provide the funds for additional dwelling units. We probably will do so this year. We are also in the process of planning for an enlargement of the chapel, a new dispensary building, and a tuberculosis unit. Patients have been voluntarily giving up one meal a week and using the savings for a fund to enlarge the chapel. During the missed meal hour those fasting go over to the chapel to pray."

All during this past year, and especially during the fall and winter there were disturbances throughout our whole area -- raids by communist guerrillas, who without sufficient food and clothing made attacks on the villages, more especially upon those villages where there has been someone who has informed upon them. Food and clothing were taken, homes burned, and the young men of the village killed. In only one instance did they seem to single out the women and children for murder. This has kept the whole province in a ferment which is just what the communists desire. We marvel at the calmness with which our Korean Christians have continued their appointed tasks. With so much suffering in so many areas, Mrs. Lyon has been busy with the administration and distribution of relief. Food and clothing have gone to non-believers as well as believers where the need was greatest. An estimated 50,000 people have received some form of relief since Christmas and there are 13,000 more who were forced by the army to leave their homes in a scorched earth policy who should be receiving relief soon. The Foundling Home, the Home for the Aged, the orphanages, the Blind School and the lepers living in the cemetery and the tent village refugees have all been helped through material sent through Church World Service, and through individual packages sent by friends at home. When calls come for relief how often we wish for some kind of "video" that would enable the senders to see the gratitude of those who are helped.

We are most grateful, too, for the funds which have come from the Sacrificial Meal Fund. It has helped church workers, those in need of medical care, the lepers, and those who were hungry.

Then too, there is the Restoration Fund which is being put to good use. A great deal of the time of both Mr. Campbell and Mr. Lyon has been given to the disbursement of those funds, in committee meetings deciding upon the use of them, and then in a follow-up check on the actual use. In the presbytery in which Taegu is located "fourteen million won was appropriated for the restoration of church buildings. This was divided among 102 churches, giving an average of 140,000 won, or fifty dollars gold to each one. Six evangelists were employed with the purpose of resurrecting churches that had disappeared during the war years. Twenty have already been brought back to life and in every case the present group is larger than before the war." reports Mr. Campbell.

In the Kyungdong Presbytery, where Mr. Lyon administered the funds, in a presbytery about one fourth the size of the Taegu Presbytery, five million won have been spent on restoration of churches. Some of the buildings had been confiscated by the Japanese and demolished, others were forced to sell for almost nothing and unite with distant churches in an effort designed by the local Japanese officials to discredit the Christian church and religion. Other buildings were falling to pieces for lack of money and building materials. One interesting item is that the committee ruled that since church bells had been requisitioned by the Japanese and melted down for the iron during the war, they should be replaced. "I had the pleasure of ordering an assortment of 45 large and medium-sized bells in one order, approximately half of our ninety churches had already provided themselves with a bell or its substitute. We feel that the welcome sound of a church bell in a Korean village is about

the best rehabilitation we could give them because it restores their confidence and prestige," Mr. Lyon writes.

It might surprise some of our friends in America who can go to the corner grocery to do their shopping to realize how much of the precious commodity, Time, it takes to carry on a household here these days, to order food supplies from California or Hongkong, both by parcel post and by freight, care for them after arrival and do the necessary accounts and correspondence involved. Then there are the multitudinous duties that press upon us with the constant stream of callers, from pastors coming for conferences about the work, evangelists and workers to be paid their salaries, workmen asking for materials in the "restoration" of our houses and churches, contractors to be paid, students with personal problems and parents or friends asking for our influence in getting their children into school, students asking for special drill in English oratorical contests (and getting it), relatives interceding for members of their families afflicted with leprosy that they might find life in our leprosarium, the lame, the halt and the blind seeking help or comfort, those whom thieves have dispossessed of their all, to the piano pupils, all would furnish excellent material for an account of "My Day". We rejoice in these contacts for there were years just before the war when our friends dared not come to see us. Now our homes are those with the "open door" --there isn't time to shut them between visitors. Through it all may we keep this prayer before us, entitled,

THYSELF

"My Lord, I work for Thee from day to day
And serving Thee I find a holy bliss.
But this I pray.....
Let not the joy of service e'er replace
The heart's delight in Thy dear self. Thy face
Be still before me, unbedimmed
By lesser views of nicely trimmed
Routine, mechanics of the task.
Success of blessing I may ask
From Thee, and Thou bestow --
For this, O Lord, I pray."

September 1950

My dear Friends,

I arrived here at my sister's on August 15th after a very swift and comfortable trip from Yokohama and will be here indefinitely. Now it is surely time to send you the letter about our evacuation which I promised you.

Often during the post-war years, we have asked each other what we would do if the Reds came over the 38th parallel, and we always answered that our presence would be such a menace to our Korean friends that there would be nothing to do but flee if we could. But always, we prayed that we would not have to desert our Koreans again as we did in '40 - '41. It just seemed that we could not face this. We knew we sat on a volcano and yet the invasion came as a tragic surprise.

We Presbyterians were all at annual Mission meetings at the rest camp at Taichun Beach about one hundred miles southwest of Seoul. Dr. Smith, our secretary from New York was with us and we felt that his presence and our all being together there was a special gift of God. Dr. Smith was such a comfort and cheer to us as well as being a fine leader and adviser. Our preliminary meetings were a wonderful preparation for the coming event. Dr. Smith led the daily devotionals and preached Sunday morning, we had the Lord's Supper together and on Sunday evening as the sun sank into the Yellow Sea, we had our vesper service. Over and over again during our meetings, the beautiful chorus, "Thou wilt keep Him in perfect peace whose mind is stayed on Thee, because He trusteth in Thee", was sung. This rang in our hearts all through our journey. I heard loud talking all Sunday night but did not get up to see about it. One of the E.C.A. men had driven in at eleven at night to bring the news of the Red invasion and to evacuate his family who were at the beach. Our men patrolled the hills all night and heard, over a little radio, the orders for women and children to evacuate. I got up at 6:30 and heard the news. We were told to pack one suitcase and be ready to leave at any moment. My one thought was distress at leaving our beloved Korean friends and fellow workers to the awful terrors that were sure to come. At ten o'clock the American ambassador's personal messenger, Frank Barnhardt, arrived with orders for immediate, complete evacuation. Frank is the son of former Y.M.C.A. workers in Seoul and well known to all of us. I was to ride in the Voelkel's Chevie Carryall which is new and very comfortable, but it refused to start and had to be abandoned. I rode in Frank Barnhardt's jeep which led the convoy. It was full of baggage, four or five passengers and between us on the back seat was a five-gallon tin of gasoline which slopped over us all the trip. We did not worry about this - except when our driver smoked and we expected an explosion. The only thing that exploded was our nerves. We had three large trucks (two lent by the police and one lent by a Korean contractor), five jeeps, one station wagon and two jeep trailers loaded with baggage. Each conveyance

was full up with people and baggage. There were about eighty-five of us including a Methodist bride and groom who arrived on Saturday afternoon for a honeymoon at the beach. We loaded in mattresses, blankets and pillows from the lodge to make the trucks more comfortable. Then boxes of crackers and cases of fruit juice were piled in and these were our principal foods for the journey. One large box of medicines and one blood plasma were fortunately not needed as we traveled. We journeyed in convoy and the one charcoal-generated truck which was at the end was very slow and uncertain. It carried mostly mothers and children and we waited and watched most anxiously to see it get safely over each mountain pass. Each car had at least one flat and some as high as four, so we travelled very slowly, perhaps eight miles an hour on the average.

