

THE WILDERS OF NORTH CHINA

Volume III of
THE WILDER-STANLEY SAGA

Compiled and Edited by Donald Wilder Menzi

Part 3.

1904 - 1909

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1904 - 1909

Editor's Preface

Historical Background

The years from 1904 to 1909 seem relatively calm in China, but only on the surface and in comparison to the previous period (the Boxer Rebellion and what would soon follow (the overthrow of the Manchu dynasty)).

To the north, the Russo-Japanese War (1904-05) produces the first military defeat of a western power by Asians, enabling Japan to tighten its grip on Korea and expand further into eastern Manchuria, another step toward what would eventually become an attempt to conquer all of East Asia.

The Chinese government continues to institute a number of “modernizing” reforms, especially in the fields of military training and public education. New elementary, secondary and post-secondary schools, capped by provincial universities and the national university in Peking, introduce “western” subjects into the official curriculum. Many students are also sent to school in Europe, America and especially Japan. Provincial military academies begin producing a new, young officer corps who are, however, loyal to their provincial commanders, rather than to the central government. Yuan Shih-kai who had been particularly effective in establishing a modern army in Chihli province, is appointed Commander-in-Chief, making him one of the most powerful officials in the Empire.

The death in 1908 of both the titular Emperor and the Empress Dowager Tsu-hsi, and the enthronement of her grand-nephew Pu-yi, brings an end to the push for reforms when the child-emperor's father, as prince-regent, surrounds himself with conservative Manchu nobles intent on preserving their privileged status under the old order.

In response to an increasing number of anti-Manchu riots and other signs of growing rebellion – secretly abetted by Japanese-supplied arms – the Throne agrees to create a constitutional commission and to establish elected provincial consultative assemblies as first steps in a reform process that is supposed to lead gradually over a 10-year period to a constitutional monarchy modeled after those of Japan and Germany.

The Wilder Letters

The American Board granted its missionaries a year-long “furlough” in the U.S. about once every seven to ten years. The Wilders leave China in August, 1904 for their temporary home in Oberlin, Ohio, returning to China the following September. While in Ohio, George’s mother, Frances, is invited to give the keynote address to the annual reunion of the alumni of Geauga Seminary, a small institution which she had once headed. Her address provides us with a sympathetic foreigner’s views on “China and the Chinese” in the last years of the Empire.

After Judson Smith retires as Foreign Secretary of the American Board in 1906, George Wilder writes less frequently to “the Rooms” in Boston. In his few letters to the new Secretary, James Barton, he notes a decline in the evangelistic spirit within the Chinese church compared to what he had found when he arrived over a decade previously, and cites suspicions among some of the Chinese Christians – later proved to be unfounded – that the foreign missionaries were misusing funds intended for widows and children orphaned by the Boxers. Partly for this reason, a religious revival in 1908 – led by the aptly-named Reverend Goforth – lacks the fervor and depth of the religious revival of 1899.

Many years later, two of the four Wilder children – Ursula and Durand – wrote about what it was like as children growing up in the American Board’s Tungchou mission compound. Part 3 of “The Wilders of North China” begins with their accounts.

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CHILDHOOD REMINISCENCES
By Durand Wilder

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By Durand Wilder

1. The Mission Compound and its Inhabitants

The American Board Mission Compound in Tungchou

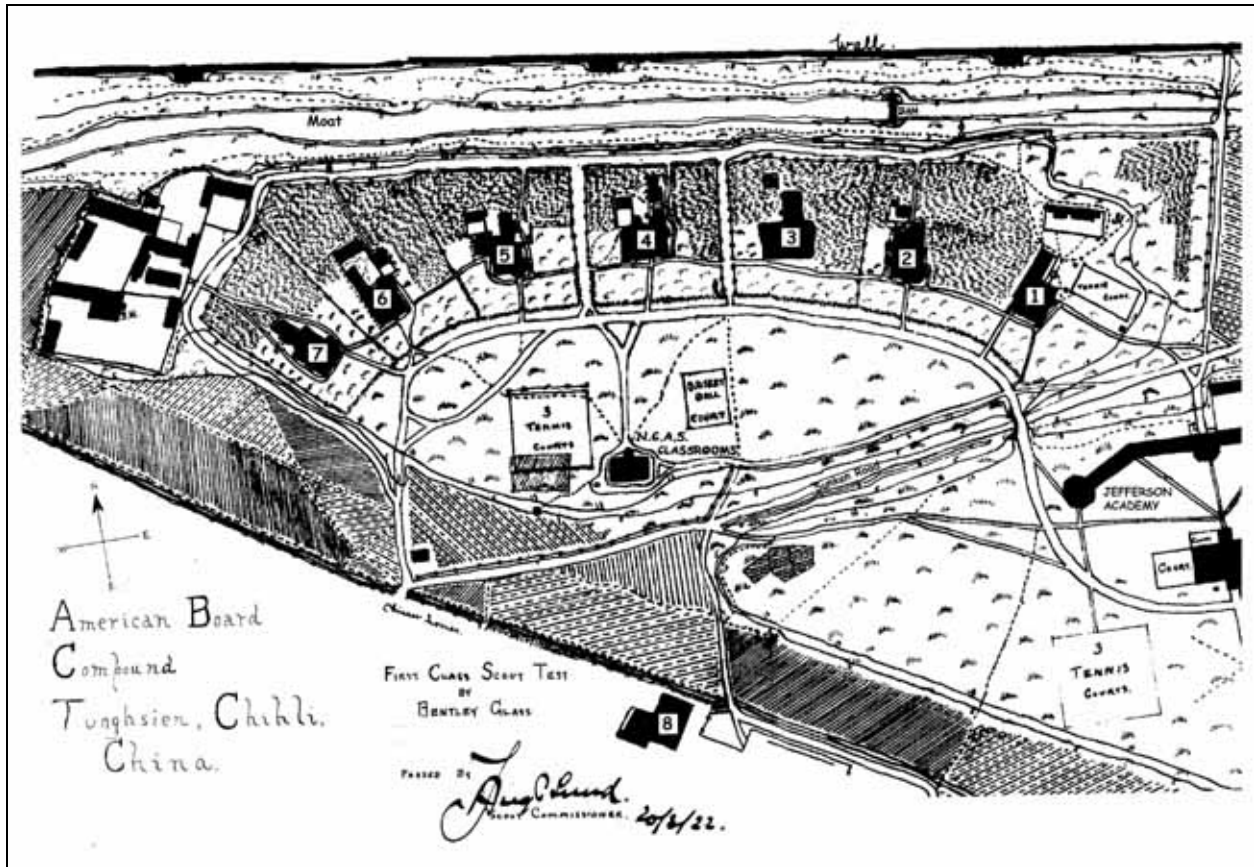
The mile-square compound in which we lived was just outside the city of Tungchou, bounded on the north by the shallow moat, once a deep, twenty-foot wide stream, which encircled the city. While it could still have been restored to its pristine width and depth simply by opening the sluice-gates in the Grand Canal, this was never done because water was scarce: so the moat was just a tiny trickle of water across which, in most places, even I could leap. On the other three sides, the compound was enclosed by a six-foot-high wire fence in which there was one proper gate. The other openings in the fence were simply unguarded gaps through which passed the several narrow dirt roads that dissected the compound.

The main gate, a fairly imposing two-story structure built in the shape of an inverted "U", was near the southeast corner of the compound and only fifty yards or so from the Peking-Tungchou railway station. The entry-road passed through the opening in the U-shaped gate house, which was occupied by an ancient keeper and his wife. Their principal duty was to lock the heavy wrought-iron gates at night, and open them in the morning. The main road through the compound went through this gate, then wound its way past, successively, Brick Hill, the Fish Pond, the Lu Ho (Union) College farm, the Science Hall, the students' dormitories, the Recitation Hall and the athletic fields. Then, crossing a bridge over a sunken road, it swept in a long crescent past the seven American-occupied residences. In front of the Ladies' House in the west was a circle in the road, off which led a narrower road that joined the Sunken Road and then passed through the small village which lay just outside our compound and in which lived our married servants, some of the Chinese teachers in the Union Schools – the College and Jefferson Academy – and the tutors of the various missionaries who were delving deeper into the mysteries of the Chinese language than was required by the Board's compulsory one-year intensive study of Chinese.

All the houses were two-story-and-attic affairs, built of gray brick. Some were very plain; others were adorned with gingerbreadly wooden porches both upstairs and down. Every house had four bedrooms and one bath on the second floor. On the ground floor were the entrance hall, which split the house from front to rear; parlor,

dining-room, pantry and kitchen on one side of the hall; and office, library, study, music room or family-room on the other. A back porch usually ran the width of the house, ending at the kitchen at one extreme, and at the "two-holer" W.C. at the other. In back of the kitchen was the laundry, and in the back yard, separated from the house, was a Chinese-style mud-walled building in which lived the unmarried male servants. Since father kept a saddle-horse, in back of the servants quarters we had a stable, to which was attached a tool-shed.

The American Board Compound in Tungchou



The Foreign Community

The foreign community at Tungchou was a diverse, and an extremely interesting, group. In 1905, when we returned from our year's furlough in the States, the eight houses in the mile-square compound were occupied by these people, all of whom but the Biggins were American.

In House Number One lived the Tewkesburys. Dr. Tewkesbury was president of the Lu Ho (Union) College and Jefferson Academy complex. Both he and his wife were accomplished pianists: either of them, my mother used to say, could have had a successful career as a concert pianist if they had not heeded "God's call" to missionary endeavor. The elder son, cross-eyed Gardner, was gifted musically, and was taught piano by both his parents. Donald, the younger son, was a quiet twelve-year-old with no musical aspirations. If my mother had permitted herself the sin of envy, she would have coveted any one of the three pianos ensconced in the Tewkesbury's huge living-room: two Steinway Concert Grands, and a Steinway Baby Brand.

By the time I was old enough to be included in the invitations extended to the music-lovers in the Tungchou compound, the two-piano concerts Dr. and Mrs. Tewkesbury had presented had been expanded to three-piano concerts, and they were indeed glorious musical events.

House Number Two was occupied by the Goodriches. White-bearded Dr. Goodrich was a Chinese-language scholar, engaged in the translation not only of the Bible, but also of the English-language textbooks required for the College classes. Mrs. Goodrich was an impressively buxom matron. The awe with which her presence inspired me when I first visited their house was soon dispelled by the delicious cookies that she gave me, of which the Goodrich house seemed always to have an inexhaustible supply. Grace Goodrich, whom I remember only vaguely, was much older than her brother Carrington: soon after our return, she departed for the States to train her excellent voice, but – again according to mother – gave up an operatic career to marry and raise a family. Carrington Goodrich, two years older than my brother Ted, I remember chiefly because, when he was quarantined with the mumps, we were allowed to communicate with him from outside a closed window. He later grew up to become a renowned China scholar and head of the Asian Studies department at Columbia University.

In House Number Three were the Ingrams. Dr. Ingram, a very jovial Irishman, was a fine doctor. He was a General Specialist: he had to be, because there were no other doctors around! He was obstetrician, pediatrician, surgeon, optician, ophthalmologist, diagnostician, pathologist – you name it, he WAS it! He was head of the mission hospital, which he had established, in which they accepted as patients anyone who was sick. His wife was chief nurse at the hospital, and ran the Nurses Training School which she and her husband had founded. There were five children:

Ruth, the oldest, born of his first wife, who had died at childbirth. The other four by the Mrs. Ingram I knew: Miriam, who was my sister Margaret's age; Isabel, a brown-eyed charmer who was two years younger than I, and Robert and Louis – both enough younger than I to be relegated, for a few years, into the group I disdainfully regarded as babies.

Ours was House Number Four, inhabited by Grandma (Frances) Wilder, my father and mother, elder brother Ted and sister Margaret, me, and little three-year-old Ursula. Grandma Wilder was treasurer of the North China establishments of the American Board, and was kept busy with her accounts and exchanging American dollars for Chinese currency with which to pay the North China missionaries' salaries. Father, an ordained Congregationalist preacher, delivered sermons, in Chinese, at the church inside the city. He also traveled all over the province, establishing schools and chapels in the distant villages. Mother taught a few classes in the Girls School, organized and trained a girls' glee-club and chorus, taught us foreign youngsters a subject or two, and ran the house.

The Galts lived in House Number Five. Like father, Howard Galt, though very short, was an athlete: in the 1890s he had played on Coach Yost's famous "point a minute" football teams at the University of Michigan. He taught mathematics at Lu Ho College, and coached their baseball and soccer teams. Mrs. Galt taught sewing, embroidery, knitting and other feminine crafts to the Chinese women in the nearby villages, did her share of teaching us, and looked after pretty little Dorothy, just a baby. Mabel Galt was a few months younger than I and was my first lady-love. But, when she was seven, she decided I was too young for her, and set her cap for brother Ted. Thus was my first romance shattered. Lawrence Galt was two years or so younger than I, but by the time he was six he became my favorite playmate because he, too, was athletic and adept at the games I liked to play.

The oldest couple in the compound, the Sheffields, lived in House Number Six. Their only child had married before I was born, and lived in Peking, where her husband taught in a Union Girls College. Dr. Sheffield had been in charge of the building of the eight houses and all the college buildings, as well as of the hospital. In 1895, as superintendent of construction, he had dismissed because of poor workmanship one of the carpenter bosses, Carpenter Li, who was a big, powerful man. Enraged at his loss of "face," Li and his brother had waylaid Dr. Sheffield and attacked him with their hatchets and saws. Armed only with an umbrella, Dr. Sheffield had put up a good fight,

but was overpowered, almost hacked to pieces, and left for dead. Miraculously, he recovered – Dr. Ingram doing a magnificent job of putting his body back together. But he was crippled: wore leg braces, and walked only with the aid of crutches. However, when he had recovered, he refused to prosecute the Li brothers and demanded that the Chinese police release them from prison. The grateful brothers, overcome by this magnanimity, swore allegiance to Dr. Sheffield and became his devoted friends as well as friends of the entire foreign community.¹ Mrs. Sheffield, a very gracious lady, devoted her time to caring for her crippled husband.

House Number Seven was the Ladies' House, home of the unmarried women attached to the Mission. It was presided over by Miss Andrews, whom practically everyone in North China called affectionately "Aunt Mary." So well known was she that a letter from America addressed simply to "Aunt Mary – China" was delivered to her promptly by the Chinese postal authorities. Next to her, younger by thirty years, was Abbie Chapin, who had been awarded the Victoria Cross for heroism during the Boxer Rebellion. Then came the Misses Alice Brown and Mary Meade, teachers in the Lu Ho schools. These three younger ladies were quite gifted dramatically, and occasionally put on musical skits they had written themselves, in which Abbie Chapin always took the male lead. I remember particularly an uproariously funny burlesque of "Romeo and Juliet" in which Abbie played the part of Romeo, Alice Brown was a blushing Juliet, and Mary Meade a gallant Mercutio.

The Biggins, the only English couple in Tungchou, lived in House Number Eight. This house stood by itself in the southern extreme of the compound, directly across and

¹ Here Durand has mistakenly confused Deacon Li with the carpenter Ts'ao Erh. His error seems to be based on an inference from George Wilder's 1920s article about the recently-deceased Deacon Li, "Master Workman, Deacon Li Tzu Yuan," which states that Deacon Li "had a reputation for a quick temper and for being a great fighter." This apparently led to the assumption that he was Dr. Sheffield's assailant, and to the story about his conversion. Ursula made this mistake in her memoir, "The Willow Wand," which may have been the source of Durand's error. Or, this may have been a mistaken assumption dating back to both of their childhoods. In any case, George Wilder's letters written at the time are clear that Dr. Sheffield's assailant was named Ts'ao, not Li. And Dr. Sheffield himself, in a letter that was published in the New York Times, writes that far from pardoning him, he had insisted on Ts'ao be punished when he realized that the local magistrate was going to let him off. As a direct result of Dr. Sheffield's complaint and the U.S. Consul's intervention, Ts'ao was, in fact, sentenced to life imprisonment. See GDW's July 9, 1895 letter, and the New York Times article, May 15, 1896. Note, too, that the doctor involved was Dr. Coltman, not Dr. Ingram, who later became not only the Wilders' family physician but co-authored George Wilder's first book, *Analysis of Chinese Characters*.

a quarter-mile away from House Number Four, the Wilder House. Mr. Biggin was a very quiet, reserved man, bearded, who was the spitting image of Tsar Alexander of Russia. Mrs. Biggin was a delightfully talkative English lady who loved to invite the American children to her house for tea, at which she served cookies ("biscuits," she called them) and enormous slices of heavily iced coconut cake. She claimed that she was the thirteenth in a family of twenty-one children, all borne of the same mother, and though childless herself she used to decry the 'infertility' of the American wives, none of whom had produced more than four offspring. At the time, of course, I knew not the meaning of infertility.

Sixteen children and nineteen adults, that was the total foreign population of Tungchou. All of the adults were graduates of college or university, well-educated and intelligent. All were kind, tolerant people: there was not one of them who bore the slightest resemblance to the narrow-minded, bigoted fanatic that some biased writers have depicted.

During the five years I lived in Tungchou, there were a number of changes in personnel. The Tewkesburys, Goodriches, Sheffields, and Aunt Mary retired and returned to the States. They were replaced by young people: the Porters, Corbetts, Wickes, and Alice Huggins. But the original occupants of the various houses are the ones who have remained most clearly in my memory.

The Chinese Servants

The normal complement of servants was five to a household. The Number One servant was always the cook. He was paid the equivalent of four American dollars a month, which he augmented, according to age-old Chinese custom, by collecting a commission or "squeeze" from the purveyors of all the food and other supplies required by the family which he served. He did nothing but buy and cook the meats and vegetables he purchased, and account each week to the Lady of the House for the moneys spent on his purchases. It was far beneath his dignity to wash a pot or pan or dish!

Number Two was tagged "the Table Boy." His main duty was to set the dining table, serve the meals, clear the table and wash the dishes. In this last task he was assisted by the Laundry Man, who also helped him with the daily dusting and cleaning of the house. The Table Boy also had to answer the doorbell, to usher the caller into the hall, to announce him or her to whichever member of the family he wished to see,

and to serve him a cup of tea. For these duties he was rewarded with a monthly stipend of \$3.50.