We reached Taejon, the first railroad, early in the evening. Here the orders were to rest all night and take a special train for Pusan which would be provided at noon the next day. The George Adams of our Mission have opened a new farm project there and have a home on the American military installation. The Army offered us all its facilities. The Adams turned over their canned goods to the Army mess boys who provided us with a wonderful supper. Then mattresses were spread on the floor of the Officers' Club and most of the party was asleep by ten o'clock. Seven of us who were not well were given beds in the Adams home. I had a good rest but did not sleep. At midnight, someone stole into our room and said, "A new order has just come from Seoul that we must move on at once by any conveyance available." It seems that they feared the Reds would rush down through Pohang to Pusan to cut off our escape. In a few moments, we were all gathered at the Officers' Club and ready. We had added one truck and two decrepit jeeps to our convoy. But two big trucks had returned to Taichun. The charcoal-generated truck stood where it had been, but the driver said he could not possibly get it over the higher passes just ahead of us. There was talk of commandeering it, but our men realized that none of them could drive it...so that hope was abandoned. The next order was to abandon all baggage, in the jeep trailers, and put passengers in them. My suitcase was one that was left behind, but I felt so sick over people riding in those miserable trailers that I did not mind the loss of my few remaining goods. I think we not only took with joy the spoiling of our goods, but a fever of giving up seized some and they threw out bags which could have been carried. Jean Delmarter ran back and brought me two dresses, my hot water bag and my Bible bought by my father fifty-two years ago. All my earthly possessions were not wrapped in a bandana handkerchief and it is amazing how little one can get along on! I rode in the Underwood jeep and was quite comfortable. The police at the next town told us of a landslide on the main road to Taiku, so we had to take a fifty mile detour. One jeep had to be towed and then pushed for an hour or so. Another had a slow leak and had to be pumped up with a bicycle pump every hour or so. It finally rode in to Taiku on the rim. During the morning, the Adam's station wagon gave out and had to be abandoned after miles of pushing. This meant finding room for more women and children in truck and jeeps and so some of the men had to ride on the hoods or running boards. It made the latter part of the trip pretty painful.

Korea never looked more peaceful nor beautiful. After heavy rains, men and women were busy transplanting rice and oxen were plowing more rice. It looked like hope for abundant harvest after months of hunger and fear of famine. School children ran out to wave and cheer. Police saluted and sped us on our way. At a large railroad town, hundreds of Koreans crowded around and begged us to stay. They really did not believe the news that had come from the north.

We had many a detour around broken bridges for most Korean bridges are unsafe after heavy rain...and how thankful we were when we came upon the Army truck which had come through the land slide...that we had made the long detour. This truck, with its heavy trailer, crossed a bridge which seemed perfectly whole but broke in the center letting them down several feet into a stream, scattering their baggage, and slightly injuring the men. Had we not made the detour, we might have been the first to try to cross this bridge and our truck, loaded with women and children, would undoubtedly have gone through.

This second day, I felt a wonderful peace and upholding. I realized that the news of war in Korea must have reached home and many were praying for us. We did feel the mighty upholding of prayer. It was the goodness of God that we met no danger, no one was injured, no one sick, and there was such harmony in the group...no complaining or fussing. The children were wonderful all the way. Some were certainly terrified, but there was almost no crying.

One jeep went ahead to Taegu to be sure the railroad would have a train ready to take us to Pusan and then to tell the Koreans that we were on our way. When we arrived at the Mission compound in the late afternoon, we found that the Koreans had a buffet lunch ready for us on the lawn. There was warm water for us all to wash up and many of us found clean clothes in relief parcels. The Taegu missionaries were able to pack trunks and salvage some of their possessions. Some one lent me a nightie, another an old hat and a pair of hose, so I was fixed up. At six-thirty, we left by special train...a third-class coach and baggage car attached to an empty freight train. This was the saddest part of our trip, for it was our farewell to Korea and to the men who had decided to stay behind: John and Horace Underwood, Ned Adams, Harry Hill, Arch Campbell and Fran Kinsler. We collected all our Korean money, a pillow slip full, to leave for Korean relief. These men all acted as army interpreters but spend much of their time in caring for refugees. So far we had believed that the U.S.A. had deserted us in Korea in the hour of need and this added to our sadness. After three hours, we reached Pusan and stood in the dark and rain, feeling pretty low until the Army came to take charge of us.

They had commandeered a small freighter to take us to Japan. It had one cabin for one passenger and here were nearly sixty of us. Everyone, from the Captain down, gave up his quarters so that women and children could have a place to sleep. A report had spread that I was very sick, so the Captain insisted that I have the use of the one cabin. They gave us plenty of coffee and delicious sandwiches and then we spent a peaceful night except for the waiting of the fog haze.

Early Wednesday afternoon, we reached the harbor of Fukuoka but could not get any closer than twelve miles out. By this time, of course, the word had reached us that the UN and the U.S.A. were scolding behind Korea and would see her all the way through. What a lift this was to our spirits! They were so busy loading men and ammunition for Korea that there was not room for our ship at the pier. In the evening, a tug came out to take the passengers and baggage ashore. There was such a swell that the gangplank could not be lowered and the cheerful word was passed around that we would have to clumb down a rope ladder into the towing tug. Well, I know I could not do that as my hands would not grasp a rope and my feet were very lame. The Captain assured me that I would not have to get off the boat that night but the Army insisted that we all were to debark, so I did not know just what would happen. But at last the Japanese Captain of the tug said he would take no more and he must make for shore. So about sixteen of us were left aboard. The next noon, we steamed farther in, a tug-load of GI's came out, the gangplank was lowered and each of us was personally conducted ashore by a GI. At the landing shed, our GI's brought us coffee and doughnuts and a gift of bath towel, wash cloth, comb, mirror, tooth paste and brush, and soap. Then we were taken to the large U.S.A. installation at Camp Hakata.

The Army was wonderful to us, giving us board and lodging and opening the PX to us. Everything was done to make us comfortable. But our comfort was somewhat less because we know that the only reason we had sleeping quarters was that the GI's to whom the cots belonged were either in Korea or in tents on the wet field outside.

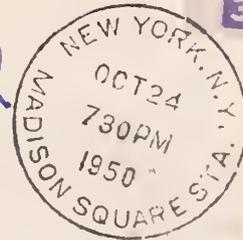
We stayed here four days and were treated royally. Constantly alerted for sending on, our departure was delayed. We finally learned that this was because the Army thought we had no money and no place to go. We assured them that we could get money in Tokyo and by midnight get a call through from Tokyo that there was plenty of room for us there.

So, the afternoon of the July third, we were put on a special train for Tokyo, the Army supplying us each with a berth and with meals. None of this has ever been paid for as far as I know. On the Fourth of July, they gave us a turkey dinner. At Osaka Station, early the morning of the Fourth, the Methodist families were reunited after being separated for a week by evacuation.

M.E.Hartness
1302 Caroline
Clinton, Iowa

Dr. and Mrs. H.A. Rhodes
156 Fifth Ave.
New York 10
~~New York~~

*Romewood
N. Va.*



Harry A. Rhodes

entertained

In Tokyo we were ~~asked in~~ by the missionaries and again everything was done for us. The Organization of Christian Women (American) gave a party at which they outfitted us with many of the things we most needed during the hot days in Japan. The National Christian Council (Japanese) gave a dinner for us and presented each one with a beautiful summer kimono. I have seldom seen people so happy over giving as these Japanese friends were.

I stayed a month in Japan and then, because of my arthritis, the doctors decided that I must come home. I sailed August first, arrived in Vancouver August 11th and was at home August 15th. All the way the "good hand of my God was upon me". Next month I go to Mayo for check-up and treatment.

The same prayer that upheld us on our journey can uphold our Korean Christians, our boys in the fighting forces and our boys who are prisoners of war. Let us pray nightly for them and for a swift and decisive victory of Christ over Communism in Korea.

Lovingly yours,
Marion E. Hartness

1302 Caroline
Clinton, Iowa

Hi, there! How are you? Love, Elsa.

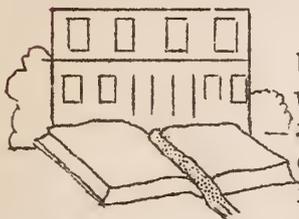
PLEASE***DO NOT ALLOW ANYTHING ABOUT
CHINA IN THIS LETTER TO GET INTO PRINT,
EVEN IN A CHURCH BULLETIN.- E.M.L.

156 Fifth Ave., New York 10, N.Y.
October 24, 1951

RECEIVED
RICHARD W. BAIRD

Dear Friends:

It was eleven months ago today that I left Nanking. My last letter to you all was written from there in July, 1950, after moving from our Bible School at the Christian Workers' Training Center in Soochow, which had been closed by government orders at the end of April. You should have had another letter long ago, and I have planned many times to write. However, it has seemed that every time I got ready to do so, along would come a change or an uncertainty in plans, and the letter would die a-borning. But now that I seem to be "set" for at least the next few months, I do want to let you know that you have been often in my thoughts since last I wrote, even though those thoughts never got themselves down on paper. With all the present-day experiments in telepathy, why hasn't some bright person patented a "thought-o-gram"?



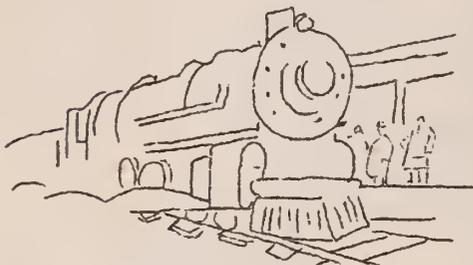
As the color-splashed days of this glorious Autumn roll by, I cannot help but be reminded of last fall in Nanking. We who were in the Bible Teachers Training School there were really living in two different worlds. There was the busy but calm, friendly, and devout little world of Christian study and fellowship on our beautiful campus. And there was the other world outside, a world of growingly violent anti-American propaganda and agitation of which we saw signs in lurid posters every time we went on the street, though the temper of the people in the shops and along the road was still the usual mixture of curiosity and friendliness. But denunciations of individual missionaries was beginning in the college and university.

Because we were so peaceful and happy at the BTTS the decision to leave was a difficult and painful one to make. Some of you may have been wondering whether or not I was "thrown out" of China. That was not the case; I came out under my own steam. (I know of only two of our Presbyterian Missionaries who have actually been deported. They were in prison for 47 days before that.) I was not even advised by Chinese colleagues to leave, as were many other missionaries. No, after two years of constantly recurring crises and choices, I simply came to the realization that it was time for me to go. The decision was made almost over-night. Before that I had never been able to get the green light from Above; but the inward peace which attended and followed the decision was confirmation of its rightness. Immediately I went with Rose Waldron, a colleague at B.T.T.S. whose furlough was due, to apply at the Security Police for a travel pass to leave Nanking. There were eight of us altogether who planned to leave at this time. Ours was the last group who encountered no obstacles in leaving. Our "banns" were published at once in the local newspaper for the required three days, and passes came through in less than two weeks. With all the sorting, packing, throwing away, giving away, arranging for the continuing of courses, and hurried shopping trips which were necessary, we could not have gotten away in any less time. Fortunately for my Bible courses, we were away ahead of schedule in Jeremiah; had just finished Luke, and had not yet begun the study of Acts; and had just finished making relief maps of Palestine with clay in the class in the geography of the Holy Land. Of course the taking over of my work made burdens heavier for Chinese colleagues, but the burdens were cheerfully shouldered in a true Christian spirit.

Thanksgiving Day was our last in Nanking. It was climaxed by a dinner attended by the whole missionary community, at which there were many references to Pilgrims—obviously good-natured ribbing of those who were setting out the next day.

It was the first of five farewells for this Pilgrim. After breakfast the next morning came the second, when the students came over to the faculty house and held a short farewell service for Rose and me. A few of them rode the five miles to the station with us, and joined some other friends both Chinese and American in bidding us godspeed. As the train pulled out the students waved and called out with smiles on their faces, "We'll be down to meet you next November when you come back from furlough." How strangely those words echo eleven months later!

At 1:30 in the afternoon our train passed through Soochow, where I had worked for nearly two years after leaving Mary Farnham School. When the train stopped, I stepped off and was met by about twenty friends---former co-workers of the Bible School and Training Center---who came crowding around, thrusting into my hands all sorts of parting gifts---this in spite of the fact that I had written expressly asking them not to bring anything to the train, as we had had to make lists of everything we were taking. Furthermore, I well knew that they simply could not afford to follow their generous impulses. But there they were, with eggs, sweetmeats, cookies (these baked by our beloved cook), inscribed photographs, and from a desperately poor country preacher, a piece of cotton embroidery done especially by his wife. It was a deeply humbled missionary who climbed back on the train, and unburdened her arms of those priceless tokens of friendship, then went out on the train platform, sadly waved farewell to those friends, and watched the walls and canals of Soochow slip by and the buildings of the Bible School and Training Center fade into the distance---and out of her life.



In Shanghai we had three hours between trains, which had to be spent on the station platform---we were not permitted even to go into the station. Former house-mates of Shanghai and Soochow days were there: Grace Darling, Anne Mackeith, Bess Hille, and Doris Caldwell, and so were a number of Chinese friends and students. (There was no attempt by the police to keep the latter away from us, although a missionary friend of mine who left several months later wrote that students seeing him off were roundly berated by the police for associating with a foreigner.) Twenty-five Mary Farnham graduates, girls in a class which I had taught for two years,

came down to the station in the course of the afternoon, some of them staying until we pulled out. I managed to hold back the tears until we were well on our way, but then the dam broke and the floods came.

There was still one more farewell in store. At 10:30 that night we arrived in Hangchow on our way south to Canton; and there on the platform were Polly and Kepler Van Evera, veteran Presbyterian missionaries of that area, who had sweated out a good part of the Japanese war in much-bombed Free China (part of the time in my old home, Changteh, Hunan). They had brought a thermos of hot chocolate, which tasted wonderful on that cold November night. And a very dear Chinese friend brought a big carton which turned out to be packed with my favorite Chinese foods. Lastly, there were a group of former Soochow Bible School students who had transferred to Hangchow after we were closed. Twelve of them had trudged for forty minutes through the chill drizzle of that November night in order to be at the station when we passed through. As I was talking with them on the platform a curious bystander walked by and inquired what was going on. One of the young men spoke up immediately, "This is our teacher, and we have come to say goodbye to her." Just before the train started, they sang (in Chinese, of course)

"Be not dismayed, whate'er betide
God will take care of you."

We received courteous treatment all along the way on the three-day train ride to Canton. As most of the territory through which we passed was new to me, I found it a most interesting experience. It was quite a thrill to set foot for even a few minutes again on the soil of my home province of Hunan, tho in a part in which I had never been.

It was Monday morning, November 27, when we arrived at Canton, right on time (New York Central trains please copy!). There we went immediately to the Security Police to exchange our travel permits for exit visas. We were informed when receiving the latter that four of us were to leave on the 9:00 o'clock train the next morning and four on the 10:00 o'clock one---and no dawdling around! Hand-baggage was examined again as we boarded the train for the border of British territory, but heavy baggage had to be left behind for inspection. When trunks came through to Hongkong a couple of days later we found that the police had removed such items as American radios, photographic negatives, Kodachrome slides, and many ceramics and curios which they confiscated as being valuable to Chinese culture. I lost some rather lovely vases and bowls, but was fortunate not to have my Kodachromes confiscated. Some of you have seen them, and know how priceless they are becoming as mementos of China.

There was another tedious wait in the customs shed on the Chinese side of the border, while our baggage was again examined and our exit visas were checked and taken up. To relieve the tedium I got into conversation with a group of young customs men who were apparently curious about the foreigner who could speak their national language, Kuoyu or Mandarin. Finally one of them popped the \$64 question: "What do you think of our policy of fighting America and helping Korea?" That did it---I thought, "What if I give the wrong answer at this point, with that beautiful Union Jack waving over there right across the bridge to freedom?" Finally I just grinned and said, "Suppose we don't discuss that?" They laughed with me, and didn't press the point; after all, it was just a friendly conversation, not an official interrogation, which really would have been serious. At long last we were allowed to go, and in two or three minutes were standing before a good-looking young Tommy having our passports examined and British visas obtained in Nanking checked. Then we piled on to the train for Kowloon, the mainland opposite Hongkong island. I arrived in time for supper at the Presbyterian Home, dirty, tired, bedraggled---and with what mixed emotions you will understand: an unaccustomed and wonderful feeling of freedom mingled with the pain of the growing realization that I had really left China---the land of my birth and childhood, where two-thirds of my life had been spent. In Hongkong we read in our first "free" papers the news of the terrific onslaught of the Chinese armies upon the UN forces, and the heartbreaking news of the defeat and retreat of the UN troops.