Number Three was the Laundry Man, who doubled in the winter as stoker of the coal-burning furnace. He assisted the Table Boy in a number of his chores, in the effort to learn the Table Boy's better-paid vocation. For his efforts, he received \$3.00 a month.

Number Four was the "Nai-nai." Regardless of whether she was young or old, she was always called "Nai-nai" (Grandmother). In a family with infants, she was child-nurse; where there were no children, she was a ladies' maid. She was also seamstress, maker of beds, mender of clothes, darning of socks, sewer-on of buttons. For this labor, and some of it required more than a little skill, she received \$2.50 each month. Plus, perhaps, an occasional sliver of soap, or a discarded toothbrush or hair-brush.

Number Five was the Gardener. Besides tending the lawns and hedges, sweeping or shoveling the walks, he also planted, cultivated and harvested the quarter- or half-acre garden that occupied the side and back yards at each house. In these gardens were grown such items as were not then produced by the Chinese farmers: tomatoes, lettuce, sweet corn, asparagus, Lima beans, beets, radishes, exotic varieties of squash, and strawberries. His pay was usually only \$2.00 a month. But at our house, because he served as groom for the horse, father added a dollar to his monthly stipend.

Every servant, except the cook who had already reached the pinnacle, was eager to learn the trade of his superior. The Table Boy spent all the time he dared trying unobtrusively to learn the carefully guarded secrets of the cook. The Laundry Boy spruced himself up to look as neat and clean as the Table Boy, and peeped through the pantry door to see how the table was set and the dishes were served. The Gardener, seldom allowed inside the house, nevertheless ventured into the laundry to watch the Laundry Man at work. Only the Nai-nai was spared this furtive surveillance: hers was women's work, hence disdained by any able-bodied man!

Who, you may wonder, would ever want such poorly paid jobs? Well, everybody wanted them, except some Confucian scholars and those fortunate enough to have attended college. In the economy of small-town Tungchou, these were lucrative jobs indeed! Doong Dah, our wonderful cook, for example, was considered quite well-to-do

by the people in his village. With his savings, he had been able to buy several "mu" of good farm-land which were worked by his two sons. He was not only a pillar of the local Chinese church, but also a highly respected member of the "Village Council" which managed village affairs and settled all legal disputes that arose among the people of the village, or with inhabitants of neighboring villages.

Our whole economy has changed tremendously in the last seventy years. Even seventy years ago, no family living in the States and existing on the salary paid to the missionaries, could have afforded a staff of five servants. But in China, wages and the cost of living were much lower than in America. Since the Mission Boards provided rent-free housing to their emissaries, the base salary of a "single" missionary, man or woman, of \$500 a year was enough to live on, fairly luxuriously. Of course, a single person would require no more than two servants, and probably only one. So on a salary of forty-odd dollars a month, a single person could well afford the \$4 to \$7 of servants' wages. If the wife of a married missionary worked, say, half-time, the Board would make an additional salary payment of \$200 - \$300 a year. And, when children arrived, a further allowance of \$250 a year would be made for each child. So, with four children, father earned around \$1,800 a year – \$150 a month. Therefore, he could afford the \$16 a month laid out for our five servants.

Then, too, servants were a necessity. Any foreigner who came to China to preach, teach, practice medicine, or to engage in business, would lose "face" (and with that "face" his professional or business standing) if he engaged in any sort of manual labor. It was inconceivable to any educated Chinese that anyone who sweated, or who dirtied his hands in doing anything for which a lowly laborer could be hired, could himself be anything but a lowly laborer! (Witness the comment of a Manchu courtier, invited by the British Ambassador to watch four Englishmen battling, under the hot sun, for the Peking Club's annual doubles championship in tennis. "Ah, yes," the official commented. "Interesting, but strange. Couldn't they hire their servants to do this for them?" And he departed from the club with an extremely low opinion of everything English. Witness, too, the rhyme which originated either in India, or in Shanghai:

"Running in the noonday sun ---
Only mad dogs, and Englishmen."

The plethora of servants in every household was of tremendous indirect benefit to the missionary children. Relieved of the mundane chores of washing dishes,

cooking, cleaning and dusting, sewing, bathing their offspring and all the other things that fill the time of the servant-less housewife, the mothers were able to devote much of their time to the upbringing, education and entertainment of their children. And the fathers, freed from the necessity of mowing the lawns, trimming the hedges, tending the furnace, washing the windows and countless other jobs, could devote a large part of their leisure to coaching their children in various sports, to stimulating their interest in the wonders of nature, to arousing their curiosity about the world around them. Also, to devising all sorts of interesting and entertaining projects with which, once initiated, the children could entertain themselves.

2. Schooling

A detailed account of our schooling, haphazard though it was, would bore anyone to tears. It is enough to say that, since there were no other children of my own age in the compound, I was a "loner." When Ted joined the Tewkesbury boys and Carrington Goodrich in attending those classes in the Chinese middle school (Jefferson Academy) that were taught in English, and Margaret and Miriam Ingram started receiving approximately the instruction accorded to First Graders in American public schools, I was left without a playmate. When the weather was fine, this didn't bother me: I'd drag old Chang Nai-nai outdoors, where I could always find an ant-hill to investigate, or a hedge-hog's hole to delve into. But on rainy days, I was stumped for something to do. If my investigation of what old Doong Dah was cooking revealed that he was either baking a cake or making ice-cream, I could watch until he let me scrape out the bowl in which he had mixed the icing for the cake, or "lick the ladder" when One Ray, the Table Boy, had finished cranking the hand-operated ice-cream freezer. If not, I'd repair to wherever Margaret and Miriam were having their lessons. There, I'd pester them, and their teacher, until they took me in and included me in their investigation of the mysteries of the alphabet or the multiplication tables.

In spite of the deficiencies of our instruction in mathematics and the sciences, I can say this: all of the kids in Tungchou read a lot; all of us learned much about wildflowers, birds, butterflies, insects – the whole range of "natural sciences" – outside of school, from our elders. Years later, when I was in High School in Oberlin, Ohio, I discovered that Roelf Loveland and some of the other boys in my class had never heard of books I had read, nor could identify constellations like Orion, the Great Dipper,

Scorpio, the Plaeides; stars like Arcturus, or any of the planets. Nor did they know the life-cycle of the numberless insects: egg - worm - cocoon - moth to egg again.

In 1911 I would be sent along with my brother Ted, who had started two years earlier, to the boys' boarding school run by the China Inland Mission at Chefoo, in Shantung province. After 1915, missionary and other foreign children had a school of their own – the North China American School – right in the Tungchou compound, but that was after my time there.

3. Snack Food

Forget the details of our education, then. But everyone likes to eat. So let's see what strange things we ate in China. Not shark's fins, nor birds' nest soup, nor chow-mien, chop suey, or the other "American-Chinese" dishes with which most Americans are familiar, but real "common folks, country-style" treats.

Many of these were what might be called "snacks." Most were seasonal, available only at certain times of the year. Most, too, were made in small shops and they were sold both in these shops and by the wandering vendors who patrolled the city streets and the country lanes, crying their wares. For each product, there was a different and rather musical "vendors' cry," which we soon learned to identify.

Usually, the vendor carried his wares in open baskets hung from each end of a "carrying pole," and he loped, rather than walked. His steps were nicely timed to correspond with the elastic bend-and-straighten action of the pole on his shoulder. Some of them, however, pushed two-wheeled carts large enough to accommodate a charcoal brazier and a pot in which their specialty was kept hot. For sanitary reasons, we were not permitted to buy any of these things when they were cold, unless they were packed in tightly covered baskets into which the dust and dirt of the roads could not penetrate.

Which were my favorites? That is impossible to answer: each one, when its season arrived, was delicious, and made me forget for the moment the delights of its predecessors.

Whatever I name herein will be spelled the way it sounds to my ears; not in the manner of Romanization worked out by a misguided British philologist. (He maintained

that the rollicking, rolling Peking-dialect "R" was not an R, but a Jay! That "D" was not "Dee" but "Tee", written "T", and that our "T" sound was to be written "D". When he got to Romanizing Japanese, he insisted that "Mount Fuji" was not that at all, but was "Mount Huzi"!

"*Tong gwars*" (British spelling "T") and "*kwah tze*" were a cream-colored malt-sugar candy somewhat resembling "salt water taffy" or "pull candy." Since Dr. Ingram said that malt sugar was "good for you," we were allowed to eat it in almost unlimited quantities. *Tong gwars* were hollow-balls, about the size of a tennis ball; by the time you had tried to bite into it two or three times, it was a sticky mess! But the candy also came in easier-to-handle sticks about six inches long and half-inch or more square. These candies were available only in the early autumn, when the newly-harvested grains had been malted.

"*Tong hu lers*" were glazed fruits or nuts, stuck on a bamboo skewer. Five to eight grapes, crab-apples, walnuts, chestnuts, quartered apples or peaches or apricots, dates, plums, cherries – whatever was in season – would be skewered on a thin splint of bamboo, dipped in heavy syrup, and hung up to dry. All of them were delectable, and available in whatever season the fruits ripened.

"*Zoong-tzes*" were small pats of rice, cooked until it was soft and sticky, then mixed with dates. The combination was wrapped, in triangular packets, in the long, slender leaves of a reed. Then it was cooled, by the street vendors, in buckets of water dipped from whatever water-source was available: the polluted moat, the equally polluted river or Grand Canal. Therefore, we were not permitted to buy the cool *zoong-tzes* from vendors: we had to find the shop where they were made, and buy them hot as they came out of the steam-cooker. Then, we took them home and cooled them in our ice-boxes. We waited impatiently for this cooling process to finish; but we didn't mind the delay. We had discovered, through occasional disobedience of our parents' orders, that the consumption of even one *zoong-tze* cooled in the vendors' water bucket resulted almost inevitably in stomach cramps, diarrhea, or – even worse – amoebic dysentery.

"*Yuan-shiaos*," which means literally "round little things," were small dumplings of glutinous rice flour stuffed with dates, pine nuts, almonds, walnuts, rock-crystal or brown sugar, and fried in deep fat. These were a Chinese New Year's delicacy, on sale only in late January and early February. Since they were best when hot, we (or the cook)

bought them un-cooked, then brought them home to be fried and served. They made a wonderful dessert!

Also available only at Chinese New Years were the best "*yueh bing*," or "Moon Cakes." They were round cakes, about three inches in diameter and three-quarters of an inch thick, made of a rich pastry rolled out into very thin sheets almost like puff-paste. They were filled with rock-crystal sugar, pine nuts, dates and figs or other dried fruits. They were so rich that we were never allowed more than one cake at a sitting. So-called "moon cakes" were available the year around; but they were hardly worth eating, made as they were of a much tougher, much less rich pastry and stuffed with a rather tasteless mixture of soy-bean paste and brown sugar.

"*Man toh*," steamed dumplings made of wheat flour, were available in an almost endless variety of fillings. As part of a meal, served with the entree, they were stuffed with mixtures of chopped onions, cabbage, a little garlic, spinach, and perhaps grated carrot combined with minced pork, chicken or beef. As a dessert, they were filled with a semi-sweet combination of soy-bean paste and brown sugar, or navy bean paste and white sugar. Always, the "*man-toh*" were steamed and served piping hot.

"*Lu-dah-gwar*" or "donkey rolls over," were another sort of dumpling made of millet flour, steamed. Divided into pieces about a half-inch thick and four inches long, the sticky dumpling was rolled in a mixture of fine-ground soy-bean flour and brown sugar. These donkey-rolls-over were available only in the fall, when the millet had been harvested and ground, and the flour was still "glutinous," therefore sticky when steamed.

How to describe a "*yu-ja-gway*"? Nowhere in the rest of the world have I seen anything like it! In shape, it was as though you had laid out a strip of very light pastry dough into a figure eight about a foot long; then, by pressing in from both sides, had stretched it into an extremely slender figure eight about eighteen inches long. Salted, then deep-fried in a huge vat, it was light as a feather, crisp, slightly salty – and it literally melted in your mouth! *Yu-ja-gway* were available all the year round, except in the heat of midsummer.

Less exotic, but none the less delicious, were roasted chestnuts cooked in the unique Chinese way. Around mid-October, along the streets of Tungchou and Peking, the chestnut-roasting pots would appear. These were huge iron cauldrons with rounded

bottoms, supported on an iron tripod. Into the cauldrons were dumped a bushel or two of coarse iron filings. Then beneath the cauldrons wood fires were lighted. When the iron filings had reached the proper temperature, bags or baskets of raw chestnuts were dumped in, and the chestnuts and iron filings vigorously stirred with short iron shovels. The wonderful fragrance of the roasting chestnuts was advertisement enough to draw hungry buyers, who stood in line to get the brown-paper cornucopias (which the vendors supplied) filled with the scorching hot chestnuts. No other way of roasting chestnuts compares with this age-old Chinese method!

Besides these "snacks," there were, of course, endless varieties of food available at the many restaurants. Full meals, however, were more than our childhood weekly allowances could afford. Still, there were many very simple dishes that to me were delicious: not available at the more deluxe restaurants, they can still be had (as I discovered on my return to China in 1944) at the roadside country restaurants patronized by the wagoneers, the mule-drivers, and the coolies who carried their burdens on carrying-poles from village to village. Among these simple dishes were "*woh-woh-toh*," an unleavened loaf of corn bread, heavy as a brick, served either steamed or baked. Pieces broken off the loaf and dunked in a chicken-and-cabbage soup, were delicious! And they "stuck to your ribs."

"*Bao-bing*," or "wrapping bread," was another very simple dish that was good. *Bao-bing* were pancake-like in shape, and came in sizes approximating the sizes available in a pizza-house: anything from a "small pizza" to a cart-wheel! Made of unleavened wheat-flour, the dough was folded and rolled, folded and rolled, until it was a sheet about a quarter-inch thick, in many thin layers. Then it was toasted on the top of a huge wood or coal-burning cook-stove. Wrap a chunk of *bao-bing* around the slender stalk of a spring onion, "butter" it with a spiced soy-bean sauce, and you have a mouth-watering morsel! Or break it into chunks, drop them into a thin stew of chicken or pork, and you have a filling and delectable meal!

Hot dogs? Hamburgers? Chicken-in-the-basket? Fine! I have enjoyed all of them in America. But I would not trade a bushel of any of them for one *zoong-tze*, one *tong-gwar*, or one of any of these other Chinese "snacks" I've tried to describe.

4. Games and Sports

For a number of reasons, we kids did not mix too much with the Chinese children of our own age. In the first place, they were all enrolled in the Chinese schools: in the Mission-operated schools in our compound, or in the city or provincial-government sponsored schools within the city walls. Thus they were busy throughout their formal school hours. Then, too, there was a danger of cholera or typhoid during the warmer weather; and in the winter, their unheated homes were too cold for our foreign dress. They wore layer after layer of quilted garments day and night. We were dressed for our central-heated homes. On those occasions when we did visit them, we froze; when they visited us, they sweated! So it was only during vacations and on feast days that we mixed freely.

Too, the younger ones of us (and I was only nine when we left Tungchou) were forbidden to go unaccompanied by an adult into the walled city. Not only was there the danger of being attacked by dogs (and practically every Chinese household had a dog), but there was also the probability that, tempted by all the good things to eat, we would partake of some forbidden fruit, with possibly, disastrous consequences. So the only Chinese playmates I had, and they only at holidays, were the Kung brothers and the youngest of the five Chuen boys. Old Mr. Chuen was a Confucian scholar of very high rank who, through the years I spent in Tungchou, tutored father in the Chinese classics for two hours a day. Four of his sons, all considerably older than either Ted or I, graduated later from American universities: James Chuen, a star athlete when at Lu Ho, played shortstop on and was captain of the Yale University baseball team.

Mr. Kung was an official of the Imperial government: among his duties was the keeping of the Imperial Game Preserves, which the Emperor visited only once a year. But Mr. Kung made special arrangements for father, Dr. Ingram and Mr. Galt to hunt in those preserves once or twice a year; and that was the best hunting that any of these men ever enjoyed. They always came back with a buck or two, some wild boar, pheasants and other game birds; and occasionally they shot a bear or leopard, which father helped the taxidermist he had trained to stuff and mount. These specimens then were donated to the various museums in Peking and Tientsin, or to the Natural Science departments of various universities.

Otherwise, we kids did many of the things that children in American small towns do. In the winter, we skated on the Fish Pond. Once or twice each winter, we skated all the way to Peking on the Grand Canal. These were gala occasions. Even Grandma

Wilder, Aunt Mary Andrews, Mrs. Goodrich and Mrs. Tewkesbury went along. Someone – usually father or Mr. Galt – would hire three or four of the clumsy "passenger sleds" that plied the Grand Canal. Each sled could accommodate three or four passengers, wrapped in quilts and with heated-brick foot-warmers to ward off the cold. Each sled had a coolie to pull it and another to push. The skaters, when they got tired, could always manage to perch on one or another of the sleds for a rest (and for a sandwich and a drink of hot tea or hot milk). The fourteen-mile trip took the sleds about four hours, though powerful skaters like father and Mr. Galt could make it easily in two.

Arrived in Peking, we'd disperse to the houses of various friends for dinner and the night. The next day, the sightseers would visit temples and palaces; the youngsters would repair to Lung Fu See, if a fair was in progress, where we could buy all sorts of toys – simple toys, hand-crafted by the Chinese artisans, but clever. Kites of all shapes and sizes; shuttlecocks; tops to spin; diavolos that whistled when they were twirled; dolls for the girls, tiny clay soldiers and horses for the boys. And FOOD! All the delicacies I mentioned earlier, and many, many more, were available there; and because the shops, more sophisticated than the country vendors, kept them well-protected from flies and dust, we were allowed to buy and eat whatever took our fancy. On the next day, tired and happy, we returned to Tungchou, the hardier souls by sled and skate, the less robust by train.

Once or twice each winter there was a heavy snow. On those occasions, we built snow men and snow forts, and we played all the games our parents had learned in their childhood, games that were played by American kids of that time. And we had our sleds, on which we coasted down Brick Hill, or the steep banks of the Sunken Road.