I had a week in Hongkong, part of which was spent in bed with the flu. It was rather a hectic week, filled with preparations and last-minute shopping for small presents to take home, and also for airplane luggage---for I had decided to fly in order to be home for Christmas. The last afternoon was made memorable by a sight-seeing tour of the world-famous Hongkong harbor. My hostesses for this delightful tour were three former Mary Farnham girls, of the same class which I had taught for two years. Our tour ended characteristically with a delicious Chinese meal that evening.

in brilliant sunshine

Our plane, a Douglas Skymaster, took off/at 4:30 in the afternoon, December 5. There was an overcast offshore, however, and we soon found ourselves riding above it, catching occasional glimpses of junks and fishing craft far below, through rifts in what looked like shreds of dirty cotton. But the setting sun caught up these shreds and transformed them into a soft pink coverlet. Finally

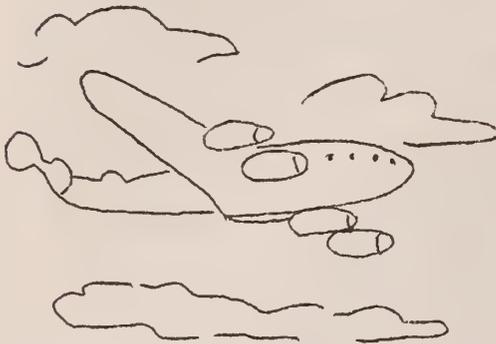
the great crimson ball dropped below the edge of the overcast, now black with coming night---and I witnessed my first sunset from the air! Not long afterwards acres and acres of diamonds below us signaled that we were over Manila. It was a disappointment not to see it by day, this "Pearl of the Orient", but perhaps after all night was kinder to its devastation. At Manila we transferred from the Skymaster which had flown us from Hongkong, and boarded the Pan American double-decked Stratocruiser, the "Clipper Fleetwing".

Breakfast on Guam the next morning was quite a novelty, eaten in a Quonset hut embellished by a verandah on which were growing all sorts of tropical plants and flowers. The day trip (our only one) from Guam to Wake was a dream, the blue of the sky melting into the blue of the sea without a horizon, and the tops of the towering cumulus clouds looking beautifully strange as we saw them "upside-down" for the first time. And on this marvelous flight through blue infinity I found myself echoing the words of John Magee, the young aviator-poet, son of a missionary to China, who wrote shortly before his death in World War II

"Oh, I have slipt the surly bonds of earth.....

.....

Put out my hand, and touched the face of God."



We arrived at heroic but unbelievably tiny Wake Island just after sunset, though our watches said only 3:45. For the first time in many crossings of the Pacific I actually saw why clocks have to be put forward all the time on the eastward voyage (yes, you travel east to get to the West!): the sun had beaten us there! We had had lunch aloft on trays fastened to our seats, but dinner was served after we landed. That was Wednesday evening, December 6. The next morning when we arrived in Honolulu, it was again Wednesday, December 6---we had crossed the 180th meridian during the night without even a bump. As we came down

the steps at the airport, I heard a girl's voice calling, "Miss Lo-o-gan!", and there was a former Mary Farnham student to whom I had written from Hongkong. She greeted me in proper Hawaiian fashion with a lei of fragrant carnations, and took me sight-seeing in a car all around the island.

Honolulu was all decked out with Christmas greens and colored lights, and the sight it made as we circled it after taking off that night made us gasp in sheer delight. On this last leg of the journey we ran into some rough flying in the wee sma' hours, and were quite relieved to be able to land without incident at San Francisco about 8:30 the next morning---just a day under two weeks from the time I had left Nanking. This was a very sudden transition from the tension of Communist-governed China to the glorious freedom of the U.S.A. (Yes, I repeat, glorious freedom, for all our faults! I haven't even been sniffed at yet by the F.B.I!) As a result of the sudden transition, I found myself in somewhat of a daze on arrival, and the "decompression" period really took several months, as I was to discover.

In San Francisco I had some wonderful reunions with old friends of Korea and China days, and later in Pasadena there was a China reunion tea given by Mrs. Espey and Mrs. Fisher, friends of Shanghai days, at which I met more East China missionaries, and others dating back to my childhood in Hunan. Then followed the terribly tedious trip via the Southern Pacific to Texas, but the tedium was washed out in the delight of seeing my cousins the John Minters. How our tongues did wag about beloved friends in Soochow!



Leaving Texas I spent a few hours in Illinois in the little town of Bethany, my father's home, where a faithful Women's Missionary Society has been contributing for years to my support. Finally on Sunday, December 17, the reluctant dragon of a steam engine which had been struggling through snow and ice from St. Louis managed to stagger into Rochester, N.Y., seven hours late, bringing in its wake a very much excited missionary to be reunited with her family. Mother and my brother Victor had been shuttling back and forth from home and church to the station all day. We were just in time to speed back to church to see the Christmas pageant.



It was of course a great joy to be with my family for Christmas, after four and a half years of separation. I lived with Mother in the apartment prepared for her by my brother and his wife. (She spends about half of each year in Rochester and the other half with her brothers in Georgia, migrating against the birds, as one of the family remarked!) Of course we spent long hours getting "caught up" on things that couldn't be written in letters.

Life in the United States took some getting accustomed to, as you can imagine. You might be interested in some of the things I noticed especially: the attractive short hair being worn by women, and the correspondingly long and droopy locks of many men (due to the price of haircuts, maybe?); the heat of American homes in winter; Americans' prodigality in the use of paper products; the abundance of the consumer goods that were so scarce when I left in 1946, especially household appliances; the brilliance of interior lighting in stores; the innumerable new gadgets and plastic products---also, alas, the plasticity of morals, both private and public, for the Kefauver Commission was in full cry soon after I returned. The list could go on, but I shall desist.

The question in the minds of all of us China D.P.'s when we get back is, "What next?" After a few weeks of rest, I felt that it would be a good idea to find something to do in Rochester for a while. Answering an advertisement for a "Housemother for resident school", I found that the institution was the Rochester School for the Deaf. The principal was most cordial, and said that housemothers with a missionary spirit were wanted, even without previous training with handicapped children. The upshot was that after thinking over the matter during a visit to my relatives in Georgia in February and March, I decided to accept the job, which was to begin on April 1. Meanwhile the Mary Woods Class of the First Presbyterian Church in Sharon, Pa., had asked me to speak at their annual banquet in March. This group of hard-working, loyal women had by their own efforts raised a very generous sum each year since I had been gone and had contributed it to my support. So it was with great pleasure that I accepted. Arriving in the midst of a March snowstorm, I found the welcome of my "home" church doubly heartwarming. Renewing the ties formed while working in the church during the war was one of the greatest joys of this furlough. It was on Sunday morning during this short visit that I dropped in on the Couples' Class---which had grown from a dozen or so to about 80 in my absence---and found "foreign missions in reverse". Leading the devotions that morning was John Tsui, a Chinese!

From Sharon I went to Michigan to visit my Chinese "daughter", Sheila Chien, a Mary Farnham graduate who had come over in 1947 to study, and who had not only received her M.A. degree but also her MRS.---for she had remained to marry Dr. William Hing, a pediatrician in Flint, Michigan. (With the arrival in January, 1950, of little David she had another MA!) It was wonderful to see how Sheila had adjusted to American living. I don't know which one of us talked the harder or faster! On the last day of this short visit we were joined by another Mary Farnham girl, one of the wonderful class of 1948 again, and the chatter took on increased volume and velocity. While on this visit to Flint I was lucky enough to be able to drop in on a meeting of the Women's Association of the First Presbyterian Church in Detroit. It was a great satisfaction to be able to say a fervent "Thank you!" to these friends from so many

of whom have come lovely greeting cards at Christmas and Easter over the past years, even though we have never met. It is my earnest hope to be able to go back to Michigan, perhaps in the spring, to get acquainted with other groups in Detroit and Kalamazoo Presbyterians who have also showered me with cards and letters and unflinching evidences of affectionate interest. I'm glad my support is spread over so many groups, because this makes for a wider circle of friends!

The round of visits ended in Rochester just before Easter. Then on April 1 I started in at the School for the Deaf as one of five supervisors for the younger boys aged five to nine. It was work entirely new to this teacher of adolescents, but interesting nevertheless. The youngsters went to regular classes morning and afternoon, but we had them all the rest of the time, which involved getting them up and dressed, supervising bedmaking, taking them to and from the dining hall and the school building, supervising all their play time indoors and out, and then getting them to bed, as well as doing odd jobs in the dormitory, such as mending, sorting laundry, etc. On the Nursery supervisor's day off I had charge of the little fellows aged three and four. They were very cute, if quite naughty! I learned a lot about the architecture of little boys' clothing—and I must have tied several hundred shoe laces! This last was good for the figger, though, I guess. After five weeks, as I was beginning to hit my stride, I was knocked out by a very sudden and severe attack of strep. throat, necessitating hospitalization. As the work had been quite strenuous, my doctor brother advised me not to plan to return—quite a blow to my pride, but I realized he was right, and regretfully took his advice. Convalescence was rapid, since I'm normally a very healthy critter. As Mother was going to Georgia, I decided to go with her and attend my class reunion at Wesleyan College in Macon—my first since graduation back in the Stone Age. Only a dozen of us turned up, but we had a grand time. All in all it appeared that Father Time had not dealt too hardly with us!



Two events brought me back up north toward the end of June, my nephew's graduation and a young people's conference a bit later. It was quite a thrill to sit in the bleachers at the outdoor graduation exercises of the senior class of over 200 at the Baldwin High School on Long Island and hear Tracy H. Logan, Jr., give the salutatory, his young voice sounding out over the amplifiers. Aunt Elsa quite agreed with Tracy's six-year-old brother John who confided to his mother in a loud stage whisper at the end of the speech, "Mommie, I just feel like standing up and saying right out loud, 'That was a good speech!'"

The renewing of family ties and of the bonds of friendship has been a great joy this time, as it always is when one returns on furlough. But for us who have come back from China this is no ordinary furlough—it is an exile. And so you will understand that even the delight of reunion with friends and loved ones over here is muted by sombre undertones of anxiety for our "adopted families" and friends over there, and grief at the enforced separation from them—a separation with no foreseeable end, and one which except in rare cases cannot be made more endurable by letters.

It was therefore very difficult to speak on China at first. But the week's experience at a senior young people's conference this summer broke down my inhibitions on this subject, as I saw the interest which those kids showed in the informal "Conversations on China" held every afternoon. And on Outreach Night it was good to be able to introduce to them through the medium of Kodachrome slides some of the Chinese friends and students who have so greatly enriched my life, many of whom are now witnessing for Christ under circumstances which we can scarcely imagine. In the very talking about them I found a measure of inner comfort and healing.

In the middle of July Sheila, William, and David paid me a five-day

visit. I had a picnic supper for them one evening, inviting about ten Chinese whom I had met at the China Club of Rochester to meet them. Sheila had a wonderful time jabbering Shanghai dialect with some of them, while William was delighted to meet some Chinese doctors. Later I showed my slides, which made us all a bit homesick!

In August I had the pleasure of returning to Oak Point, N.Y., on the St. Lawrence River in the region of the Thousand Islands. This was where the young people's conference had been held, and I had so fallen in love with the place that it took no second invitation to bring me back, this time for two weeks as a semi-official representative of our Board at a vacation gathering of Presbyterian ministers and laymen and their families from northern New York. Though there was no program, I did have good informal chats with a number of these friends, and also had two more opportunities to speak on China with my slides. The fun and fellowship and the quiet beauty of those two weeks are now treasured memories.



As fall approached, the persistent "What next?" again raised its head.

I had been offered a position on the staff of the Institute of Far Eastern Languages at Yale, teaching Chinese to Air Force personnel; but somehow as the summer passed I felt rather that the fall and winter should be spent in speaking on China as requests should come in. It also seemed a good idea to enroll for a couple of courses in the Colgate-Rochester Divinity School. I was all set, I thought; requests to speak were coming in; the two courses were proving stimulating; Mother was coming back from Georgia, and we were going to have a lot of time together. But a long distance call from New York shattered all these plans. Dr. Charles Leber asked me to come and help "coordinate" a study project to be undertaken by the Board this winter, a re-study of the Missionary Obligation of the Church, made necessary by the rapidly changing conditions on this whirling planet we call home. And so here I am, at 156 Fifth Avenue once more. As for the work itself, I began it so recently that I shall not attempt to describe it except to say that it involves helping to arrange times for meetings of various study groups, and acting as a sort of clearinghouse for materials for the study prepared by others. I'm learning a lot about current trends in thinking on the subject of "Foreign Missions", and expect to learn a great deal more. It's very exciting being here at headquarters, for nearly every day one turns a corner and bumps unexpectedly into an old friend.

I am living at the Biblical Seminary, my alma mater, at 235 East 49th Street. From my south window I have a gorgeous panorama: over by the East River, the windows of the United Nations "glass sandwich" glow; almost directly in front the graceful, tapering spire of the Chrysler Building thrusts up into the evening sky; and farther to the right towers the red "cigar" on top of the Empire State Building. I'm enjoying renewing old friendships at the Seminary. And occasional week-ends to Rochester are possible, so that I hope to see Mother often this winter.

If you have had the patience to stay with me this far, you're a real friend. Pray that God will bless this work, and that He will show the next step ahead after it is finished in February. Your prayers have been a bulwark in the past. Thank you for your loyalty!

Yours with affection and gratitude,

Elsa.

P.S. I seem to have left out the most important thing I wanted to say. It is this:
BELIEVE IN THE CHINESE CHRISTIANS
EXTEND TO THEM YOUR DEEP UNDERSTANDING AND SYMPATHY
KEEP ON PRAYING FOR ALL OF THEM!

Chaplain Harold Voelkel
Chaplain Section, 60 Gun Depot
A.P.O. 973 c/o P.M., San Francisco, Calif.
(Taiku, Korea)

May 15, 1951

Dear Everybody,

I am on another of those visits which so far as I am concerned personally is historic. Last Saturday I returned to Pusan from Kuh Jay Do and decided I had better get in a trip to Taiku where I had been told my summer army clothes are. I left them in Seoul last Fall and they were included in some things brought by truck down here at the time of the evacuation. We are still wearing heavy woolen winter clothing because of a shortage of Kobi and it was not difficult to get orders to travel up here. The plane left Pusan at 1:05 and a half-hour later we landed in Taiku. My, what a difference from the meagre airfield of Military Government days when a dirt runway and a little radio shack constituted the installation. Now the place buzzes (or rather roars) with activity, jets, bombers, cargo planes - all kinds and models coming and going. While waiting for the bus to take us in town I spied what looked to me like a new army cot in the trash can and upon investigation found it was being discarded apparently because of one broken leg. My sense of economy led me to rescue it and add it to my already substantial luggage to haul to town. Any of the outside men can easily repair it and it will rent many a missionary, doubter, in the years to come either in one of these homes or out in the country on itinerating trips. My, what a change in these environs. Older members of the mission would blink at the changes in the compound. Across what was the rear entrance to the compound, from the direction of First Church is a big arch (joke - not Campbell) colorfully announcing FIFTH AIR FORCE. The brass of that outfit has taken over and the new, quiet cars, sedans, convey them about in contrast to the jeeps provided for lesser souls. In back of the Bible Institute building and in front of the "new" dormitory is a newly erected luncheon hut and a neat rectangular building which is to house WAFS, airforce women. It will be a fine place for us to inherit after the war. I stepped into the basement of the Dormitory to look around in the rooms where I had eaten frequently during the former army occupancy and fell into conversation with the Korean employees. The G.I. Sargent in charge of the mess hall there came along was interested in hearing an American talk Korean and after chatting with him for a few minutes, on the way out I nonchallantly referred to the missionaries and their chow and he asked what would you like. What does one answer to a question like that? We went into the store room and came out with a box full of vegetables, oranges, grape fruit, apples, canned bacon, and a shoulder of fresh lamb. Bless his heart. When I showed my loot to Arch Campbell with whom I'm staying he suggested I stay a little longer. The field in front of the Girls' School is filled with trucks and various army equipment. And the houses; the common characteristic seems to be the installation of a bar. Poor Americans, what would they do without their whiskey? But I'm getting ahead of my story. I must go back to my arrival yesterday, Monday. We got to the compound at noon and whom should I meet but George Adams who had arrived in Pusan from Japan a couple of days ago. He was on his way to Tejun to his agricultural project. He had finally secured permission for a two weeks visit in Korea after once being turned down. Beside the desire to get some summer clothing I had a deep longing to get back to Andong where I had not been since 1948 and upon meeting George I suggested we drive up together which we were able to do in Rice's car. Now that an experience that was. As we started out the road that I had first travelled nearly 22 years ago now I was emotionally overcome, as was George who came not long after. The countryside was beautiful in its spring dress, the loveliest time of the year, such a contrast to the dust and barbed wire of a POW camp. ~~Korea last summer when they get to within five miles of Taiku~~ Not far out of town we began to see the destruction of houses and villages by the North Koreans last summer when they got to within five miles of Taiku. The wrecked Russian tanks lay by the roadside in crazy positions, victims of our airforce's bombing, and by the time we reached Andong we had counted a total of some 26, plus tangled truck frames and battered field pieces. ~~Operations~~ operations are being carried on by Engineer Corps straightening and widening the roads. At many familiar places it seemed to us that we could trace the road had much clearer than previously and then we realized that that was due to the removal of the poplar trees that lined both sides of the roads. The trees went in the widening of the roads. The barley crop is poor, very poor, due to a lack of rain and a shortage of fertilizer.