In the spring and autumn, we never had enough American kids to make up baseball, football, or soccer teams. The Chinese boys of my age knew nothing about these sports, and the students in Lu Ho who did play them were enough older than I to object to my joining them. They were very polite about it: "You're small, and these games are rough. We are afraid that you'll be hurt," they'd say. But I was smart enough to know that their real meaning was "We're bigger and better than you, and we don't want our fun spoiled by a runty little brat." I used the same excuses for keeping the "babies" like Robert and Lewis Ingram from joining Lawrence Galt and me when we were playing catch, or kicking a football around.

There were several athletic events each season, though, at which everyone in the compound was an interested spectator. Among these were the track and field meets between Lu Ho College and teams from the universities in Peking and Tientsin; the baseball game between the U.S. Marine team from the American Legation in Peking and Lu Ho, in which father always pitched for Lu Ho and Mr. Galt caught. Father had earned most of his college and theological school expenses by pitching semi-pro ball; Mr. Galt had been the star catcher on the University of Michigan team. They were so strong a battery that, with their help, Lu Ho usually won, though the Marines would have slaughtered the Chinese boys if they'd used their own rather inept batteries.

In the fall, the main attraction was the soccer game between the British Embassy team in Peking and Lu Ho. Bagpipers from a company of Gordon or Cameron Highlanders always accompanied the British team, and between halves and after the game they put on a beautiful exhibition of precision marching, to the squeeling of the bagpipes. They were a magnificent sight in their colorful tartans and kilts, with towering shakos on their heads. And one or two of the giants among them also hurled the "caber" – a heavy pole or beam – for the edification of the spectators. The British Marines and sailors were always too fast and too clever for the Chinese boys; but the show the Highlanders put on for us took the sting out of the defeat.

5. Summers at Peitaiho

Summers, practically everyone in the compound moved to Peitaiho, a lovely seaside resort about a hundred miles northeast of Tientsin off the coast of the Gulf of Pechihli. Peitaiho had been discovered by Grandpa Stanley and Dr. Headland back in the 1880s. By the time I went there in 1906, there were three settlements of foreigners. East Cliff was populated mostly by Presbyterian and Methodist missionaries. Rocky Point (where we had our cottage), was half Congregationalists and the rest a mixed group of London Mission people, YMCA representatives, a few Consular officials of various nationalities, and some businessmen and their families. West Point was inhabited largely by the Diplomatic Corps: British, American, French, German, Russian, and Italian.

Since vacationers came from all over North China, there were always enough people for not only teams, but whole leagues of teams: in baseball, tennis, swimming and other sports. There were regular schedules for men's and boy's baseball teams,

with end-of-season prizes for the league leaders – men's, ladies', boys', girls' and mixed tennis leagues – with regular schedules as well as tournaments for all individuals in each category, and so forth. Every day the three beaches swarmed with swimmers and sun-bathers. Each of the three settlements boasted at least one quarter-mile-long white sand beach, while the West Point beach stretched unbroken as far as the eye could see.

Transportation between the three settlements was, for the young and active, by donkey. Donkey and groom could be hired for about ten coppers (five cents) a day. For the elderly ladies and gentlemen there were sedan chairs, borne by two or four coolies depending on the weight and affluence of the passenger. Of course, there were a few wealthy families, mainly living in West Point, who owned saddle-horses and used them. But the donkey was the most popular instrument for getting from here to there – and in a pinch, when our allowances were spent, we walked.

Though athletics of various forms commanded my main interest, there were also cultural pursuits of various sorts. There was, among the population of Peitaiho, a high percentage of talented artists: singers, musicians, and actors. So there were a number of stage presentations each year; chamber music concerts; violin recitals, sometimes featuring soloists like Florence Ferguson, who was as beautiful as she was gifted, or Herr Vogl; and some recitals by soloists, duets, octets, or full male and mixed choruses. And there were even children's concerts, in which when I was about ten I was an unwilling soprano soloist.

There were occasional drownings; usually the victims were powerful swimmers who did not heed the posted warnings of undertows, treacherous currents or (for the intrepid diver) hidden rocks. Sometimes there was the excitement of a whale's being washed up on the beach during a violent storm; then, the villagers from the nearby fishing-farming villages hauled the dead whale away, and it provided a memorable feast for all the local natives. Once or twice there were hurricanes, during which towering water-spouts were formed. Then gunboats from the small naval station at Chingwantao steamed forth to bombard the water spouts before they destroyed fishing junks caught out in the storm.

Also, in every year of drought, there was a cholera epidemic. During these, all three of the foreign settlements were sealed off. Volunteers from among the residents patrolled the temporary fences erected around each settlement. Every available doctor

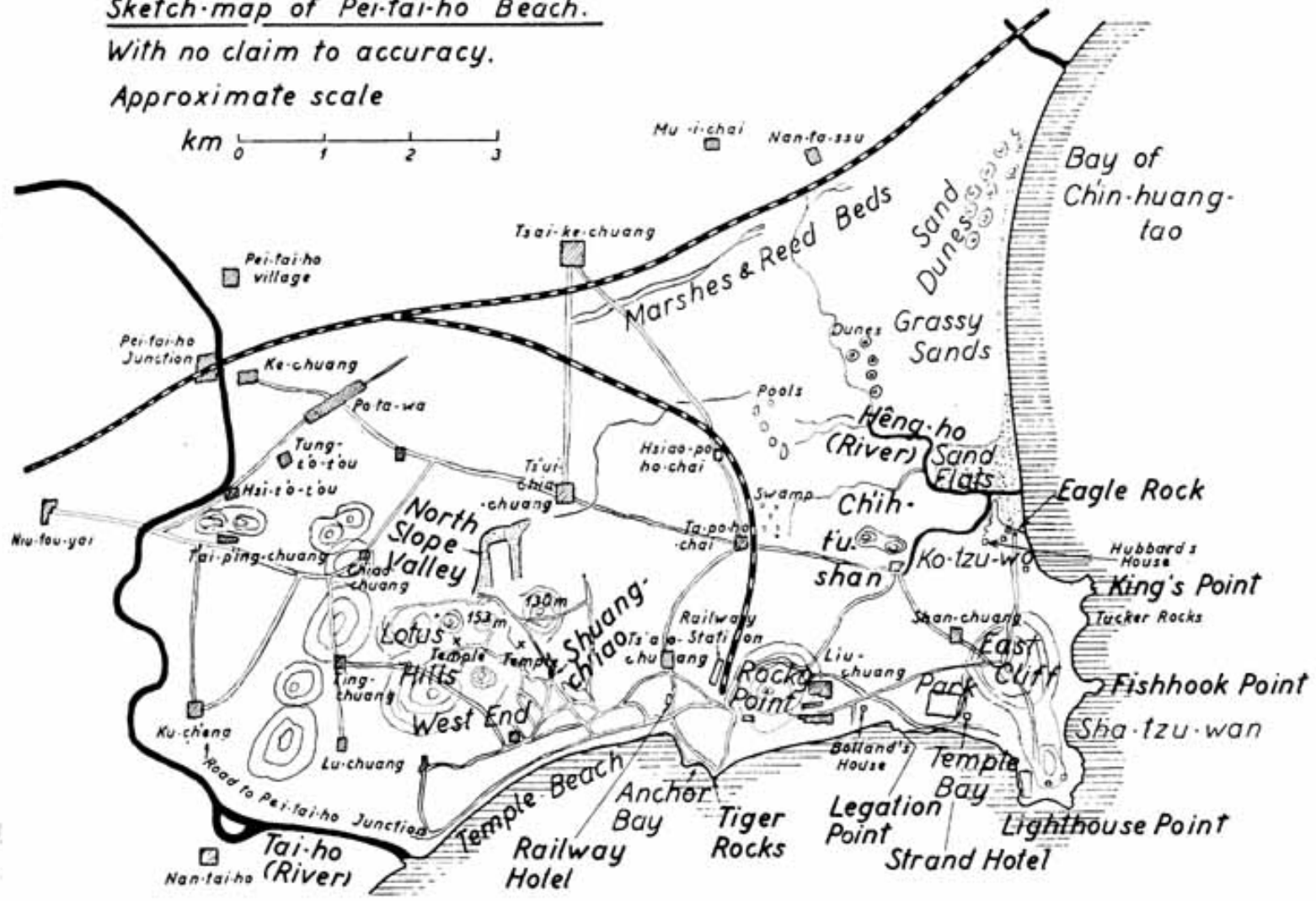
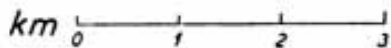
and nurse was on twenty-four hour call to minister not only to the foreigners but also to any of the natives who would submit to "foreign" care. No vendors of vegetables or fruits were permitted to enter the settlements; all raw vegetables had to be cooked before they were eaten; drinking-water had to be boiled, and other precautions taken. Usually, deaths in these epidemics numbered only a few scores of people; but one year, when there was a protracted drought, Chinese villagers died by the thousands! The dead were, at first, buried with all the pomp and ceremony of Chinese funerals. But, as the disease spread, the villages were decimated: there were not enough able-bodied men to act as mourners, pall-bearers, or grave-diggers. Before the end of the epidemic, soldiers of the provincial war-lord's army appeared to dig long trenches into which the bodies of the dead were tossed, sprinkled with lime, then covered with dirt. It was estimated that almost ninety thousand Chinese died, out of a total population in that thinly settled corner of the province of perhaps a hundred and ten thousand.

All in all, the summers were a welcome and interesting change from the life in the lonely Mission compounds.

Sketch-map of Pei-tai-ho Beach.

With no claim to accuracy.

Approximate scale



From Axel M. Hemmingsen, *Observations on Birds in North Eastern China*, Vetch and Lee, Ltd, Hong Kong, 1969, p. 2.

THE WILDER FAMILY OF TUNGCHOU AND PEKING

By Ursula Wilder Daniels



Left to right: Margaret, Ursula, Theodore and Durand

THE WILDER FAMILY OF TUNGCHOU AND PEKING

By Ursula Wilder Daniels¹

Father

My early impressions of him: carving the Sunday roast of beef or chicken at the head of the table, while the table boy passed the servings around to each one, beginning with Grandmother, then Mother, then my oldest brother, and finally to me!

On weekdays we had family devotions after breakfast every morning, singing with Mother playing the piano, verses recited by us children sometimes, and prayers by different ones at times or just Father. And then the Chinese teacher coming to Father's office to work with him, almost every morning. Father was working on a dictionary of the Chinese language and was interested in learning all he could about the culture as well.

Many people came to see him: Chinese with grievances, colleagues with problems, beggars, Chinese officers of the garrison stationed in the city of Tungchou. I might not have realized or understood it at that early age, but I knew he was always the same. He treated the most ragged beggar woman as politely and courteously as the most important dowager. He was always thoughtful and listened to everyone. Perhaps that explained why he had so many callers. He was a diplomat and was counted on to iron out difficulties. One of his responsibilities was to administer the Widows and Orphans Fund set up for the families of Christian Chinese murdered by the Boxers.

He set high standards for himself and his family (much to our annoyance at times). I couldn't understand why, just because the Chinese didn't approve of women wearing certain clothes and doing certain things, we had to be so careful to respect their beliefs. At these times I would complain that I wished we lived in America and could do as we pleased. He was no hypocrite, and I remember the time in Peking when he preached to the foreign congregation at the Union Church on "Christian Socialism" and caused quite a furor. I asked my sister what Christian Socialism was and she didn't know how to explain it, but said that Father believed that everyone should have a living wage and so he was giving our servants all raises so that they would not have to take

²From *The Willow Wand: A Childhood in China at the End of the Empire*, by Ursula Wilder Daniels, Thomas-Shore, Inc., Dexter Mich., 1987, p. 16 - 26.

the “squeeze” when they went to the market to shop for food for us. That meant that all the other servants heard about it and wanted the same wage, so all the good missionaries were forced to follow suit or hire and train new servants. I’m afraid my father was not too popular for a while, though years later I heard people say that he was one of the most loved and respected men in China.

My father – strange how a person seems to change, or your idea of him and attitude toward him make him seem to change. I think that I always had the feeling of security about him. We were safe when he was there. Companionship with him was nice. It wasn’t constant at all, but there were special times. At the seashore when I was a child he taught me so many things – about the ocean, swimming, birds; and when we had our sports day, the efficient way to pick up potatoes in the potato race, and in the egg and spoon race how to be speedy and sure. And then there was tennis.

He encouraged us to play. “Everyone should have a sport,” he would say, and tennis was one of the greatest. We had a court of our own at the seashore, next to our ivy-covered cottage, and our friends at Rocky Point would come to play with us, and it was a time of learning and fun.

Back in the city we played at the Peking Club, and here we could watch expert players. Chinese boys ran for our balls and we could have cold drinks after a hot game and it was more fun all the time. I remember especially one day when Father and I had gone to the Club, Father to play in the men’s doubles and I to pick up a partner. One of Father’s foursome had been unable to come so the men were wondering what to do as there was no other player of their caliber present. Father suggested a man who was available, someone we called “Mr. Push-and-Huggem” because he had a way of hitting the ball and wrapping his arms around himself on the swing, which was hilarious to us kids. One of the men spoke up in my hearing, saying “Oh, get your daughter. She’s much better than he is,” and I had my first opportunity to play with good men players as an equal (although of course the men did poach on my side, taking what they considered the hard balls – the ones I really liked to get, given a chance).

Father was interested in what we did in school, and when I had parts to play he often coached me on the long passages, such as the story-teller in *Hiawatha* and Portia in *The Merchant of Venice*. Since he taught oratory at the Peking Seminary, this came naturally to him, and I thought seriously of going on the stage after being in several plays.

Father was the kind who encouraged you and thought that you could do anything you really wanted to. If Mother thought that something would be too strenuous or difficult, he would say, "Oh, she can do that, sure." Though I might be secretly agreeing with Mother, his confidence made me confident.

Mother

One of my earliest memories of Mother, when I was about two going on three, is the time I had been playing outside our house and in my excitement I had wet my pants.

"You'll catch it – you're going to get a good spanking," I was told in a way that scared me. What was a good spanking, I wondered. I suddenly felt terrible and trudged into the house. As soon as I saw Mother I burst into tears. She took me into her arms, damp and soggy as I was, and when I sobbed out something about a spanking she hugged me tighter and held me close. "Of course not. It was an accident. Nice clean clothes for you now," she said briskly. I felt wrapped in love, a warm, safe, glowing love that tied in with the release of fear and the good smell of her cologne as I buried my head in Mother's shoulder.

A more glamorous memory of her is seeing her at one end of the dining-room table opposite Father, sparkling and laughing, and looking absolutely beautiful to me. When she was dressed up she wore jewelry that fascinated me, not only the beauty of the gems, but the stories that went with the pieces.

She enjoyed games of all kinds, especially word games and games of skill. She was an excellent tennis player, and when she was paired with my father they won the mixed doubles tournament in Peking. She had an underhand serve like that of the English women she had played with and a wicked cut that was hard to return. I can see her now in her ankle-length skirt, shirtwaist tucked in at her small waist accenting her slightly hour-glass figure.

She had hobbies of her own but helped Father with his. She helped him in his bee care and illustrated his book on the birds of North China with pictures of some of the rare unknown kind that he had shot and stuffed for the British Museum. Painting, music which she taught in the Chinese Girls' School, and gardening were her hobbies, and wherever they lived Mother had a nursery and garden. Mother said that it

invigorated her to work in the garden, and it rested her when she was too tired or sad to play the piano.

The Wilder Brothers, Ted and Durand

Brothers! How I worshiped my oldest one. He was enough older so that he seemed to be perfection to me. Ted could do everything – even sew doll clothes, which might have been a help in his later career as doctor. He was handsome, smart, good at thinking up wonderful games, and even included us “little kids” in many of them. In those days we played “Indians and pioneers” or else “China and Japan” – in both cases the villains and the heroes winning out over each other by turns. He led us in wall-climbing expeditions by the moat, and in building dams that seemed a miracle of engineering.

Durand, the younger of my two brothers, was nearer my own age so we shared a certain rivalry. It swelled my ego that I could beat him in a wrestling match, though I think I realized at the time that it wasn't fair – I did anything to make him lose, even descending to tickling him. I enjoyed my father's pride in my ability and definitely “showed off” in our before-bedtime bouts (pajama-clad). He was very clever in sports of skill and I was always delighted to be called on for a soccer game if they had no other boys available. He was one of the best players in the compound.

He had the reputation of being very fond of babies and tiny children, pushing their carriages and playing with them, but I knew it was not the babies so much as the young mothers that he got “crushes” on. He would disappear after lunch to take the Corbett's baby for a stroll, but I could visualize the dimpled, blue-eyed, pretty young mother and I knew why he liked to help out with the baby. I could infuriate him by blinking my eyes and cooing “Oh, he's so good with the baby. She just loves him.”

And he could infuriate me. I couldn't understand why the boys could go out alone and do things but we girls had to be chaperoned, according to Chinese custom. He would pat my head in a patronizing way and say, “But you are just a girl – so you can't go.” And then he would call me “Suley” – another thing to make me see red. I think that I may have had the beginnings of women's rebellion way back then.

My oldest brother Ted was sent off to a boy's school in Chefoo, an English school, while we were still in Tungchou, and then we could see him only at vacation times. How we looked forward to them – partly because of the wonderful English toffee and chocolate bars he would bring us. I learned later how homesick he was the first year in the process of getting “anglicized:” learning to run, not walk, at the sound of the gong for a line-up, and cleaning his plate at mealtime when he had to choke it down—the meat like cat-food, and the vegetables of a marrow-like consistency. The stern discipline, with some students being flogged was upsetting and unfamiliar. The education itself was good. He won honors there, and later in college was Phi Beta Kappa and a Rhodes Scholar from Oberlin to Oxford.

Ted was a thoughtful, imaginative boy — sensitive and creative. I think I always went a little wild when he came home, and especially when he brought his classmates for a visit. They looked on me as the little sister and would carry me piggy-back and let me play ping-pong with them. Grandmother Wilder did not approve of all this. I can still see her disapproving frown. Her steady look at me when I was having fun with these older boys made me vaguely uncomfortable.

Whether from instinct or training Ted would never hurt anyone's feelings. Mother used to tell laughingly about taking him to an English friend's home for tea and being served cake with raisins through it. Ted hated raisins and she noticed that he ate slowly and carefully. One cheek seemed to get quite full on one side. When they left and were safely out of sight of the hostess he spat out a wad of the hated raisins.

Durand had two more years at home with us so that he was more a part of my everyday life. But he was allowed to roam and learn more of the life around us. He became friendly with the Chinese college students both in Tungchou and in Peking when we moved there.³ They enjoyed playing games with him – tennis and football especially – and because of his freer moving about he got to know the Chinese much better than I ever did. He made friends very easily, a trait he kept all his life. He was a good story-teller and a good listener. He had a quick mind and memorized easily so he never needed to study as hard as others in his class.

Durand had one experience with the Chinese ice-cutters in Peking. When the ice on the fish pond got thick enough they would cut it and store it in the ice house for sale to the foreigners. Durand used to skate on the pond and one day he fell through the ice

³ The Wilders moved to Peking in 1905 after they came back from their first furlough.

and yelled for help. The ice-cutters looked at him dumbly and then kept on with their work. Durand, scared, angry and astounded, managed to pull himself out onto the bank and hurry home. He was only a little boy of nine or ten years and it is not surprising that he burst into tears when he saw his mother's loving concern. The men's indifference had been a shock to his whole view of life, but their behavior stemmed from their philosophy of life and old Confucian culture: namely, that if you save a man's life you are responsible for that man's soul. You gave him life, so that life depends on you as it were.

My Sister, Margaret

My sister, four years older than I, had a conscience. Perhaps because she was the second in age, and the oldest girl – anyway, she was serious, and very sensitive in her own feelings and in her perception of the feelings of others. She alone of us four felt the tension our mother was so often under.

Our Grandmother Wilder lived with us. Her husband had died when our father was very young and she had always had her son's devotion and attendance on her and furthermore she expected it to continue. My parents followed the Chinese custom of deferring to the husband's mother, and while walking to church or any other place, my grandmother and father walked ahead, followed by Mother, the boys and my sister and me.

My sister would watch her grandmother's face for signs of approval or disapproval and then turn anxious eyes to Mother's face to see how she was affected. Her "antennae" were always out, while I, the baby of the family, simply enjoyed the love and attention I received, or rebelled openly if things weren't right for me. Father called Margaret "the worrier" — she worried about her pets, about burglars, about her family, her friends. She couldn't bear to hurt anyone's feelings.

But this sensitivity didn't make her a weakling. She was tough and fearless and when her wrath and her sympathy for the underdog were aroused she could be a veritable fury. I remember her rushing to rescue a stray kitten from two angry, pursuing dogs who had her treed. The kitten was scrawny, diseased and pitiful, and Margaret took her into the house, fed her from an ink dropper, getting up in the night to nurse her, and brought her around to being a plump, lively pet. It was this kitten which later alerted her to the burglary of our house. The kitten was always locked up for the night in the

washroom off the kitchen. So one night when Margaret woke up because of the kitten playing with her toes and called out to tell Father, he didn't believe her. "It's your imagination," he told her. "I shut the kitten in myself; go back to sleep." But her "imagination" was all too real, and my brother wanted a drink, so Father gave up, retrieved the kitten, and started downstairs. At the foot of the stairs was a pile of rugs rolled up, which made him wonder, and when he went through the dining room to push through the swinging door into the kitchen, the door was pushed back and a beady, black eye stared at him.

Father went for his gun which he kept in a bureau drawer (he was an ornithologist and hunter and sent the skins of unusual birds to the Smithsonian Institution in Washington). His shot, deliberately high in the swinging door so as not to actually *hurt* the interloper, left a hole we children were very proud of later, and scared the thief who jumped out of the window and ran. He left bundles of silver which he had ready to take with him, and the rugs, of course, and Father's bicycle. So the kitten saved us from quite a loss, though the money from the kitchen safe was taken.

In all the excitement, my mother had called for the night watchman, who was at the far end of the compound making his rounds with much rattling of chains to scare off robbers. When all was over, and the thief (we thought he must be a recently fired servant as he knew the house so well) had safely escaped, we children were allowed milk and cookies around the dining room table, and the kitten was made much of – the real heroine of the occasion.

We children all loved Chinese food and were delighted to have the servants fix it for us, or to be invited to a Chinese meal by some friend of the family. The little Chinese village with its few narrow alleyways and mud-walled homes was near our compound and sometimes we would be invited there for a wedding feast or dinner in one of the courtyards. "*Ju boa boas*," dumplings filled with a ground meat and onion mixture, were our favorites and we kept track of the number we could eat and who had the record.

One day in particular I shan't forget, when six of us "foreign" children went to a favorite servant's home for dinner. No adults were with us and we felt very independent and important. After a delicious meal we were taken to the courtyard door and started home. Suddenly a pack of cur dogs — we called them "wonks" — came charging down the street towards us. We ran in panic, but somehow my brother Durand, only two

years older than I, was cornered by the dogs and backed up against a mud wall with the dogs snarling and barking around him. Margaret turned at his screams, called out to the others, and then went back to her little brother. I was terrified for them but kept right on running like the others, while Margaret took off her coat and flapped it at the dogs, shouting "*chu pa, chu pa!*" ("get out!"). The noise aroused the inmates of the courtyard who came out and drove off the dogs. I was only four years old at the time but old enough to realize that my sister stood out above all the others, some older than herself. I felt a real pride in the fact that she was my sister and also I felt a certain security and comfort as well as admiration.

Another time that she amazed me by her courage was soon after we had moved to the city of Peking. We were shocked at the cruelty of many Chinese to their animals. Mule drivers would beat their mules as a matter of course. One day my sister and I, looking out on the busy street from our front gate, saw that a mule pulling a heavily loaded cart had slipped and fallen, and the driver was whipping him savagely as he cursed, trying to get him to his feet. In an instant, my sister had darted out and confronted the man indignantly, ordering him to stop. He stared in amazement at this little blonde, curly-haired "*yang kweise*" (foreign devil), as the Chinese called us. "What is it to you?" he demanded, only to be told that he was a cruel man and the mule couldn't get up that way. I do not remember how it ended (quite likely the gate-keeper came out and settled things—possibly our father too) but I looked at my sister with wide-eyed wonder and respect that day. Her utter disregard for herself when she felt compassion for suffering made her a true heroine in my eyes.

* * * * *

First Furlough: August 1904 – Sept. 1905

- **“China and the Chinese,” by Frances Wilder**
- **Letters from Oberlin, Sept. 1904 – Aug. 1905**

CHINA AND THE CHINESE

**An Address to the 1904 Annual Reunion of
the Geauga Seminary, Chester, Ohio⁴**

By Frances Durand Wilder

⁴ The handwritten manuscript of this address was preserved first by Emma Marcia Burrell Sumner, then by her daughter, and her grand-daughter, Mrs. Myrtle Marie Heard Burger, of Warren, Ohio, who gave it to Frances Wilder's great-granddaughter, Betty Menzi in 1990.

CHINA AND THE CHINESE

By Frances Durand Wilder

Associations and friendships formed in the days of youth are undoubtedly the strongest, and have the greatest influence upon us, and are cherished in memory as we advance in life. To meet a friend of our youth after many years of separation causes a glow of the heart that is not felt in meeting friends of later years. Old friends are nearest.

One of the most valuable social customs of our day is the gathering together of old associates. How it renews the youth of the Veterans to attend reunions of their company, or an Encampment of the Grand Army of the Republic. With what pride and pleasure do the fathers relate and the children and grand-children listen to the tales of the early settlers at Pioneer Picnics. How are the ties of kindred knit and strengthened by family reunions. What strong support comes to institutions of learning through the meetings of their Alumni Association. I heartily congratulate you, my friends, that you have instituted this Annual Reunion of Geauga Seminary. I count myself happy in being present today in these classic groves. To look again in your faces, to trace the likeness of former years, to see the fulfillment of early promise, the development of character, to learn what the years have brought of joy or sorrow, to recall the scenes of former fellowship – these are pleasures indeed.

The hundreds who have been connected with this school have labored in many and varied places, from the exalted positions of an honored and lamented President of the United States,⁵ to obscure existence in some quiet nook; in the turmoil of great cities, in the struggles of professional life, in the store, the workshop, on the farm – everywhere they have wrought for the welfare of township, county, city, state. They have laid down their lives for their country; they have formed a part of the great body of staunch and loyal citizens who are its safeguard and its crown. Of them all it is true that

“Honor and shame from no conditions rise –
Act well your part, there all the honor lies.”

It is thirty years since I left this pleasant town and school.⁶ You may be interested in an outline of my comings and goings in that time.

⁵ President James Garfield attended Geauga Seminary for three years.

⁶ The biographical sketch of Frances' sister Eunice, which we have included after her May 25, 1895 letter to her sisters describing George and Gertrude's wedding, contains the following: "In 1871 she joined her sister, Francis Durand Wilder, in conducting Geauga Seminary, in Geauga County, later to be joined by her other sister Ella, a graduate of Oberlin Conservatory, as head of Geauga's department of music." Source: South Dakota Dept. of

Three years of desultory teaching in Oberlin College, where I saw the beginnings of the Conservatory of Music in its present form, were followed by four years teaching in a High School in eastern Michigan, just developing from a private academy. Eight years in “the wild and woolly west,” in the “Land of the Dakotas” gave knowledge of the life of the homesteader, the trials of the farmer in that too-often dry and thirsty land of fertile soil, the ravages of prairie fires and cyclones, the terrors of the blizzard, the “booming” of new towns, the establishment of churches, public schools and colleges, the struggles to obtain the State Capital, the making of the Sovereign States of North and South Dakota, Montana and Wyoming, form the northern part of the Great American Desert.

Then again four years in Oberlin revealed many changes in College and Seminary in methods of study and teaching, and one year in the classic “City of Elms”⁷ gave glimpses of the life and culture of New England.

In those twenty years there was wonderful development in educational methods, means, apparatus and appliances. The public school system was more thoroughly classified, Kindergarten methods led to the study of child-life, Normal schools for the training of teachers were established, elective studies were introduced into the college courses, in the Natural Sciences original investigation by the students required chemical and biological laboratories; faculties were enlarged, buildings multiplied, endowments increased. Needs supplied led to more imperative wants – great universities with immense endowments sprang into existence; millions of money were invested in educational plants. The new methods and appliances have developed experts and specialists of greater ability, but that they produce finer scholarship, superior training of the mental and moral faculties, more symmetrical development of the whole being is yet to be proved.

The last ten years I have been in the Far East – beyond the “Land of the Rising Sun,” in the Celestial Kingdom. Where shall we look for greater contrasts in the conditions of life than that between the latest and most progressive of the nations – young America – and the oldest, most conservative, and exclusive of nations – hoary old China! Antipodes indeed – in location, in manners, customs, thoughts and actions.

Would you like to hear something about family life and education in that ancient land?

Family Life

The Chinese are a living illustration of a people that has kept the Fifth Commandment, and has inherited its implied promise – “thy days shall be long in the

Education and Cultural Affairs web site “The Pioneer Daughter’s Collection of Stories,”
([Http://discoversd.tie.net/continuing/resources/daughter/beadle/lyma.html](http://discoversd.tie.net/continuing/resources/daughter/beadle/lyma.html))

⁷ New Haven. George studied for his theological degree at Yale Divinity School.

land which the Lord has given you.” The cardinal virtues of Chinese ethics are, Benevolence, Righteousness, Faithfulness to Duty, and the supreme manifestation these is in honor, reverence, obedience to parents – this is the first, the highest duty. Authentic history gives them four thousand years of residence in their country, and tradition makes it seven or eight thousand. I am not loathe to believe that it is the blessing of God on this virtue that has preserved them through the ages in that land, and increased their numbers to nearly 400,000,000 – more than one fourth of all the people on the Earth.

This law of duty to parents is not a dead letter. Neglect to provide for them, injury, or disobedience to them, is punished most severely; parricide is almost unknown. The city in which we live is surrounded by a wall 40 feet high, 25 feet wide on top. Like all city walls it was originally built with four square corners. Now the south-west corner is rounded off. That is the sign, understood by all who see it, that in that city of 100,000 people, a son has killed his father! Should that crime be committed a second time, another corner of the wall would be pulled down, and built up rounded; a third round corner will mark the third foul deed, and should a fourth son commit that atrocity, the whole wall would be torn down and the city razed to the ground!! Such would be the fate of a city that has been so neglectful in its training that four such monsters of ingratitude should have lived within its walls.

The mass of China's population lives in villages. These villages take the name of the family that inhabits them. All the sons bring their wives to the ancestral home, which expands into a village as room after room, and house after house is required. The children are all brought up together in reverence of grandparents, parents and uncles; the cousins are as brothers and sisters. All things considered, family life is reasonably happy and harmonious. This respect for parents and elders leads to polite and ceremonious manners, for which the Chinese are quite as renowned as were the French among the Western peoples. Their ease and self possession are remarkable, and to be envied by the nervous, self-conscious foreigners. The devotion of children to parents in sickness is marked. The native doctor sometimes prescribes a broth made from human flesh. A child will frequently make it with a piece of flesh cut from his leg or arm. Before she became a Christian, one of our church members had a very serious illness and vowed – if she got well – to make a pilgrimage of fifty miles on her hands and knees, to a famous temple, and there give an offering to the Goddess of Mercy. She did recover in a measure, and was about to fulfill her vow, but her son, sixteen years old, knew that she would not survive the ordeal, so he performed it in her stead. Similar acts are not uncommon; examples of filial piety are notably frequent. Respect for the aged and for superiors is a very pleasing trait. It is the lack in foreigners of the outward expression of this feeling that causes the Chinese to call us barbarians. They think very lightly of our best manners.

Education

In China, society is divided into four classes; the highest is composed of the scholars; the next in rank are the farmers; third, artisans, workmen of the higher grades, and fourth, bankers, merchants, traders. Below these are the common laborers and soldiers, looked down upon by all the others. Nowhere else in the world is education so valued, honored and rewarded as in China. Literature is the highest calling; even the written character is sacred, and no paper on which it has been made must be used for common purposes. It is a work of merit to gather up any scraps, and burn them.

Office and rank are sometimes purchased, but as a rule they are given only to those who have passed an examination in the Classics. It is the ambition of every family to have one son educated; the others support him, hoping that he will bring honor to them as a scholar.

There are no free public schools. Several families unite to hire a teacher for their boys, who go to school at 7 A.M., return home for breakfast at 10; are then in school again 'till 4 o'clock – their dinner hour – and sometimes return for evening study. This continues seven days in the week, the year round – except on feast days, which are numerous.

A bench and table, books pens, paper, ink and ink-stone are all the equipment necessary. A great deal of time is spent in writing the characters.

Each scholar has his own lessons, and all study aloud – very loud, in sing-song tones that would drive a western teacher distracted; but their teacher calmly hears each one recite in the midst of this hubbub.

The school books are all from the Chinese Classics, which deal mostly with mental and moral philosophy, far beyond the comprehension of children, who simply memorize it and recite word for word. Some of the classics give the ancient history of China, but there is no instruction in arithmetic, geography, or the sciences, and little training of the reasoning powers, but a wonderful development of memory. In our Christian schools, their classics are taught half the day – and the Bible – and the studies of the common schools of the West one half the time, all in Chinese, of course. I have heard children from seven to twelve years old recite whole chapters and books of the Bible, beginning and going on from any verse suggested by the teacher.

There are no great schools in China. All the instruction is given in the multitudes of small day schools in the cities and villages. The reforms which the Emperor undertook to make in 1898 included a scheme of public instruction – schools to be opened in all the temples – free to all. Examinations for office were to include the western sciences, as well as Chinese Classics. Because of these plans he was virtually deposed and the Empress Dowager took the reins of government, though he is now nominally the ruler.

No examinations are held in these schools, but after eight or ten years of study the young men may go to the examinations held annually by the Government in certain cities of each province. These examinations are a coveted distinction for a city; one of the punishments inflicted by the Western powers in 1900 was to forbid the examinations to be held for 50 years in certain cities where foreigners had been killed. If he passes, he receives the first degree – comparable to our Bachelor's. After a few more years study of the same books and commentaries on them, composing poetry, and improving their literary style, they must pass examination for the 2nd degree – like our Master of Arts – thus conferring lasting honor on family and city; and, in course of time, they may secure an official position and become mandarins.

After still further study, a few will pass the third and highest examination, and their fame will extend through the whole country.

One of the sights of Peking is the examination halls, which cover many acres of ground. These consist of long rows of buildings, divided into rooms about 6 ft. by 9 ft., each with an entrance and a small window, a table and a chair. Ten thousand can be examined at one time. Each candidate for the 3rd degree occupies a room, and is walled in and closely watched so that he can by no means get help from outside. His food and drink are passed through the window to him. There he remains three days, writing his theme on the subject given him when he enters the room. Very few of them succeed on the first trial, but many try again and again every three years, through long lives, their sole ambition to obtain this third degree – the greatest honor possible. Comparatively few scholars attain it – some have died during the examinations – but all who strive for it are held in reverence.

What is the effect of all this study? It surely trains the mind and gives a kind of culture. Confucianism is the highest and purest system of ethics outside of Christianity, but it contains much that is puerile and worthless. The literati are proud, arrogant, overbearing, conceited, despising manual labor. So limited is the range of their studies, so satisfied are they with the learning of their great sages, who lived two thousand years ago, that they become narrow-minded, with no inducement to seek further truth. Limited by the attainments of the ancients, it is as if the mind is confined in an iron box. So they are opposed to all innovations – in customs and manners, in education and religion. They are the most bitter enemies of Christianity.

So much for the normal conditions of education in China, unchanged for thousands of years. But for fifty years missionaries have been carrying on schools on the Western plan. There are now hundreds of common schools, and perhaps twenty colleges and universities, well equipped for teaching the higher branches and advanced studies, all in the Chinese language. The translation of our text-books into Chinese is work of great importance, requiring much time of some missionaries. Miss Miner, of N. China College, Tung Cho, whose grandfather was a pioneer of Chester, has done most valuable work in this line – translating Trigonometry, Biology, Geology, a catechism and

other religious books. In most of these schools, all the instruction is given in Chinese. Since 1900 there.....
the study of English, and(page torn).....
it is now taught in many of the high

Very recently a few
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There is
Education of girls, e.....