Both the railroad and auto bridges in front of Andong had been bombed but are now repaired. What a sight the city is. Some estimate as high as 80 and 90% destroyed. But the joy of Christian fellowship has not been destroyed and about five minutes after George and I reached the entrance of the compound a crowd had gathered and we were nearly all in tears in view of all that the past year had meant to us. People kept coming and we saw that we would have to arrange a get-together. A meeting was called for seven in the evening in the Bible Institute. In the meantime we figured we better get some pictures for we had only a day for the visit. We drove up the hill to the former Adams' house, now occupied by American army units. When our former servants who are now cooking for the Americans spied us they ran out in another demonstration. From a bedroom window on the second floor I saw a young powdered face and rouged lips and wondered what the explanation might be. This is it, a sad and shocking situation. The three bedrooms are occupied by officers and their mistresses. It has apparently become the style for both officers and enlisted men to take their women with them in these hinterland assignments. The guess of our servants was that 50 girls have accompanied American personnel through Andong. I was stunned by the thought of such carryings-on in houses dedicated to Christ and His Gospel and I was ashamed to meet the men. But how deceptive sin is. We were welcomed heartily, without the batting of an eye, I was asked to say grace before we ate, and in our discussion the officers referred to Sunday School experiences and the interest of their churches in missions. One was a Presbyterian, another a Methodist. What does church membership amount to anyway, I ask? I encouraged the cooks to preach to the girls, to deal with them spiritually. "Oh" they replied, "Many of them can sing hymns and recite Scripture, they've attended church." God alone knows the temptation to which these girls yielded. How sad and disgraceful it all is to both Americans and Koreans, and especially to Christians. This experience leads me to suggest that we may be as easily deceived by sin in other areas of our lives. We need to bare ourselves before the Searchlight of His Word, do we not?

In the hour before supper George and I had driven around the town taking snaps of the wreckage, our hospital, Dr. Paik's hospital, both banks, the bus station, the Post Office, Police Station, the Provincial Hospital. We had difficulty identifying the streets for the landmarks are gone. Then our own mission houses, the lower two mere shells, and our former house wrecked by vandals, even the new furnace installed only a year ago stripped of all the gauges that could be pried loose. A little after seven we gathered in the B.I. where a crowd awaited us. Yi Sun Yung Koksa turned the meeting over to us. George led in prayer and spoke about 40 minutes telling of our Mission Meeting at Teclun, the news of the Red attack, and the trip to Pusan and on to Japan. I then told of the opportunities for work in the army, my visits north to Pyang Yang and Hae Hung, and the FOP ministry. There was no electricity, the plant had been destroyed, and a hand lantern furnished the illumination. We concluded the meeting with prayers for revival in the land, and then the people came to us each with his story. Homes and goods were gone, and land, and that was loss enough but one after the other had news of a son who had disappeared, taken off into the Northern army and killed perhaps, and definite word had come to one widow that her only son was a battle casualty. We'd known these boys since babyhood and could share to a small extent the grief of the parents. The three pastors present reported on the recent Presbytery meeting, over 150 churches and groups meeting, and only two churches damaged by the Northern attack that completely overran our territory, a miracle in view of the widespread destruction of property. In a few weeks the Bible Institute will open up again, and the Presbytery appealed urgently for the missionaries to return. How enthusiastic they heard the news of Mr. Crothers' arrival in a few days, the "father" of the station in his 70th year, hopes to visit every church on a final itineration. In a few weeks West Church, Andong, will take an offering for the erection of a new sanctuary, incredible in view of the losses of the congregation, but they are determined to go ahead. It was late by the time George and I got to bed downstairs in the living room. During the night we heard it raining and this morning doubted whether we could get the pictures we wanted of the ruined houses on the compound, the Crothers' and single ladies'. Here's hoping that we can get snaps to you that will help all who are interested to see the completeness of the destruction. We took off at tea in a farewell that was terribly painful for they wanted us to stay and we didn't want to go but our time was running out. Now we are back in Taiku, a wet but safe trip. Arch Campbell, now alone in Taiku has visitors at every door of the house waiting to see him. Work, work, work, so many needs and opportunities, so little time and strength. Lord, help us.

Cordially,
Harold Voelkel

Chaplain Harold Voelkel
Chaplain Section, 60 Gen Depot
APO 59, c/o P. L., San Francisco, Calif.

November 22, 1951

Dear Everybody,

Thanksgiving Day today, a lovely, bright day, almost unseasonably mild. I'm told by the natives here that Koje Do has quite moderate winters and that the cold weather begins in February for a month or two. Today was perfect, however, and Uncle Sam did his very best to make it an enjoyable day for the G.I.'s with a dinner that was all anyone could ask for. It was complete, absolutely nothing lacking, from shrimp salad on up through turkey, vegetables, desserts, fruit, etc. The regular work schedule made church attendance a bit difficult but it is doubtful whether many would have turned up for it anyway. I was asked to say grace at both the enlisted mens' and officers' messes of this outfit. I excused myself right after dinner for we had an outdoor meeting scheduled in one of the compounds where three thousand or more turned out. They sang well and I was able to get a number of POW's to come forward and sing the first stanza of ONLY TRUST HIM before the mike. I had a few five cent combs as prizes and after presenting the first one noticed that the fellow had his head shaved, so that wouldn't do and I called him back and gave him a lead pencil. Looking out on that crowd I had impressed upon me the fact that in order to reach so many men and especially these men in circumstances favorable to their conversion we must be prepared to continue right on with them and more or less forget any plan to get back to living with one's family. Thanksgiving Day gets one to reminiscing and much as I regret having to be away from Gertrude and the boys (and Sally too) yet the satisfaction of this work is tremendous and it is so obviously God's will.

The other day we had a visitor and in showing him around I was reminded anew of the wonder of this opportunity. We had Mr. Harold Fey, roving (not raving, I trust) editor of CHRISTIAN CENTURY here. Recently that magazine has been in the dog-house as far as many Korean missionaries are concerned because of its unfair attacks, we all thought, on the present Korean government. Otto DeCamp, George Fitch (YMCA), and Dr. J.Z. Moore, perhaps others wrote them letters of protest. Anyway Fey turned up here at the POW Camp and two hours we went over things together. I was terribly sorry that he missed our Sunday meetings; he was here Sunday but was being shown around with the NEW YORK TIMES reporter and apparently the latter gentleman wasn't particularly interested in the POW's religious activities. Anyway Fey came around Monday and was scheduled to leave Tuesday morning 8 o'clock. Finally, I told him I had nothing to show him in the way of meetings aside from the daybreak prayer meeting at 6:30 A.M. which is now in semi-darkness. He surprised me by taking me up and by 6:30 Tuesday morning we were in the compound and Fey got an eyefull. The sight of the thousands there singing LEANING ON THE EVERLASTING ARMS, NEARER MY GOD TO THEE, WORK FOR THE NIGHT IS COMING, THIS IS MY FATHER'S WORLD, etc. impressed him mightily I know. I showed him the Bible Institutes, and quiet man that he is and altogether unemotional when we got outside and into the car he remarked, "I never expected to see anything like that". At breakfast later he added, "I still can't believe it". By actual count the attendance was 4,800. Fey counted them. Now I'm waiting to see what the write-up will be. Praise God for the inspiration that meeting is to my own soul.