There is a wide field for our well-educated young ladies to make their mark on the women of the new China that is to be, by preparing to teach these girls and to develop their mental and spiritual faculties. It will require devotion and self-denial, but it will bear abundant fruit and bring a rich reward. Bridgman School, a Girls College in Peking, has two lady teachers who have taught there thirty-five years. Two young teachers are graduates of the Classical Course at Oberlin College, and one other is a graduate of Cornell University. Their work gives ample scope to all their well-honed powers.

There are some calls for ladies to teach English in the families of the nobility, and others of wealth, but the situation is rather precarious. Work under one of the Mission Boards is surer and most satisfying.

While the “Macedonian call”⁸ from China is not very audibly imperative, its.....(page torn).....
needs cry – “Come over and help us.”

Who will answer the call?

⁸ The “Macedonian call” refers to a vision that appeared to Paul in the night, in which “...a man of Macedonia was standing there, urging him and saying, “come over to Macedonia and help us” (The Acts of the Apostles, 16:9).

**Letters from Oberlin,
September 1904 – August 1905**

Increased country work increases our cost – \$400 deficit this year.
Tungchou personnel would rather return home than dismiss native workers.
Building a house in Oberlin.
Many speaking engagements.
Article in N. China Herald about trip to Kaifeng with International Monetary Commission.

George D. Wilder

Oberlin, Ohio, Sept. 8th, 1904

Dr. Judson Smith
Boston, Mass.

My dear Dr. Smith,

Fortunately you have applied to just the right person for the T'ung Chou statistics this time. I made them out together with a statement of my work and left them with the mission secretary to be incorporated in the station report. I brought a copy with me for my own use and herewith send you a copy complete excepting the last item. That item is practically the same as for former years and doubtless Mr. Wiggin or old reports will supply it.

Probably you have noted from the station report that our preaching force is doubled this year by the addition of several lay preachers of light training and therefore at a less cost than our older preachers. The country work has added four chapels and the delimitation of boundaries by the committee of the Peking Missionary Association has awarded us a territory that demands another preacher and a colporteur's time in touring in order to occupy it in a slight degree. This all increases the amount necessary to carry on the work at its present status by 100%. It is absolutely impossible to get help from native sources in these new country fields where there are no Christians at all. The native church in T'ung Chou is coming on toward self-support again and will probably support one preacher in the country. This is all we can raise from the field and the balance of \$400 or more must be found somewhere. In years past we have always managed to "find" enough money to make up our deficit without closing our chapels or dismissing our men. Those are impossible, or at least we cannot remain on the field and do it. I mean to say that we are ready to make any possible sacrifice in order to keep up the work without dismissing men. But if it should become impossible to avoid it we of the T'ung Chou station have often said we would prefer to return home to America, as it would not be worthwhile to remain. We have never had to make up more than \$75 or \$100 among ourselves before, but this year it will amount to \$400 at least and I do not feel sure that we can raise that amount in the station. It is work that the constituency of the Board ought to support. We hope that this year may see a rise in appropriations.

Thank you for your kind wishes. We are having a good restful time in our own hired house and are building one for ourselves, which is partly for an investment of my mother's money and my own, and partly a home for us on future furloughs and for the children when in school here.

I have not been altogether idle so far, having one or more engagements every Sunday nearly since June 1st and several weekday appointments besides. Next Monday I start out for Kansas where I have a steady, almost daily round of speaking until Oct. 9th. I attend three Association Meetings and visit several colleges and churches.

I am sorry that I never found time to write to you about our intensely interesting trip to Kai Feng Fu, where I went acting as interpreter for Prof. Jenks, the head of the International Monetary Commission. I wrote an account of it for the North China Herald in a series of articles entitled, "Overland from Peking to Hankow".

With high hopes for a good meeting of the Board this year, and best wishes for you, I am,

Very sincerely yours,

Geo. D. Wilder

New church in Peking and Tungchou compound built with indemnity funds, donations.
Cheaper to build western-style houses.
Peking church cost \$10,000. Mr. Stelle appealed for private funds to finish it.

George D. Wilder

Oberlin, Ohio, Nov. 7th, 1904

Rev. E.E. Strong, D.D.
Boston, Mass.

My dear Dr. Strong,

Your letter with the two inquiries has just arrived today. I, too, was disappointed in not seeing you in Grinnell and renewing the delightful beginning of acquaintance we made at Auburndale before I went to China in '94.

As to the first question, the picture of the church is that of the one at our station in Peking, which has just been completed this last summer and has not yet been dedicated, I believe. When I came away they feared that the cost might exceed \$10,000 dollars though it was originally planned for \$8,000. You must not suppose that it was built with the amount asked as indemnity for the old chapel. The Commissions examined the ruins of the old one and on consulting contractors acquainted with the former building as to the cost of replacing, they fixed the amount of indemnity at something like \$3,000, I think. The station also had a Mission Press for which a very moderate indemnity of \$15,000 was granted. This is not being rebuilt and if I remember rightly the Peking station has been allowed to use a part of it on the new church. There were also a large number of miscellaneous Chinese buildings on the compound which would have cost a good deal to replace and indemnity was granted for replacing them, but no one would think of rebuilding in the Chinese style. It would be much more expensive than to provide the same amount of space under foreign style of roofing and in two or three story buildings, instead of the single story. As a matter of fact the indemnity seems to have provided much finer buildings than we had before, simply because there is a great economy in building a given amount of floor space in foreign style rather than in Chinese. There is economy, too, in building large structures over building a number of small ones, as was done before the boxer war. The plant was an accumulation of many years of additions. It may be that the indemnity was more than we actually paid through the years, for we bought as opportunity offered good bargains. Sometime a haunted house is secured for a song. The Commission did not indemnify for the original cost but for the cost of reproducing. Then, too, Dr. Ament you remember was given some money that was called at home "punitive indemnity." It was freely given at a time when the actual losses of Christians could not be ascertained. Some of it was for the losses of families that had been exterminated and no heirs but the church left. There was money paid for deaths where there were no widows or orphans left to

support. I believe that some of that money has been put into the new building although it was generally considered by the station to belong properly to the country work.

Then, too, you are wrong in supposing that it was built entirely with indemnity. I believe that the first request was for \$8,000 from the indemnity paid by the government. Later \$2,000 more was asked for and granted, that is, by the Board from indemnity. The plans were made by a Shanghai architect and he thought that it could be built for the sum mentioned. He had not had experience in the North and was mistaken. He was very painstaking and buried a great deal in the foundations, and in doing good, durable work spent perhaps more than necessary. When it appeared that the grants of \$10,000 were not enough to finish it – I may be mistaken however, as to the exact amounts, it may be \$10,000 first and then an additional two thousand. The minutes will show it. Mr. Stelle appealed to some of the community people to help finish the structure. Mr. Herbert Squires, Secretary of Legation before and during the siege, gave him \$800 in memory of his son Fargo, to build the tower, which they feared they would have to leave incomplete. Fargo had worked with the missionaries in the college and has since died, I believe. His father is Minister to Cuba, Sir Robert Hart was appealed to. He told Mr. Stelle that he made it a rule never to give for an object if his aid was solicited. "If that is the case" said Mr. Stelle, "I have nothing more to say, only to thank you for having listened to my case for our church." In two weeks a note came which read, "I beg your pardon for having forgotten to reply sooner. Enclosed please find my check for 500 *taels* for your church." That gift amounts to \$300 and was given in a way characteristic of Sir Robert. Dr. W.A.P. Martin also gave \$100, and in this way the church was completed.

Mr. Stelle had to take the place of the supervising architect when the work was just begun and it was new work for him. He has done well with it. This church was needed last year but unforeseen difficulties stopped the work a year ago before the roof was on, so that it has been a long weary wait for the station. Their large audiences were crowded into the street chapel with the school girls excluded and the North Church was in its own new building a mile away. Union services were impossible until the new church was finished.

It is not as expensive as a similar church here would be. It would have cost at least \$25,000 here and as good a church on the outside would be sumptuously furnished inside here, whereas the China church is plainly finished, with pine pews made on the ground.

I will send you a picture of our T'ung Chou church. It was built with the exact indemnity of the one destroyed and furnished with a part of the indemnity for an older chapel building. The bare structure cost \$5,000 and the pews, heating, bell, etc., will take another \$1,000 when all done. It has a main room and two Sunday School rooms that can be thrown open to the main room. They seat 500, 180 and 100 respectively. Our congregations are 450 or 500 and we feel that the building is too small. Galleries can be put in, however. It has been used almost daily for over a year now. We had a sort of

University Extension course for both Christians and heathen from the time it was finished. It is indeed a most serviceable building.

I should revise the list of North China Stations and Outstations as follows: Instead of using hyphens and small letters in the names of the second, fifth, seventh, eighth, and tenth places on the original list, I prefer capitals. I think it more common in the usage in China but is not essential. If the usage in the names of stations is pretty fixed perhaps you would better not change. But in the names of outstations, which appear in italics, I should uniformly use capitals and no hyphens.

I have added one important outstation of Peking and one of Tientsin having about 40 and 80 members respectively.

Hoping that this letter may be of use to you, I am,

Sincerely yours,

Geo. D. Wilder

ANOTHER BOXER RISING SAID TO BE INEVITABLE

Bible Society Agent Declares
Foreigners Are in Peril

AMERICA MAY SEND TROOPS

Minister Conger Will Ask for Them Un-
less the Movement is Suppressed

Secret Societies Unite

BELOIT, Wis. Nov. 11.—In a letter from Peking Charles F. Gammon of the American Bible Society says a second Boxer outbreak is inevitable. He states that Minister Conger is alive to the danger, and has notified the Chinese officials that unless the movement is suppressed at once he will request that American troops be sent to Peking.

Mr. Gammon's letter, which is addressed to his father, who lives here, is in part as follows:

"I find the situation in some parts of the North very unsatisfactory, particularly in Shan-Tung and Ho-Nan. Dates have been set for the slaughter of all foreigners, and the general symptoms resemble those of 1900.

Several secret societies, including the Boxers, have united in one great society, the purpose of which we do not understand. The officials are helpless because many of their underlings are members. In fact, the officials are forced to obtain information from missionaries.

"The causes of the trouble I do not know wholly, but heavy taxation is one of them. This is being laid at the door of the foreigners."

Went to S. Dakota in May.
Recommended itinerary for deputation planning to visit North China.
Entering at Hankow avoids mines adrift from Port Arthur.
Speaking in Michigan, S. Dakota, Ohio – Kansas and Iowa last year.

George D. Wilder

Oberlin, O., June 20th, 1905

Dr. Judson Smith
Boston, Mass.

My dear Dr. Smith,

I have to acknowledge your letter of May 17th, which came while I was in South Dakota, and now another of June 16th. I am much pleased at the intelligence conveyed in both letters.

In regard to the best time for the deputation to visit North China, if they cannot go this autumn in time to visit the Northernmost fields before cold weather, then I should say that the best time would be from Feb. 15th or 20th to the latter part of May, ending the trip with the Annual Meeting. With the Peking-Hankow railway practically finished it is possible to visit the southern fields in the early Spring and reach Kalgan in milder weather, returning in time to leave by sea before the hot June weather. After consultation with Mrs. Williams as to the best time for the Shansi trip, I would suggest the following itinerary:

February

- 20 - 22 At Shanghai and on steamer to Hankow.
- 23 - 25 At Hankow, with Griffith John, in the "Chicago of China".
- 26 - 27 Hankow to Shun Te Fu by rail. Shun Te is a new Presbyterian station.
- 28 - Mar. 2 Shun Te to Lin Ch'ing by cart or mule litter, through our fields.

March

- 3 - 7 At Lin Ch'ing, one Sunday.
- 8 - 9 To P'ang Chuang through our country field.
- 10 - 18 At P'ang Chuang and out stations, two Sundays.
- 19 - 21 To Shun Te, or nearest railway station, over land.
- 22 - 24 To T'ai Ku, by rail and mule litter.

(It may be that nothing is gained by taking rail from Shun Te to Cheng Ting and then from the end of the Cheng Ting - Tai Yuan rail to Tai Ku by litter. Possibly it would be better to take mule litter from Shun Ti to Tai Ku direct.)

March (cont.)

- 25 - 28 At Tai Ku, over Sunday.
- 29 - 31 By litter to Fen Chou.
- 31 - Apr. 2 At Fen Chou Fu, over Sunday.

April.

- 2 - 7 Fen Chou to Pao Ting Fu by litter and railway, via Fai Ku and the Celestial gates.
- 7 - 13 At Pao Ting Fu and outstations.
- 14 - 15 At Cho Chou, a Peking outstation on the railway.
- 16 - 17 By litter to Yu Chou, an outstation of Kalgan.
- 17 - 21 By litter through Kalgan outstations to Kalgan.
- 21 - 23 At Kalgan for Sunday.
- 24 - 27 By litter to Ming Tombs, on the great road to Peking.
- 28 - May 4 At Peking.

May

- 4 - 11 At Tung Chou.
- 12 - 14 At Peking.
- 15 - 16 By rail to Tientsin, stopping at Laofa, a Tientsin outstation.
- 17 - 23 At Tientsin.
- 24 - 31 Attend Annual Meeting at Tung Chou. Return by steamer Tientsin to Shanghai or by rail to Hankow as preferred.

Changes for the month of May can easily be made on account of the easy railway connections. The time of Tung Chou and Peking school commencements and the date of the annual meeting would influence the itinerary. There are variations that can easily be made and, if more time is given by an earlier arrival in Shanghai, the traveling need not be so strenuous. The entrance by Hankow avoids the danger of mines adrift from Port Arthur⁹ and enables a gradual progress from South to North so as to avoid extremes of heat and cold. It also gives much travel through the outstations of our mission. It seems to me that the deputation ought to see somewhat of the magnitude of the outstation work in order to see the absolute necessity for larger appropriations and to understand that the condition at present is an impossible one. The only way to do it is to undergo some hardships of travel and take time to visit the whole field. The great fields of Pao Ting Fu, Peking, and Pang Chuang cannot be adequately covered. It would take two or three weeks in each station to do it.

⁹ Mines laid as a tactic in the Russo-Japanese War (1904-05).

It might be worthwhile to stop over three days at Wei Hui Fu on the line from Hankow. It is the central station of the Canadian Presbyterian Mission of North Honan and from there a few hours' ride by train to Jamieson near the Shansi border would give a view of the "Garden of Honan" and the work of the British Peking Syndicate, which has the concession for mining the vast coal and iron deposits of Shansi and Honan. This East and West road is owned by them and the day so spent would show much of the possibilities of the future of China commercially. The deputation needs to be impressed with these possibilities. The time spent at Hankow would contribute to this end and might well be prolonged. The return trip may be via Hankow or by steamer from Tientsin to Shanghai.

I am keeping a copy of this itinerary so that in any questions or suggestions of change that you wish to write about, you can refer to it as before my eye, not merely in memory.

I have been out speaking in Michigan, South Dakota and here in Ohio, since my long trip in Kansas and Iowa last autumn. I solicited from private parties last year enough to carry our Tung Chou work over the year but have very little for the present year, having made no special requests. My aim had been to get individuals to stand responsible for the deficit, by assuming the support of helpers and outstations. I have a few names of men to whom I can appeal by letter later, however.

I do not have much confidence in the fruitfulness of a speech at Seattle where the men who need to be reached will be busy with committees or absent at the other side of the continent. Are there not some of the members of the sub-committee on China who need convincing of the need of our work? Have the Secretaries who take charge of the raising of funds in the districts a full knowledge of the present conditions? I am sure there is money enough in our church to provide for the work of the North China Mission if they only knew what the situation is. Is there any way to make the Seattle Meeting a means of raising the \$7,600 not only for the present year but to practically guarantee it in the future?

Will you give the address of Miss Porter when you write me?

With best regards I am,

Very Sincerely Yours,

Geo. D. Wilder

Transferred membership to Pilgrim Church, Cleveland.
Relations cordial. Gifts from Sunday School.

George D. Wilder

Oberlin, O., July 3rd, 1905

Dr. Judson Smith
Boston, Mass.

My dear Dr. Smith,

Your letter of the 29th ultimo is at hand. You wonder at the shortness of time I allow for the visit to North China. I considered that time as an irreducible minimum. If it is possible for the deputation to add a month or more distributing the time among the country fields, it would be far better in giving a "realizing sense" of the greatness and the urgency of the work. I should urge that it do so.

Our whole family has just been down to Cleveland for our last visit to the Pilgrim Church. Mrs. Wilder and I have transferred our membership there and had the children – that is, the two youngest – baptized there. My Mother retains her membership in the First Church here. Our relations with that church (Pilgrim) are cordial in the extreme and have been very helpful to us. The Sunday School has given me special gifts and is talking of supporting our country fields. They have given me three bicycles, one of them a tandem, for our preachers. With Dr. Mills away I apprehend more difficulty in raising my salary there but am hoping that Dr. Bradley of Grinnell, my former pastor, will be Dr. Mills successor. One of the mainstays of the church, who had not been interested in missions, remarked to me that "any man who is broad minded enough to be the leader of Pilgrim Church must be interested in Missions, so I need have no fear of the church falling behind its former record."

Very Sincerely Yours,

Geo. D. Wilder

Recommend that G. H. Hinman be recruited to replace A.H. Smith for Pang Chuan.
In college, divided highest honors with his sister and Edward Dana Durand (GDW's cousin).
Better alternative than my going there.

George D. Wilder

Oberlin, O., July 18th, 1905

Sec. Judson Smith, D.D.
Boston, Mass.

My dear Dr. Smith,

Letters have recently come from several members of our station stating that there is still a possibility of Mr. G. H. Hinman coming to help our mission, as the Foochow Mission has not invited him to return. A motion has been started to have him called for the Pang Chuang station. Those who wrote to me were heartily in favor of it, the more, that they understood that Dr. A.H. Smith was in Foochow and had expressed himself in favor of it after having learned the reasons for the other mission not asking his return.

As I have known Mr. Hinman since 1889, being in the same literary society for two years and having been with him through his whole college course, I would like to add my testimony; as I will not have a chance to vote on the motion it may be the more allowable. I need not say that he was a good student in college, especially in language and literature. We considered that he, his sister and Mr. Edward Dana Durand divided the highest honors in their large class. I found when he visited us in the North that he could use the Mandarin quite well in spite of his having devoted his main strength to the dialect at Foochow. I know that I should enjoy working with him and should feel that he was a strong addition to our mission if he should come.

Even were he a man of only ordinary parts the emergency in which the mission now finds itself would be a strong reason for the Prudential Committee appointing Mr. Hinman to the North China Mission; for we are undermanned at best and with Dr. Smith away we are greatly weakened. The later letters tell me that the plan for carrying on the country work at Tung Chou next year in my absence at Pang Chuang is for Mr. Tewksbury to superintend native teachers with his classes in College and have charge of the country churches, too. If Mr. Galt could continue with the work I could go to Pang Chuang feeling that it was well cared for; but to have another temporary arrangement for the evangelistic work at Tung Chou for one year, with me at Pang Chuang for only a year, I believe would mean a great loss in the sum total of the year's results. It means a frittering away of my time and Mr. T's. The work one does in a new place the first year is mainly a getting acquainted and preparing for effectiveness in the following years. Every change in personnel means a loss to the mission and to my mind it is far better to let the Pang Chuang station simply suffer the loss of Mr. Smith's absence than to make

changes in two men's work at two stations. If Mr. Galt is not to go on with my work I should go to Shantung under protest only, and I have written urging the mission to find some other way out of the difficulty. If Mr. Hinman can go the problem is solved most satisfactorily.

We are looking forward eagerly to our return to work and are preparing now for the journey.

Very Sincerely Yours,

George D. Wilder

Strong call from Shantung for fresh men.
No jobs for Seminary graduates – rise in silver exchange rate reduces appropriations 10%.
Will stay with uncle in Alameda, Ca.

George D. Wilder

Oberlin, O., July 22nd, 1905

Dr. Judson Smith
Boston, Mass.

My dear Dr. Smith,

Your letter of the 21st is just at hand. You say you have had no intimation from the Foochow mission that they are not ready to accept the conclusion which the Prudential Committee has reached in the reappointment of Mr. and Mrs. Hinman to that mission. Mr. Tewksbury's letter to me says, "A letter to Dr. Sheffield from Arthur H. Smith tells of division of feeling in Foochow regarding the return of Mr. Hinman to that mission. We understand that the vote although very close finally went against his return. According to Dr. A.H.S. there is nothing in the situation to prevent our still urging his coming to N. China. Dr. Sheffield is to prepare a motion to send around the mission and then home urging his coming directly to North China this winter, if Pang Chuang approves after thorough knowledge of the Foochow situation." I think you can depend on the North China Mission to recognize the claims of the Foochow mission and doubtless you will soon hear from the latter if Mr. Tewksbury's information is correct.

I am glad that you feel the strong call from the Shantung field for fresh men. I feel it tremendously and am attracted to it myself if it were to be a permanent change. It is a wonderful opening. I hope that doctors will be found for Kalgan and Lin Ching, too.

Recent letters speak of the seven young men graduating from the seminary after their long course in preparation for the ministry and not knowing whether they can be employed or not in their home stations. How can they be employed when 48 1/2 percent of the cost of the present work is provided for by appropriations, and silver has risen at a rate to make this year's appropriations another ten percent smaller than last year. Work cannot go on that way. The 16 graduates of the college do not intend to enter the seminary because they see no prospect of employment. I do not see the factories in this country using their finished products for fuel or for paving the streets but that is what our churches are doing.

I have the morning service here tomorrow and am engaged for several Sundays ahead. I shall have to refuse for the last two or three weeks of my stay.

I shall make Alameda my headquarters after the Board meeting as I have an Uncle there. I shall bear in mind the Missionary rallies. Kingman has been urging me to go to Claremont and I should be very glad to do so.

I enclose a copy of my letter to the Mission, in which you may be interested. Will you kindly return it to me.

With best regards, and hoping that you are kept well in this hot season at your post in the rooms, I am,

Sincerely Yours,

Geo. D. Wilder

Plans for speech at San Francisco conference.
Will include founding of church at Lu Kou Ch'ao (Marco Polo Bridge) by "Tientsin" Li.
Annual appropriations level for last 12 years were \$7,200. Actual costs are now \$14,980.
Pilgrim Church is extremely helpful.
Donations mean Tungchou work is fairly well provided for.

George D. Wilder

Oberlin, O., Aug. 16th, 1905

Sec. Judson Smith, D.D.
Boston, Mass.

Dear Dr. Smith,

Your letter of the 9th instant¹⁰ came in due time. I think you must have received mine in which I replied to your invitation to speak in San Francisco. I have just answered a letter of Mr. Kingman's asking my line of attack and my views as to what he should do. I wrote six pages of "thunder" for him as he asked for it. I also endorsed your suggestions as to a proper division of the subject. No answer has come as yet to a letter written to Miss Porter on the same topic. I understand she is to speak and I hope that ample time will be given her. I would gladly see all my time at her disposal, for she would make it count to the best advantage.

Do you know how much time I am to have?

The material that suggests itself for such an address is overwhelmingly voluminous. I am always strongly tempted to enlarge on the tremendous significance of the renovation of China to the world at large and to the United States. But I suppose my function is rather to give the local coloring to the appeal and so rule out consideration of the future of China. Doubtless those larger implications of the mission work in China will be dwelt upon by others.

¹⁰ "instant" -- an expression, now out of date, meaning "the current month," in contrast to "ultimo" for the previous month.

Will it be in order for me to make a plain statement of how our work has naturally and necessarily grown far beyond the fixed annual appropriation of \$7,300 during the last twelve years? I believe that there has been no increase for that length of time. Am I not right? Let me show how the educational, medical and evangelistic branches of the work have grown to absolutely require \$14,980 this year. I would like to tell the story of the founding of the church at Lu Kou Ch'iao through the agency of old "Tientsin" Li, upon whom you called there in his hut at Marco Polo's bridge. It is a typical case of the development of the evangelistic work by its own vitality and is connected with a fine and attractive personality. This with the account of the College and Seminary ought to prove that growth demanding increased expenditure is inevitable and that not to increase the expenditure means a terrible waste of the money that is invested in the plant and annual salaries of Missionaries, etc. I would like to speak, too, of the closing of the Medical work, and its present splendid outlook in the Union. I would like to show the great amount of work done with the present estimate of \$14,980. Possibly some of my time can be saved if in introducing the North China Mission subject the size and location of the mission can be set before the audience by the chairman or some speaker.

I would be glad to have you suggest any of these things that you would advise me to dwell upon and any that would be better omitted or left to some other speaker.

Is it possible for any special appeal to be made to make up the deficit in expenses for next year?

If this last year's statistics have reached you, could you let me have them easily?

Have you readily accessible the total number of graduates from the Seminary at Tung Chou or especially the number in the last four classes? I would also like to know the total valuation of the property of the North China Mission. I am sorry to trouble you with these questions and if they are not easily answered please consider them as unasked.

Our church in Cleveland has given a large part of its old communion service to the Tung Chou church and also a series of fine photographs of the church in all its departments and \$15 with which to buy frames. The church has given us a sum of \$100 to "help provide the outfit for our long journey." All our relations with the church have been extremely helpful.

I have not in my speaking made special pleas for our own work but have had about \$150 handed me in small sums for my own work since January. Some of the young business men here have volunteered to support one of my helpers outside of their regular gifts to the Board and a small country church near here volunteered to do the same before I went to speak there, so that our Tung Chou evangelistic work is fairly well provided for, for this year at least. I would prefer to have the Pilgrim church support my work, as well as me, so I have not pushed the matter as you suggested with private parties.

We leave here Sept. 1st and spend Sunday, Sept. 11, in Minneapolis, leaving there the same day as the special train, but I presume on the regular train by "tourist sleeper." I do not know whether there is to be one on the special.

With best regards, I am,

Sincerely Yours,

George D. Wilder

Some statistics, e.g., Lin Ching, are surprising.

George D. Wilder

Oberlin, O., Aug. 23rd, 1905

Sec. Judson Smith, D.D.
Boston, Mass.

My dear Dr. Smith,

Your full and prompt reply to my inquiries with the statistics reached me a day or two ago. I thank you for them. I enclose the statistics, after having made a copy for myself. There are some surprising features about them, especially those pertaining to Lin Ch'ing.

Your mention of the offer of \$500 a year for five years suggests to me that possibly Rev. Irving Metcalf's gift of \$100.00, which he sent me after reading the appeal of Dr. Goodrich and Dr. Ament in the Herald, might be made an annual gift in the same way. I will speak to him about it if I see him.

I speak here in the Second church again this week at a union meeting and each Sunday is engaged up to the time of our departure except the one to be spent in M__(?)___. I have had engagements every Sabbath since May. So I do not feel that I have been entirely idle.

With high hopes for results from the Seattle meeting, I am,

Sincerely Yours,

Geo. D. Wilder

The Wilder Letters, 1905 – 1910

NOTE: The Wilders returned to China in Sept. 1905. We have no letters, however, until February, 1906.

1905

Historical Highlights from the New York Times

January to June

- U.S. Sec. Hay prevents break-up of China; binds powers not to divide her (1/20).
- Slicing to death and punishment of family for individual's fault abolished; Wu Ting-Fang's memorial to Throne credited with reform (5/4).
- Shanghai Chamber of Commerce starts boycott of U.S. goods because of exclusion of Chinese immigrants, treatment of Chinese in U.S. (5/15).
- Cantonese merchants join anti-U.S. boycott (6/22).
- Boycott growing; Viceroy Yuan Shih-Kai issues proclamation against it (6/23).
- Pres. Roosevelt issues order to use discretion in enforcing Chinese exclusion law. Severity of inspectors to be modified; consular certificates must be accepted (6/25).

July to December

- Government reforms education system, mainly to provide for modern corps of gov't servants (9/8).
- Japanese exploiting Manchuria (editorial) (9/6).
- Russo-Japanese War ended; treaty is signed. First victory of an Asian nation over a European power (9/6).
- Russia plans to keep 300,000 troops on Chinese frontier after peace has been concluded (10/9).
- Anti-American peril reported growing; Consul Lay warns missionaries of their danger (11/5).
- Anti-foreign outbreak put down at Shanghai (12/19). U.S. blamed for Shanghai riots (12/21).
- Pact signed under which Japan gets Liao-Tung Peninsula lease and other concessions (12/23).

1906

Historical Highlights from the New York Times

January – June

- U.S. preparing for possible revolt against Peking Government; Philippines to be our base (1/7).
- “China for Chinese” movement producing strong anti-foreign feeling (1/19).
- Imperial commission sent to U.S. to study educational and industrial conditions (1/19).
- Russian troops reported seizing large portions of Mongolia (2/21).
- Great Britain signs treaty recognizing Chinese protectorate over Tibet (4/24).
- Russian military experts in guise of scientists to explore Mongolian desert (4/29).
- Wu Ting-Fang retires; his efforts to reform administration of justice fail (5/16).

July – December

- Japan sets post-war policy for Manchuria: plans exploitation with state and private capital (7/19).
- China said to be awakening to Western progress; new decrees show profound advance in thinking (9/17).

1907

Historical Highlights from the New York Times

January to June

- Peasant rebellion breaks out in Wong-Kong; Civilian and military officials reported slain (5/28).
- Revolutionaries attack cities in Ching-Hai district; U.S. officials learn rebellion is essentially anti-dynastic in nature, directed only at government, not foreigners (5/29, 5/30).
- Over 100 rebels killed and their leaders captured at Chao-Chow; US Navy gunboat Helena sent to Amoy to protect foreigners in Kwang-Tung Province (5/31).
- Rebels attack city of Weichou; local authorities succeed in quelling uprising at Lien-Chow (6/6).

July to December

- Revolutionary movement continues to gain strength; situation reported serious in Yangtse Valley (8/20).
- [Government appoints a Constitutional Commission (8/?).]
- Yuan Shih-Kai appointed member of Board of Foreign Affairs; Imperial Gov't seen adding to its strength (9/5).
- Gov't seeks land for Manchu soldiers to allay racial tension between Chinese and Manchus (9/28).
- Campaign against foreign concessions to force sale of British-controlled Peking Syndicate, which has rights to rich mineral fields in Shan-Si province (10/27).
- Power struggle between Grand Councilors C.C. Tung and Yuan Shih-Kai reported demoralizing Government officials (11/16).
- Violence threatened over British-owned Peking Syndicate holdings in Shan-Si province as sentiment against foreigners mounts (11/28). British pressure to retain concessions seen increasing the possibility of revolt in provinces (12/4).
- Honor bestowed by German Emperor Wilhelm upon Yuan Shih-Kai seen as closing 2-year effort to placate China for Germany's harsh military policy during Boxer rebellion (12/7).
- Ten British warships begin patrolling West River in order to "suppress piracy" (12/12).
- Chinese gentry and merchants meet to protest presence of British flotilla in Wu-Chow harbor; merchants threaten to starve gunboat crew (12/17).
- Imperial Gov't denounces students as revolutionary agitators of lower classes (12/27).

Apologies for not writing for a year.
Visit to Shansi province will be intensely interesting.
Tungchou field includes 28 market towns, 60-70 or 100 villages – swept bare by Boxers.
Case of college teacher and pastor's daughter -- brings worst crisis to local church in 40 years.
Church split on how to discipline them.
Evangelistic force weakened. Villages ripe for harvest, but too few men to do it.

George D. Wilder

Tung Chou, Feb. 12, 1907

Rev. James L. Barton
Pao Ting Fu

Dear Dr. Barton,

When we parted in San Francisco, more than a year ago, my heart was warmed toward you and I looked forward with pleasure to corresponding with you after reaching the field. I little thought that it would be so long before I should address you directly and still less did I think of addressing you on the soil of China. I shall violate Chinese etiquette and all rules of propriety if I do not *kow-tow* to you nine times when we meet, for I have been very remiss. However, I expect you to forgive me and that our meeting will be most cordial in spite of my negligence. It is a great joy to know that you are so near - passing within some twenty miles of us - and that we shall see you here in our own station before very long.

I am glad you have Dr. Ament to escort you into Shansi Province. No one could help you see things better than he, unless it be Dr. Smith. I envy you the trip, for I had the pleasure of taking it last May. It is intensely interesting. This letter may not overtake you until you reach T'ai Ku. If so, please give my regards to the friends there.

I am looking forward now to escorting Prof. Moore to Kalgan, a trip that I have never yet taken. I hope that we may be back here to meet you before mission meeting April 6th. Your letter suggesting that the work be kept in normal conditions without special occasions when you visit commended its good sense to us all. I fear that your visit to Tung Chou will be just at mission meeting time when school, college and country work is discontinued temporarily. However, it is our normal condition once a year and is probably the most important event for you in North China. But I would like to show you our evangelistic work in our field, which is the only one that was swept practically bare by the Boxer cyclone. A day or two would suffice to show you just a sample in the edge of our field of over 28 market towns, with its sixty or seventy or a hundred tributary villages. We have preachers in six of these towns and our problem is how to get men

and money to open the remaining twenty odd. Perhaps we can find time with a map to show you the problem of our Tung Chou field.

We have been passing through one of the most trying crises in the forty years' history of the station – a case of discipline. The new independence developing in China was illustrated by the proposal of a section of the church, which demanded immediate excommunication of the offender, to start another church without any foreign aid. The case is settled now and while many of them do not see the reason for some slowness of procedure they have accepted the final decision and their heat is passing away.

In the midst of this most distressing affair, eighteen of the thirty-two non-Christian college and academy students asked for admission to the church. This was a great comfort to us. The one disciplined was the leading nature teacher in the college and we had feared that his case would injure the school by disaffecting teachers and pupils. So far as we can see, however, they all stand loyal. From this cause we lose, temporarily at least, our native pastor who has been a tower of strength here, as well as the head teacher. The pastor, Mr. Kao, leaves not on account of any fault of his own but because of the shame of his erring son and daughter. Our other native pastor, Mr. Kung, has gone to the assistance of the new missionaries at Lin Ch'ing, three of our outstation preachers are in the theological seminary and our brightest preacher among the chapel janitors who hold the fort in the absence of the regular preachers, has had to be dismissed just recently. So you find our evangelistic force greatly weakened. It is a loss of six leading preachers during the year, not permanently however. We are left with one trained street chapel preacher and six chapel keepers with little or no training. It makes one's heart sick to look over the whole villages of men ripe for the harvest but we know that the Lord of the harvest is planning and is doing.

You will find the same situation everywhere - a tremendous opportunity with the slenderest means for grasping it.

With best wishes, that you may be strong for the work of the next few months, I am,

Sincerely Yours,

Geo. D. Wilder

American Board deputation arriving next week.
Suggestions for a speech.
People don't understand congregationalism – think of authority as top-down.

George D. Wilder

Tung Chou, April 1, 1907

Dear Dr. Barton,

I hope that it is becoming natural for you to live in a house with regular habits once more, and that your writing, etc., is rapidly being brought up to date.

We are planning to have the deputation here next Sunday and we hope that you and Prof. Moore will speak to the Sunday morning audience, occupying the whole time. You will have over two hundred students and as many Christian adults, besides a good many heathen, all of whom expect a message from the churches of America and from the Board.

Our native pastor, Kung, temporarily assisting the Lin Ching station, will be here and I think we will ask him to take a few minutes to welcome the deputation.

Anything you can say to help us to self-support and independence will be helpful. Our people do not understand the principles of congregationalism and think that authority is in the hands of the minister and finally in the hands of the Prudential Committee. Some think that you, as a deputation can settle all disputes in the churches here. Anything you say as to the relations of churches in the field to the Board will be carried by the students to all the stations. I hope that the women's lecture on Saturday next will not prevent your coming here on the Saturday evening train. I doubt if you will profit by more than a half hour of the lecture.

My cook brought your cot here by mistake. I sent it back by Mr. Elliott who probably asked to borrow it for his party to the Tombs. If he brings it back here it may be of use for mission meeting.