Recently I have had Gertrude buying second-hand trumpets and trombones in Tokyo for the congregations here and she writes that she has made an appeal for anyone who has an old horn or flute, anything to make melody with that isn't being used, to send here to me at the above address with the assurance that we'll make good use of it. Please do not publish the appeal anywhere for it will get me in bad with the army. This is all in the family.

Cardially,

Harold

Chaplain Harold Voelkel
Chaplain Section, 60 Gen Depot
APO 59, c/o P.M., San Francisco, California

November 30, 1951

Dear Everybody,

Back in Pusan and what a gathering of the clan. For the last several visits here the army officers' mess was serving steak for dinner and I was able to have the "inmates" of Presbyterian House as my guests but last night the entree was roast pork and as believers of the Old Testament I knew they wouldn't be interested so we're waiting until tonight when the menu calls for baked ham. Somehow or other baked ham doesn't seem like pork! Well, what a gang we had around the table last night, Harry Hill was in the chair and draped around him were Paul Haines and Ed Kilbourne of Oriental Missionary Society; John Hill, Christian; Herb Codington, Southern Presbyterian M.D.; Jim Phillips, Otto DeCamp, and myself. Quite a family, isn't it? Harry Hill occupies an ondul room, I slept in a tatami room with Otto and Herb, and the other four young bloods were in the second tatami room. Otto refers to the place as "CHANG NO KYO YU KWAN", Presbyterian Inn. The wits got started wise-cracking at about ten-thirty and got so wound up it was 11:30 before things quieted down, and with only paper partitions between the rooms conditions were not conducive to sleep. It turned cold and the liabilities of Japanese housing are asserting themselves. Old army tent stoves, originally equiped with oil burners were purchased on the open market, minus the burners, and are suitable for wood burning but wood is frightfully expensive, enough to keep a room warm about an hour costs ten cents, and moreover the wood burns up in a jiffy and needs almost constant attention. If a visitor calls or for some other reason you are called from the room during the few minutes you're out of the room the wood burns up (or down - take your choice) so that upon your return you must build a new fire. I'm not complaining but just stating one situation among others that is time-consuming, distracting, and for the time being part of the picture. With a house full of men each having callers you can readily imagine how difficult any privacy or opportunity for concentration is. Last night all of us went over to the Methodist house to view KING OF KINGS that Otto had brought in order to decide if any parts would have to be cut to make it acceptable for Korean audiences. Scenes like Mary Magdalene might prove out of place in Korean churches.

Otto had been up in Seoul and brought back some interesting news. Gensos' old house is occupied by a General and 9 Airforce colonels, no less. DeCamps' (Coen-Rhodes) and our place (single -ladies) are filled with Airforce band enlisted men. Otto said the fellows say its the best housing they ever had and they're taking good care of the quarters. The interior of our mission houses have all been repainted, the woodwork green this time instead of the previous army brown. On Sunday evening Otto drove up to the Peace Camp at Munsan with John Underwood who eats Sunday evening dinner each week with Horace and Dick the Kaesung interpreters. Otto says the conversation was very interesting of course, that Dick Underwood remarked that he guessed he had learned two thousand new words but that by actual count they turned out to be only 500. But that in technical language is quite an accomplishment. Asked for appraisals of the Red delegates they rated Nam Il, N. Korean general, as a bright one, the Chinese not as sharp. "Can't you beat them in the arguments?" answer, "Whenever we get them boxed they reply with a formula, 'Your arguments are all wrong and our's are all right (or words to that effect)'" John Underwood is teaching a heavy schedule in the Chung Ju Bible Institute during the week and gets up to Seoul on Sunday. In a few days these family-less husbands will begin the Christmas trek to Japan to be with their wives and children, and will be gone until after the holidays. John Underwood not having a wife, as yet, is staying on, maintaining his record of being the only member of the mission to have remained on since the original Communist attack. Howie Moffett and Delle are having some very fortunate breaks. The Airforce general is occupying their home in Taiku (rather it is kept available for airforce generals) and Howie being an airforce medical major and the commander knowing that Howie will be eligible for rotation back

November 30, 1951

to the States in January granted permission for Delle to fly in his plane over to Taiku from Japan to help pack their things. Howie got Delle a flight to Seoul from Taiku and then Delle took the day train down in order to get a look at the destruction enroute. Meantime Howie has gotten himself a trip by air to India and as far as Iran on a State Department courier plane that carries big wigs on diplomatic errands and has a physician along in case of illness. I forgot to mention that Stan Soltau went along on the plane wide from Taiku to Seoul. The plane was in Seoul in Korea from America in January. At present womens' quarters haven't materialized in Taiku but the prospect of a nurse in the hospital will be incentive enough to get things going. The report is that the Bruce Hurts are sailing in a matter of weeks, Kathy and the children will be in Tokyo where Kathy is awaited as a teacher in a Christian school for missioner youngsters, and Bruce I suppose will head for Pusan. Flash, flash, he is now DOCTOR Edward Adams, as of the 14th of November. Wooster College did itself credit by granting a degree to Ned and we are all sharing in the joy of it. Heartiest congratulations Dr. Adams. We'll collect on the dinner after you get back.

Few days ago the local Y.M.C.A. brick building burned to the ground, a total loss. It was occupied by an American government agency. Last night the explosion of a Korean hand-grenade factory rocked the city, destroying several blocks of homes. I was a little longer away from the city this time than usual and it seems the place appears more hectic than ever, more vivid contrasts, poverty and luxury side by side. I saw a colic stop to rest his load, a coffin, and I noticed that it wasn't made of the thick, heavy timber as formerly, but light, about $\frac{1}{2}$ " boards; just enough to get the body into the ground. The black market is thriving with an amazing assortment. Brand new army leather gloves, the best issued, the equivalent of \$2.50. Within a city block I counted three bakeries, their display windows filled with decorated layer cakes, multiple layers, covered with chocolate and whipped-cream flowers. I estimated one to be about 18" in diameter. Three bakeries busy with whipped-cream layer cakes and the "other half" striving to keep warm and adequately fed in winter. I complained of this to an elder and he lamenting the situation reminded me that Pusan was now the capital where the grafters and mercenary characters flock.

The work at the POW Camp is as challenging and encouraging as ever although I'm finding naturally that the more we get things organized and schedules setup the more time administration consumes. The Chinese are getting a good going-over these days. Earle Woodborn and his assistant Han Moksai, formerly of First Church Taiku, are as vigorous as ever in their evangelism but beside them is a newly arrived Irish Catholic priest, an ousted China missionary, and also a Chinese Buddhist priest. "What approach does the Buddhist make?" Wise old owl, he says there is the Protestant Church, the Catholic Church, and Buddhism, all good, take your choice! But our men having been on the job for months have had plenty of time to hammer home the truth that "There is none other Name given among men whereby we must be saved".

Lovingly,

Harold

Chaplain Harold Voelkel
Chaplain Section, 60 Gen Depot
A.P.O. 59, c/o P.M. San Francisco, Calif.

December 12, 1951

Dear Everybody,

Big Day today. We had a visit from the Chief of Chaplains from Washington, Major Gener Roy Parker (Southern Baptist). The Chaplains' Corps takes on a bit of significance at least for one day two stars gleaming from before and after the car in which he travels around the island. He flew over from Pusan in a Piper Cub and spent about two hours with us but in that time he saw quite a bit. The Chaplains, five regular army, six D.A.C.'s like myself (Department of Army Civilians), and one Buddhist, Chinese, gathered for an informal gathering in the Chapel and after that the Chief started a visit around the compounds, first at the Chinese, then three Korean. I believe he ~~was~~ impressed but after more than thirty years in the army, superlatives are not to be expected, I take it, for the best I could get out of him was, "Its very interesting" The army pilot who flew the General over went around the compounds with us with one of the new high-powered cameras. In one place the pilot took a picture of a group and in a moment or two handed the Korean leader a copy of the snap. The expression of the Korean seeing a picture taken a moment before that was a study, worthy of a snap itself The visit meant a lot of running around for me so I was ready for dinner tonight and it turned out to be roast turkey (even though it isn't Sunday but only Wednesday); hard life isn't it. On the way from dinner to my quonset hut I passed the hut in which they have Talkies about every other night but the music sounded less "canned" than usual so I stepped in and 'sure 'nuff there was a G.I. jazz band going at it. In the back of the hut were gathered a number of Chinese POW's who work in the enlisted mens' mess, all eyes and ears, with particular focus on the drummer who had difficulty keeping sit. When I asked "ha boo ha?" (how do you like it?), they all beamed a hearty "Ding Ha" (Good). So here I am at the typewriter while the band goes blowing, thumping and blaring away.

Some days ago sad news reached us here. Dr. Scott of the Canadian Mission is over here getting a place fixed up for Dr. Murray and Miss Sandell of their mission to reside while working in a branch of Severance Hospital in one of the ports. Scott brought a truck with him driven by a Korean chauffeur and in coming out of the gate of the hospital and down one of the narrow streets a seven year old boy somehow got tangled in the wheels and the truck ran over his head and killed him. Now let me say that it is a marvel that dozens of these kids are not killed every day for they pay no attention whatever to horns or warnings. Driving is scary business here. And the surprising thing is that despite the cure the chauffeur who was driving the Canadian truck when word of the accident got out the people of the village were intent on killing the chauffeur. The police immediately arrested him and two or three days later when I called to see Scott he had not yet been able to get in to see the chauffeur. Scott said he was sending in food to the chauffeur but the news was that only about half was reaching him because of the terribly crowded cell whose inmates helped themselves to the meals.

It is now about a year since the refugees began arriving here from the north and the other day I learned of this experience from one of the pastors who works with me in the camp, Kan Sin Chung. He WALKED to Taiku, a trip that took them 19 days, in the snow. Their food was what rice they brought with them. Four nights they slept on the ground. From Taiku, Arch Campbell arranged for them, and many other Christian refugees to be transported by a mission truck to Pusan. From there by boat in a few hours to this island, Kojedo, where they arrived the 27th of January.

Cordially,

Harold

Chaplain Harold Voelkel
Chaplain Section, 60 Gen Depot
A.P.O. 59, San Francisco, Calif.

December 18, 1951

Dear Everybody,

More visitors and I must tell you about it. Some weeks ago I learned that the new Presbyterian General Assembly Stated Clerk, Dr. Eugene Carson Blake, formerly of Pasadena, and a Mr. Proffitt, department store owner in Maryville, Tennessee, president of Presbyterian Laymens' Association, were visiting Korea. Our Executive Committee was anxious for them to visit Kojedo, not only to see the POW work but also to get a first-hand view of the Refugee Relief Program. Blake and Proffitt are continuing around the world, India, Middle East, and Europe on an overall relief project. So, yesterday at noon on the boat from Pusan there were the distinguished visitors plus Harry Hill and Fran Kinsler. I had asked the colonel for permission to have three guests and so to have four turn up gave it a distinct Oriental flavor. However, since my Catholic priest roommate has been away for a few days I had this little place plus room in the neighboring quonset available, and there is always plenty of chow.

After introductions and some "do's" and "don'ts" from the colonel and a substantial army lunch we started around the compounds. As usual our visitors had high-powered, expensive camera gear, colored films, etc., and having been blessed with a wonderfully sunny and mild day, we were generous in allowing them time for shots. I figured they ought to see a Bible Institute in session for one thing. A regular service would have been best but Monday afternoon is not a propitious time and moreover, there is never time for these hurried Americans. We wound up and down the valleys letting them get a general view, then stopped in to see a B.I. Walking through the compound we came across several hundred POW's practicing Christmas carols. That was something to see, but to let the guests hear what could really be done I had the congregation sing, "Yes, Jesus Loves Me", and then Blake, Proffitt, Hill, Kinsler, and myself sang it in English. That would have been the picture to get but we were all busy. We dropped in at another compound to let them know we'd be there for Daybreak Prayers, visited the hospital where the POW pastor lives, paused in front of the Chinese compound to meet Earl Woodberry, and then headed out to Chang Sung Po, the port, the refugee center. It was a lovely drive and the lagoons offered temptation to the sutter-bugs but it was decided to dispense with the pleasure in order to get the business done. We wanted to get back to the camp for dinner but as soon as we reached the port and the Christians told us what they had lined up we saw we couldn't do that. So we "compromised", agreed to meet with the church workers (pastors and Bible women) for an hour then, have dinner with the newly arrived Canadian missionaries Ada Sandell and Beulah Baurne's, who arrived Saturday to join the staff of the branch of Severance Hospital in that town. I had told them that three guests would be coming. The extent to which five crowded their miniature apartment you can readily imagine. Blake is huge, a former footballer. The girls warned me we would all have to sit around a card table, so you can imagine the close quarters but an exceedingly happy dinner party, just the same. The conversation was rich. Beulah had just come from the Southern Presbyterian hospital in Chun Ju, and with the visitors asking questions about medical relief work around the country and in this area the talk kept moving along. I must tell you of Ada's report of remarks made by the boss army nurse, the colonel in charge of all the army nurses in Korea. At a recent meeting she said army nurses could tell mission-hospital trained Korean nurses in a minute by, first their attitude toward the patient and second their superior ability! Now, how's that. Ada had been told by the nurse in charge of the POW hospital that all a Korean nurse needed to get a job was a statement that she had been trained in a mission hospital - that was enough for her. What a satisfaction to those who have put such long and faithful years of nurses training service into the work.

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We had to eat and run to be at the church by 6:30 (that isn't early here now for its dark by that time). After introductions, Blake preached, taking I John 4:7 for his text. It was an excellent sermon, just the thing for a congregation like that that had passed through a year of refugee life. (It is a year to the day yesterday that I left Ham Hung). And Fran did a masterful job of interpreting the sermon. I envy his accuracy and flow of Korean. It was one of the best interpretations I've ever heard. Following the sermon there were gifts of embroidery pieces to the visitors and after farewells we turned back, reaching home by 8:30 earlier than we had hoped. I trust our hosts of the evening will pardon me if I mention that having expected only three guests they baked only one pie, which having to be divided among seven resulted in not so large portions. So, upon our return we were ready for a snack and I discovered in the mess hall that the cook had put aside some choice pieces of fried chicken that had been left over. Chicken sandwiches plus chocolate Teddys just hit the spot. Harry and Fran opened their cots in my hut and Blake and Proffitt bunked next door. The end of a perfect day. At five-thirty we were up to be ready for the Daybreak Prayer Meeting and as always the throngs gathered at that hour, in the dark now, to sing brought tremendous inspiration. A good breakfast in the mess hall and off to the boat. By eight o'clock they were on their way back to Pusan.

I can hardly realize that Christmas is so close, only a week off but things will be bursting in on us all of a sudden, I'm sure. The postal clerk mentioned the other day that two ships of mail had arrived. I suppose the A.P.O. people put all the Christmas mail together. What an abundance there will be. The POW's are making amazing preparations for the celebration of the day, in one compound they are building a gothic tower that reminds me of the Cleveland tower in Princeton. And in case you think I'm spoofing I'll take a picture of it when its finished and show you. I've bought dyes, candles, white paper and other items to be used in decoration, wise-men and shepherd outfits, etc. Permission has been given to cut down some pines nearby for trees. And now let me make an appeal to all of you to pray as hard as you know how that the joy of the carols and details of the Christmas story may grip the hearts of thousands of these unbelievers for they can't help but see all that it means to Christians to celebrate the birth of our Lord. And it behooves us all to spend time on our knees that the whole world may be jarred into a recognition of the significance of the advent of the Saviour of the world.

Harold