Sincerely Yours,

Geo. D. Wilder

1908

Historical Highlights from the New York Times

January to June

- Wu Ting-F'ang retired as Justice Minister, will return as Chinese Minister to U.S. Served in same post in 1890s (2/16).
- More than 100 reformers and suspected revolutionists arrested by Gov't authorities in Peking (3/22).
- T. Millard warns that Russia and Japan are trying to reduce China to dependency by controlling her railroad and communication routes (4/11).
- Chinese revenue cutters seize arms aboard Tatsu Maru near Macao; Japan believed to be supplying Chinese revolutionaries with arms (5/6).
- U.S. House of Representatives passes bill reducing China's indemnity from Boxer disturbance from \$24 million to \$13 million, and to apply balance to a scholarship fund for Chinese to study in American universities (5/24).

July to December

- Chinese capture Japanese steamer loaded with 10,000 rifles and 2 million cartridges; Japanese merchants threaten to make incident an international question (8/13).
- Gov't issues decree creating local self-government bureaus, schedules elections for provincial assemblies in 1909, a national assembly in 1910, and a national parliament in 1917 (8/31).
- Reports from China say Emperor Kuang Hsu is dead and that Dowager Empress is dying; Palace appoints Prince Ch'un, father of 3-year old heir to the throne, as Regent (11/14).
- Dowager Empress Tzu-Hsi, great-aunt of child-Emperor, dies (11/16).

Revival, led by Dr. Goforth, not as sweeping as in 1900, but just as deep.
Spiritual life and interest in the church has declined for the last 2 years.
Case of head teacher and pastor's daughter created suspicions against foreign pastors.
People's suspicion of mis-appropriation of funds by foreigners.
Preparations for the evangelist.
Goforth describes revivals in Korea and Mongolia.
He recommends three kinds of confessions – secret, private, and public.
Less confession of own virtues and other people's sins than in 1900.
Deacon Li (carpenter) confesses to bad temper.
Promise to translate accounts into Chinese clears the air of suspicion.
Boarding school boys' confessions.
Much confessing of the 6th, 7th and 8th commandments.
Buddhist priest converted.
Hsi Chi church misses out because of internal conflicts.
Grateful that the mission year that started so darkly is closing with promise of better things.

George D. Wilder

Tung Chou, China, May 15, 1908

Dear Friends at the Board Rooms,

Our hearts are full of joy and thanks to God for His splendid answer to your prayers and ours. I want to thank you for them and tell you what He has done for us during the past two weeks. The last of our regular daily meetings was held today. Mr. Jonathan Goforth of Chang Te Fu, Honan, led them last week and our own Dr. Smith, this week. While this revival of true religion did not come with the sweeping rush of universal and simultaneous prayer as in that of 1900, yet thus far it seems just as deep and thoroughgoing as was that one, excepting perhaps among the College students.

Many of you know how the spiritual life and interest in the church has steadily declined for the past two years. The reasons are not far to seek. A large indemnity was paid after the Boxer year to adorn the cemeteries of the martyrs. When all other claims were paid off it was found that there was but a pittance of ready money left with which to attend to the cemeteries. As time has gone on without work being begun the suspicion has spread that there has been a misappropriation of funds by the foreigners or the helpers, or both. Some of the relatives of the dead have gradually stopped attending meetings, contributing to the church and helping in evangelistic work. The case of discipline which resulted in the head teacher of the College and the pastor's daughter being excommunicated and the pastor and family moving away from here also resulted in a strong suspicion on the part of the weaker brothers that the foreign pastors were partial to the chief sinner and reluctant to put him out of the church. This misunderstanding was purely due to their ignorance of the proper forms of procedure and our trying to introduce the discipline of suspension pending the obtaining of complete evidence of guilt. They had never heard of suspension before and thought it a scheme of the foreign pastors to protect the guilty.

Last fall this suspicion of dishonesty and partiality came to a point almost beyond endurance. Then when it began to be uttered the chance came to explain, and gradually a better spirit prevailed, especially among the Christians outside of the Christian village near us. This village has been the coldest part of the church. After the large station class and a week of prayer a new interest was felt and deacons were elected. The number was brought up to eight, with three teachers added to make up the standing committee for the city church and east suburb branch. A determined effort through the winter to educate the village people in self government by a weekly lyceum club had its effect in developing an interest in church affairs. The Passion Week was observed with daily meetings, and much prayer was offered by the faithful few for the church. The news of the wonderful revival in Manchuria came the next week and also the promise of Mr. Goforth to spend a week with us early in May. The week before his coming was spent in preparation. The three deacons in the village organized evening meetings in the school house and managed to get every one in the village out, stirring up the worst back-sliders by making them lead meetings. Men led and prayed who had not done it for years and almost all the worst cases had opened their lips in prayer before Mr. Goforth came. There were sectional meetings at three other points in the city but after two or three days they were united with the village meeting in the school house. Confessions of sin were made and much prayer offered without any special urging. One of the backsliders declared when he led a meeting that he had gotten more from these two or three meetings than from 15 years of church attendance before. All were fully expectant of a larger blessing when Mr. Goforth came.

He came from his two weeks in Tientsin on Saturday morning and was met at the train by a number of our people. On Sunday he spoke on the text "Not by might nor by power, but by my spirit." His opening announcement was that we were not to expect a blessing from him but from God's Spirit. One of the deacons afterward said: "When I heard that my anxiety was set at rest and I knew that we were sure of a blessing." On Sunday morning he described the marvelous revival in Korea, a part of which he had himself seen. In the afternoon he told about the work of the Spirit in Manchuria. These addresses held the people with rapt attention. The rest of the week he gave two addresses a day, at 10:00 A.M. and 4:00 P.M. of about an hour each. His subjects were largely on prayer, the need of revival in the Christian life, how to get it, the Holy Spirit, etc. He did not unduly urge confession though he showed its place in religious life. Opportunities for prayer were given before and after each address. For the first two or three days the prayer after the sermon would last a half or three quarters of an hour but the interest was cumulative and the addresses grew in power so that on the last day, Friday, each service was drawn out to three hours, and with prayer and confession and the evening prayer meeting lasted two hours more. These services were ended only by the promise that although Mr. Goforth was leaving there would still be opportunity for confession. The evening meetings held by the Chinese alone were some of the best, being devoted almost entirely to prayer.

The evangelist urged confession in prayer to God alone of all secret sins, confession in private to individuals who had been wronged (and there was much of this) and confession in public to men only of such sins as were known to others or as demanded such confession in order to secure peace of mind. It was due to this wise counsel, doubtless, that we were spared hearing confessions of the person's own virtues and others' sins. In the revival of 1900 there was some of that but this time there was little if any.

The morning meetings were not attended by the College boys until the last day but the two prayer rooms were filled with from 150 to 180 people each day. The afternoon union meetings were like a Sabbath morning service in attendance, the main audience room being comfortably filled with 350 to 400.

During the first three or four days there were only a few cases of breaking down in tears and almost no public confessions. On Wednesday evening our good carpenter, deacon Li, confessed seriously to having lost his ideal of Christian service in his absorption in business affairs but remarked that since becoming a Christian he had no very heinous sins to confess. The next morning he was terribly agitated and could hardly speak for crying, but he managed to explain how he had been rebuked by the Spirit for so presumptuous a statement as that he had no great sin. He said he was guilty of worse than killing his own mother, for by his bad temper in the home he was a stumbling block to her believing in Christ and, already 72 years old, if she should die unconverted her blood would be upon his head. He was tremendously moved and asked the prayers of all for him and his mother. All were deeply moved and much prayer has been offered for old Mrs. Li since. Mr. Li's real sincerity and self restraint was the more marked that he resisted the temptation of laying any of the blame on his wife, who should bear nine tenths of the guilt of hindering his mother's conversion, as we all know. He did not mention her.

We knew that the suspicion that indemnity funds for cemeteries had been used for other purposes – even for adding to the indemnities of the helpers, beautifying our mission compound or enriching the foreigners themselves – was holding many back from speaking or praying. So I made a statement that Mr. Tewksbury's accounts had been audited by the Mission treasurer and Mr. Galt and that I believed them to be absolutely clear and further that I would put the accounts as received by me into Chinese for all to examine. This helped clear the air and many confessed to what they had not before considered a sin, the harboring of suspicion about the indemnity matters. Among these were two or three deacons and one helper. One of the orphans whose indemnity and pension is administered by the trustees of the widows' and orphans' fund came to the meeting in the evening on purpose to beg the pardon of the trustees for his suspicion and hatred. He said that he had tied a knot of hatred in his heart every day for eight years because he thought that we were trying to profit from the pension fund, and planning to administer it so that there will be a large residue for the church after all the widows and orphans are provided for.

At the next meeting, before the sermon, one of the deacons, Yuan Yung Kuei, who had confessed to suspicion regarding the integrity of the missionaries in the money matters got up in deep but well-controlled feeling and declared that the reason for his suspicion of others was his own sin of the same nature as that of which he suspected others. He told about a squeeze of \$20 in managing the rice business in Peking, of a *tael* and a few *tiao* of cash in the purchase of the chapel at Yung Lo Tien, of having stolen furniture, etc., from the Yu Wang Fu in Peking after the siege and bringing it to Tung Chou. When Mr. Tewksbury presented him with 50 *taels* for help in indemnity work he returned it to Mr. T. as an offset to the money he had "borrowed" from the College funds when he was the college cook. He had been dismissed before he was able to pay it back and this return of the 50 *taels* was a salve to his conscience and avoidance of confession, but now he had to tell it all. He had also gotten a gun with which to kill the murderers of his mother and he tried to accomplish his purpose for some time. The good Lord thwarted him and finally caused him to come to himself by an accidental discharge of the weapon wounding his own wife. After that he gave up taking vengeance. Finally he confessed what I feared he would not dare to confess as he had denied it to me three times and had tried to conceal it. I refer to his being in partnership in the nefarious cattle business at Niu Pao T'un. When he mentioned that, a great load was lifted and I knew that he had touched the bottom. It produced a great effect on others and more of a like nature followed.

One of the personal teachers, Mr. Ch'an, came down from his Confucian pride to confess having twice stolen a lot of peaches from Dr. Ingram. (The first time they were green so he did it a second time and was caught by Dr. Ingram's coolie.) He bought the coolie off by promises and then failed to keep his promise so he had to beg the pardon of the coolie as well as of Dr. Ingram, which he did in the presence of the whole church. Deacon Li Wen Jui made up with Deacon Wang Kou An in the presence of all because he had slandered him, to the knowledge of many.

This same morning an important confession was made by one who had formerly been our gatekeeper, Chao. He mentioned his resentment against the Missionaries for their action in the discipline of Ts'ui Ming. He had considered them partial and unjust. He now begged their prayers. He had left our employ out of spite and had told everyone that he had a higher wage as gatekeeper for a government school and that he could not attend meetings. He now confessed that he received the same wage and was at liberty to come evenings. Those were lies to bolster up his pride and he asked forgiveness of us all. Our senior missionary led in prayer for him with broken voice.

This Friday morning was a memorable time for the movement that swept through the thirty odd boys of the boarding school. Their teachers had not suggested anything but at the opening of the meeting most of them led in prayer. Their fresh young voices, sometimes broken in sobs, touched our hearts and later when they stood up and confessed to their teacher, their parents and schoolmates their boyish sins, it was moving indeed and many eyes were wet. They had listened most attentively to Mr. Goforth's sermons and seemed to take them in earnest. On Sunday they went to the

street chapel to find a chance to testify and when they saw a full corps of church members there already waiting to speak they went out into the country. They came back greatly elated because over a hundred women and children had listened to them and had brought out benches and tea and invited them to come again. The boys subscribed two thousand cash to the poor fund and as much more to Mr. Goforth's traveling expenses and have since organized a society for "development of character" on their own initiative.

A Buddhist priest who is a son of a church member was converted and confessed Christ in the meetings, and two or three others were moved by these confessions to a conviction that our God is the one true God. During the seven or eight hours of meetings on this Friday there were all kinds of sins confessed, especially violations of the sixth, seventh, and eighth commandments.¹¹ Several of the College boys confessed to these sins with strong emotion and some with loud crying, two or three, but the majority of the College boys made no demonstration. This does not indicate that they were not moved but rather that the presence of the large audience tended to repress their expression of their feelings. Mrs. Smith had been doing much personal work among them for some time before the meetings and has since with good effect, as shown in their own meetings by themselves where the spirit of prayer was very strong. Many began to pray in meetings who had not done so before and there were many confessions to individuals and healing of old scores among the boys. A large number also took the pledge to "observe the morning watch."

Mr. Goforth left us on Saturday morning and the students and men of the church escorted him to the station. The meetings continued once a day for another week with Dr. Smith to lead. During this time some of our teachers and deacons who had not been touched before succeeded in diagnosing their own failures as members of the church and resolved to reform. All through the meetings the leading members showed a tender solicitude for all the weaker members, consulting often as to the best way to get this or that member out to the meetings. This interest increased to the last when even those who had been put out of the church, or long forgotten probationers, or sons of dead church members were sought out and brought to the meetings. One of the last class, Li Wen Lin, is an apprentice to a heathen carpenter. He has not been allowed by his master to attend services and special permission was secured to attend the evening meetings. He was not touched at all until Sunday evening when the leader called on him to lead in prayer. He did it and then stood up to confess with tears that his prayer had brought him to his senses. He had practically renounced Christ and worshiped idols as a sign of it so that he would be known by his fellow workmen as a heathen. Now he is in the Christian Endeavor Society and has resolved to be a better apprentice to his heathen master in order to glorify Christ. He had been a great trial to the carpenter. There were several such cases of men being greatly stirred when called upon to lead in prayer or to lead a meeting after their years of silence in the church.

¹¹ This would imply violations of the commandments against murder (6), adultery (7), and theft (8). It is more likely that he intended adultery (7), theft (8) and lying (9).

Helpers and members were in from outstations and most of them received an uplift. The Hsi Chi church failed to get a blessing because of an affair that culminated the day before they came up to the meetings. For some months five or six of the church members had been trying to settle up a quarrel between a so-called inquirer and the principal outlaw of that district. It was a case of an old gambling debt and they awarded the outlaw only about 1/10th of the original debt. He was dissatisfied and apparently thinking that it was the protection afforded his enemy by the church that caused him the loss of 9/10ths of the money, he brought four or five ruffians to help him attack the chapel. Fortunately there were four or five of the members and inquirers there for the night and the rascals ran away after breaking a few panes of glass. The helper recognized the voice of the leader and the police went after him the next morning. He escaped, however, and one of his gang was brought in in his stead. The members and helper were determined that the case should be carried through to the bitter end with the magistrate but the whole body of deacons and helpers here advised meeting the peace talkers half way and settling it out of court. They thought the end would be much less bitter for the members on the ground, if settled out of court. This was done on May 27th with the reluctant participation of the Hsi Chi members. It nearly broke up the church and made it too uncomfortable for the helper to work there longer. He will give up the place in a month or two. On the day of settling the affair about forty of the thieves, gamblers, opium joint keepers and a few of the better citizens and gentry gathered in the chapel, had the glass replaced, hung a scroll saying "treating people with mercy," signed and delivered a document promising to see that peace is kept in the future and fired a lot of crackers out in front. So we have hopes that the affair is ended and that the new helper who has just graduated from the Seminary will be able to heal the wounds suffered by the church and bring them to the point where they can get the blessing they have missed during the revival.

We give thanks to God that this Mission year, which was so dark at the beginning, is now closing with a large promise of better things from a revived and cleansed membership. We pray that the new activities of the deacons and members may not die out soon, but may God's Spirit stay with us forever. We still need your prayers. We have learned that much is done in answer to continued and united prayer. That is the great lesson of our revival.

Truly Yours,

Geo. D. Wilder

First YMCA Summer Conference.
Annual Mission meeting.
Failure to write all year endangers friendship, the richest thing in life.

George D. Wilder

Tung Chou, June 24th, 1908

Dear Dr. Barton,

I enclose a letter that I sent out to the seven stations a month ago telling the friends about the revival that has come so happily for us all, to Tung Chou. I regret that no account of it has been sent to the Rooms sooner. It came just before Mission Meeting, which was followed by a Y.M.C.A. summer conference, the first held in North China. This latter is just over. Its sessions were held here in Tung Chou, the College buildings being devoted to the use of the 110 delegates. So for several weeks constant meetings have been the order of the day and as my regular work as pastor of the church has been ever present my correspondence has been sadly neglected. Your kind letter reached me in the winter and I was impelled to answer it at once but did not. As the anniversary of our trip to Kalgan together and the Shanghai Conference came on I was again stirred to write to you personally but never quite to the point of action. Now the Spring work and rush is over and the Summer is here. Dr. Sheffield and Dr. Ingram and the ladies have gone for their vacation, leaving the Ebellings and our family here. The Ellises, including Miss Ellis, are here for the summer and Dr. Tallman, also.

The cooperation with other stations and missions in summer school work is giving me relief this summer from that. I have had it for two summers but my men have now gone to Peking where Mr. Fenn, of the Theological Seminary, Dr. Ament and Pastor Jen are taking charge of the work.

This is just a note to accompany the other letter, which I could not bear to send without a personal word to you. I hope that you will forgive me for not having done more to keep up the close friendship formed while you were here. I always think of you as a friend, and I plan to keep up my part of the correspondence in the future. It is not right, I know well enough, to let friendships, which are the richest things in life, go from our lives because of the pressure of the details of the work. That is what I have to confess is the case in my failing to write to you all this year.

There are many things to say about the events of the year which this letter cannot say or it would be too long for endurance. I am just mailing the reports that were read at Mission Meeting which will give you much, if you can get time to read them. They are pretty voluminous. The task of boiling them down for the Annual Report falls to me this year. The minutes of Mission Meeting are being printed on the College Press and will be ready before long. There was much evidence that your visit here with Dr. Moore helped us in considering the financial problems at Mission Meeting. The

question of asking for rise in salaries was raised only to find general disapproval of asking it. A request was made, however, for those in Peking upon whom the financial difficulty falls most heavily owing to the number of visitors and cost of living there. I think there was much more of real sympathy for the Prudential Committee in its financial problems shown in this Mission Meeting than I ever saw or felt before. It is the fruit of your visit for which you were looking. Some slight advances in general work appropriations are asked for but you would not think them large if you knew what were snowed under.

With best regards for you in the work at the Rooms¹² and elsewhere, I am,

Sincerely Yours,

Geo. D. Wilder

¹² The American Board's Boston headquarters were known as "the Rooms" perhaps short for "board rooms."

1909

Historical Highlights from the New York Times

January to June

- Government dismisses Yuan Shih-kai as Grand Councilor and Commander in Chief; gives ill health as reason for action. Decision seen as a plot by Manchu princes (1/3).
- Prince Regent Ch'un rewards families of five officials of late Dowager Empress who were beheaded for opposing Boxers (5/10).
- Article on ancient custom of Emperor sending a yellow cord to a person of high standing who has displeased him as an unspoken command that the recipient commit suicide. Yellow cord was reportedly sent to Yuan Shih-kai. Events leading to his dismissal revealed (6/13).

July to December

- Yuan Shih-kai summoned to Peking for honors; pleads illness as reason for not attending (9/24).
- First Imperial edict recognizing forthcoming Provincial Assemblies issued; warns them to take care in choosing delegates to National Assembly, which will be charged with drafting a constitution for the Empire (10/14).

Problems at Kalgan station. Some hope that it will be provided for.
Tung Chou church better off since last year's revival, but haven't done all that they could have.
Church members don't believe the Board will turn things over to them.
Want to use the land for a farm for income – should give it over to them.
Baptized 6 at Yen Chiao and one at Nin Chin Fu.
Li Chin Fang received a medal from King Edward for help in Boxer war.
New government excludes Christians from local self-government – fear another Boxer rebellion.
New Regent may be sorry for shelving Yuan Shih Kai.

George D. Wilder

Tung Chou, March 29, 1909

Rev. J. L. Barton, D.D.
Boston, Mass., U.S.A.

Dear Dr. Barton:

Many things of late have conspired to remind me that I ought to write to you. Among them is a suggestion that I go on another trip to Kalgan to see what can be done with that station. Your last letter assuring us that the Methodist Protestants might still be expected to send male missionaries there, even if the Men's Board does not cooperate with the Women's Board, gives us added hope that the station is going to be provided for.

Our church in Tung Chou has been in a distinctly better condition since the revival of last Spring, but it has not done as much work as is necessary to conserve the results of such a deep stirring of the religious emotions as that was. I have been pushing them toward self-support but there is no man who dares take the pastorate here where he would have so many equals around him among the native members, not to mention the foreigners. For the last two years, since losing the two pastors, the church has, of course, fallen off greatly in its contributions and now we are trying to get them to support their village school or an outstation. They have little faith in our really intending to turn things over to them to manage themselves, and point as proof to the fact that the land on which the church stands has not yet been turned over to them. This is the main point of the present letter. I ought to have written in explanation long ago but left it for the Mission Secretary to do. I think he has at least mentioned the matter to you. On page five of the minutes of last year's Mission Meeting a little below the middle there is the following vote after several "whereases" in explanation, "Voted that the Prudential Committee be requested to allow the Standing Committee of the Tung Chou Church to use the Nan Ts'ang for any church work except the support of a pastor." The reasons for the request are that the land, 15 or more acres, was given to the Board for a church site and not in compensation for any definite losses of the Board. The natives consider it to have been intended for them. The expenses of the church are rather heavy for the local church members to bear (when they support one or two

pastors) owing to the presence of so many students, and they think the proceeds from this land should help pay these extra expenses. We foreigners do not enjoy managing a farm and are glad to put the work on the natives. At present the land is rented, mainly to Mr. Tewksbury for his dairy but might be made to bring in a good deal larger income. The proceeds thus far have gone toward keeping up our grounds.

Turning it over to the native church would involve the selling off a part for residence lots perhaps, but the main part will be put into orchard or garden I presume.

We stipulated that this land should never be relied upon to support a pastor and hope that the Prudential Committee will back us in this and make any other proviso that may seem wise to it, from experience of the past in other places. Will you kindly see that action is taken on this point and notice given us as soon as possible. Some of our people make this matter of the foreigner administering this property the excuse for not contributing. Probably it is a mere pretext but we wish to remove even that.

Yesterday I baptized six men and women at Yen Chiao, making a membership there now of 19. Our requirement of at least one month of station class study and at least six months probation keeps back a good many from joining the church in the country places, where they find it hard to have time to study. Last week I baptized one man at Nin Chia Fu, where none have joined for years. There were two others, one a literary graduate, all ready to join but timidity prevented them just at the last. They thought they saw signs of hostility to Christianity in the new government, which would lead to another Boxer uprising, and did not dare to risk joining. They are the father and the brother of Li Chin Fang, the brilliant College student who received the China medal from King Edward for carrying dispatches from the legations, in 1900, to Tientsin. I wish they had half the courage that he had.

What scared them was the announcement that the new government is going to push the local self-government idea, as the old government planned, but that Christians in the service of the church would not be eligible to hold office or have the franchise. I presume that this and other signs that the new regent is snowed under by the conservatives keeps a great many from openly confessing Christ. Of those I baptized yesterday, one man, 75 years old, said that he used to live near the church in the city and believed the doctrine 30 years ago but never dared to join until now, his son's family are members and he has come to the point where he would not complain even if called on to die for the Lord.

There are signs that the Regent is sorry for having shelved Yuan Shih K'ai and Dr. Smith tells me that Ts'ai Tao T'ai¹³, who was in Tientsin the other day, volunteered the information that Yuan would have to be recalled to attend to the business in the foreign office, which has gotten way behind since his retirement. The other members are mostly incapacitated, by age and sickness and ignorance of foreign affairs, from

¹³ *Tao Tai* = a high official.

taking any initiative. The Regent has sent a deputy to Yuan's home to inquire after his precious leg.¹⁴ We hope that this means that he will be found well enough to be recalled.

I have to thank you and Professor Moore for several copies of your addresses and papers growing out of the deputation work in China. We all have a personal interest in them besides the interest in their subject in general, and appreciate very much your sending special copies.

Sincerely Yours,

Geo. D. Wilder

¹⁴ Yuan had previously used the excuse of an injury or illness in his leg to avoid coming to Peking without openly refusing a command to do so.

Summered at seashore with the Stanleys.

Theodore in boarding school at Chefoo.

Visit to Kalgan. Low level of practice of Christian life. Little women's work.

At Ch'ing Ko Ta a day school is taught by one of the rebels who left the college a few years ago.

New men should go at once to the field to learn the local dialect, not stay in central station.

New outstation at Pao Ti Hsien. Overcame opposition to "foreign devils" by paying higher rent.

Our best men are Pastor Kung, Teacher Ch'uan, Mr. Ts'ao and Pi Yung Kuei.

George D. Wilder

Tung Chou, Nov. 11, 1909

Dear Dr. Barton:

After making two trips to Kalgan it is high time to write to you about the station which we visited together two and a half years ago. The railway and hotels in foreign style are a great contrast to those inns and litters that we patronized.

Our family spent the summer at the seashore with the Stanleys, senior and junior, in the Stanley cottage. Charles and I were there only for five or six weeks centering in the month of August. I took Theodore to Chefoo to enter the China Inland Mission Boys' School the first of September and we returned to Tung Chou. After a council of our helpers on the work for the autumn I went to Kalgan for a two-week trip among the outstations with Mr. Sprague. We went everywhere and called on all the Christians whom we could not see at Sunday services. Mr. Sprague was saying his long farewells after 35 years of work among them. They evidently appreciate his faithful work for them. He was cheerful through it all and took every opportunity to give one last message of salvation. He was introducing me to them as the superintendent of their field until Mr. Heininger can get into the work. We managed to see two or three men who had been excommunicated and who had refused to see Mr. Sprague for some years. Prayer with them seemed really to reach their hearts.

I had been somewhat skeptical as to there being 1,500,000 people in the Kalgan field after visiting Kalgan only, but seeing the Yu Chou valley and the Ch'ing Ko Ta district and sections between filled with villages has convinced me that the estimate of the population is not too large. There were a good many Christian families but they all have a woefully low ideal of Christian life and responsibility to the church. They seemed to consider that women had no part or lot in religious things, and they seemed to join the church merely because their husbands had. The lack of women's work for women stood out glaringly. For the last 18 years the only work for them has been two or three visits to the field by Miss Williams and Mrs. Sprague. Our trip was just at harvest time and hardly a family seemed to be keeping Sunday at all. I fear that this condition of affairs is more prevalent in all our stations than I had thought.

Still there were some good men among them. The family of helper Kao Hsi, where we stayed a day, is a model Christian home. He is the man who, when a boy, was going to school hand in hand with Mr. Isaac Pierson in Yu Chou, causing the people to think that he was being kidnapped so that they mobbed Mr. Pierson and the boy was lost for a time. That mob and the visit of a representative of our government began an enmity that still rankles, especially among the shopkeepers where Mr. Pierson sought refuge. We found a splendid audience at the street chapel, doubtless attracted mainly by the novelty of two foreigners.

At Ch'ing Ko Ta we found a large day school under an able young man who was among the rebel freshmen who left college a few years ago. We raised his school to the rank of a boarding school and got seven or eight Christians at a distance to send their children there instead of to Kalgan, where the dismissal of the teacher has broken up the boarding school. He has 34 scholars now, and is trying to introduce our ideas of education among the heathen. Some of the parents withdraw their children when they learn that we teach "round" geography¹⁵, and a little arithmetic. We made arrangements for a women's station class to be held there by Miss Porter, the first ever held perhaps, and a men's class to follow it.

This week Dr. Ingram, Mr. Heininger and I have visited Kalgan for a day to take over the property left by Mr. Sprague and start things on the new basis. We are fortunate in having Mr. Larsen¹⁶ in the Roberts' house to look after some of the material affairs of the compound. There are four Canadians with him who are just beginning the study of Mongolian so that the place is not at all empty of foreigners even with Mr. Heininger staying in Tung Chou for a few months.

The church had appointed a standing committee and we succeeded in getting them to assume responsibility for all the expenses of the local church excepting the preacher's salary. They have always contributed enough for this but have given it to other causes – charity, boys school and evangelistic work – and left the current expenses of the local church on the Board. Since the three preachers were dismissed last summer only two are left in Kalgan, but they are

¹⁵ i.e., that the earth is round, not flat.

¹⁶ Franz Augustus Larsen, who would become widely known as "Larsen of Mongolia. "Born in Stockholm in 1870, he had come to Mongolia at the age of 21 and immediately fallen under its spell. At first, Larsen and his wife served as missionaries with the American Bible Society in Inner and Outer Mongolia, but he soon abandoned the frustrating task of spreading the Gospel among an unreceptive populace in favor of indulging his passion for raising and selling horses. He built a house and breeding facility near Kalgan and maintained another compound in Urga. Few outsiders ever acquired a deeper understanding of Mongolia's customs, history, religious beliefs, languages, geography, and wildlife." Charles Gallenkamp, *Dragon Hunter: Roy Chapman Andrews and the Central Asiatic Expedition*, Viking, 2001, p. 80.

enough. They look after the church and do the street chapel preaching. I believe that it will be good for them as well as for the church to bear responsibility in the absence of any missionary. I think this is the main advantage to be gained by Mr. Heininger staying in Tung Chou at first. I believe it is a great mistake from the point of view of speedy and accurate acquisition of the language and grasp of the problems of his field. I am sorry that newcomers are all given the idea in Boston that they will be in one of the central stations to study the language for a year or two, especially in case they could be with the older missionary in their own station at the start. Views vary on the question as to where the newcomer shall go but it is not by any means the unanimous opinion of our mission that he should stay at some central station to learn the language and mission methods. My visit to the Kalgan field has strengthened the conviction that where the dialects vary so much from the Pekingese he would fare better to begin at once with the dialect of his field.

The most important event in our evangelistic work since Mission Meeting in June is the opening of the city of Pao Ti Hsien as an outstation. Some seven years ago that great field with 1,000 villages was made over to our Mission by the Presbyterian Mission in exchange for P'ing Ku Hsien. There were no Christians in the field at that time but some five or six came into the field from Manchuria during the war with Japan and one of these was a preacher, Mr. Ts'ao, whom we now employ. He is a genius at winning men in new fields, and has brought in a young man 25 li [8 miles] from the city who gives most excellent promise for a preacher after finishing the theological course. He also won a young man who owns a large tea business in the center of the city itself. This young man has tried for some years to find us a place for a chapel and succeeded just at the time of Mission Meeting. As the Board has no money for it, I presented the matter to our leading men and five of them promised \$20 Mex. each toward opening the place. This seemed enough to warrant a start, as the rent asked was only \$34 a year for very suitable buildings on a main street ample for chapel, inquiry room, helper's residence and station class rooms.

The lease read "to the Congregational Church for a lecture hall" but when we sent Mr. Ts'ao with the first year's rent, he found that the landlord was greatly displeased because he had not understood that it was to be a Christian chapel connected with foreigners. However he took the money and as Mr. Ts'ao was known to his wife to be an honorable man he decided to make the best of it. As Mr. Ts'ao was engaged at Hsiang Ho¹⁷, he did not take possession at once and in September when he went to make repairs he found that the landlord had been incited by his nephew, a leader in city affairs, to go back on the bargain and prevent us from opening the chapel. The city is a great literary center, sending out many high officials to all parts of the empire, and has long been proud of the fact that it has kept out foreign religions of all kinds. Many in the city preferred not to have us there and the nephew, Mr. Hu, was determined that his family

¹⁷ Hsiang Ho = Xianghe.

should not have the disgrace of renting a chapel to the church. He stirred up the owners of the buildings where the young Christian, Mr. Fang, had his shop and residence to refuse to rent to him any longer because he had brought the foreign devils into the city.

On the decision of our autumn "council of helpers" (*i shih hui*) five of our best men including Pastor Kung, Teacher Ch'uan, Mr. Ts'ao, and Mr. Pi Yung Kuei, an able graduate from the last seminary class, went with me to do our best to overcome the opposition without recourse to the law. We stopped at an inn adjoining the premises we had rented and sent our card to the official as the first step in our calling on our neighbors. He sent word for us to call as soon as rested from our journey. In the meantime we wanted to look at our newly rented buildings but the landlord refused to allow any Christian beside Mr. Ts'ao to enter. He came to the inn to see us and declared that as it was not made plain that it was a Christian affair, the lease written by his own hand was void. He would return us our money denying all memory of Mr. Ts'ao's explanations that it was to be a Christian church when paying the money. We found him an absurdly impossible man to deal with and learned afterwards that this is the reason his house had been empty for several years. We found that the official knew all about the affair already and had his plan laid. He offered to call the gentry of the place together and have them get us another place if we would consent. Accordingly the next day five of the gentry, including our chief opponent, who did all the talking, called on us at the inn. They granted at the outset that we were in the right and that they were throwing themselves on our kindness in requesting that we let them find another place. Their reasons were two. (1) The landlord's elder brother with a family of women and children lived in the adjoining court and had to go through our court to reach the front street which would be inconvenient if audiences were coming to the chapel. The fact that our preacher would have a family too, and we would arrange a separate door for the audiences, was sufficient answer to this. (2) The landlord himself had semi-crazy fits and they were afraid that he would stir up trouble for us and them. We told them we were not afraid of that, whether he feigned madness or was really mad, but as they and the official both pressed this reason we would consent to their finding us another place on a main street.

It soon was clear that none but Mr. Hu had any special interest in getting us another place. They had hoped to give us an out-of-the-way place in the suburbs, if possible, or by delays discourage us from opening a chapel at all. All but Mr. Hu and the elder brother withdrew from the proceedings after the first day when we insisted on a good location. The official had evidently made clear to the gentry that there was no hope of driving us out. He had been protected in 1900 by Dr. Ament and the Presbyterian missionaries, all of whom he had known for years. He rather insulted Ch'uan H.S., who had done most of the talking, by saying that he himself would have been a church member before Ch'uan was, only he had two wives and smoked opium. He had to leave Pao Ti for a few days and that gave Mr. Hu a chance for delay. We moved into our premises,

however, to wait, the police and the official's deputy compelling our landlord to give us the key.

Originally the landlord had offered us the use of his tables, chairs and benches but now he was of course unwilling and moved them all out and refused to allow any changes of partitions, doors, etc. It was evident that possession without the free consent of the landlord would be a great cause of trouble, if not a severe injury to our work. The sentiment of the city thus far had been pretty much in our favor and against Mr. Hu for stirring up all this trouble when we were in the right. But now public opinion seemed to feel that we had deceived the man originally and then carried our point in the end by force of the law. We could not afford to do a thing like that. So we had Ts'ao Hsien Sheng intimate to Mr. Hu and the elder brother that we were prepared now to talk of a rise in rent to satisfy the landlord, as we recognized that \$34 was much below a just rental and he had been pressed to that low price by poverty. The elder brother, who is a thorough gentleman, a well educated merchant, said at once, "That is something we could not ask or expect, but for you to suggest it and do it is certainly making your money as well as your words preach the gospel." The landlord himself of course wanted to "get rich off the foreigners" and ask an enormous price but Mr. Hu and the elder brother persuaded him to be content with just what he had rented for four years before and what other houses in the city rented for. They who had been our chief opponents became the middlemen in making the new lease, and guarantee peace in the future. The landlord wrote the new lease for a period of five years and also loaned us furniture, water kang, etc. He and his wife were happy that their rice bowl was once more right side up and full. It is a victory for peace and harmony far beyond what we had expected.

When we set men to work opening a door on the street directly into the audience room the landlord interfered, trying to best Mr. Ts'ao. He objected our doing the work without consulting a wizard and selecting a lucky day. He feared it would _?_ [edge of page cut off by copier].

The chapel was all fixed up, seated and opened on Saturday, Oct. 30th, a great fair day. It was crowded and nothing but expressions of good will were heard. It now remains only for several of us to spend a week or two in calling on all the shops and gentry in the city and visiting the surrounding villages to complete the opening and demonstrate to all that we are different from the Catholics, whom they fear.

Mr. Ts'ao and deacon Yuan Yung Kuei will carry on the work there for the winter, Mr. Pu Yung Kuei taking Hsiang Ho for the present as the outlook there for a church, school and station classes is most bright. There are nine members and many inquirers after only two years of work.

There are many more things to report but this letter is too long already.

Sincerely Yours,

Geo. D. Wilder